

# *God's Holidays*

This book is dedicated to our Heavenly Father. He gets all the credit and praise for the wonderful truths He has shared with us.

We would also like to thank Sylvia Hosteter who has spent thousands of hours over the last twenty-five years researching many of the truths contained in this book. She graciously shared with us what she had learned for which we are very grateful.

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## PREFACE

### RULES OF BIBLICAL INTERPRETATION

The reason why there are so many different churches and beliefs among Christians today is because many do not follow sound rules for Biblical interpretation. Before we get into deep Bible study we need to know how to study the Bible and the rules for Biblical interpretation. Following these rules will lead one to rich mines of truth in God's Word. Here are the rules followed in this book:

1. With a good concordance, search out everything the Bible says on the subject before coming to a conclusion. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isaiah 28:10) One can pull out a Bible text to prove just about anything, but when one first looks at all the Bible texts on a certain subject, then a pattern of truth will emerge.
2. All conclusions should be based upon the weight of evidence and must make logical sense. God created us with minds to think and He appeals to our intellect. "Come now, and let us reason together, saith the Lord." (Isaiah 1:18)
3. Each passage of Scripture should be carefully considered in its context. What does the Bible say before and after the passage? First we must consider the immediate passage, then the chapter, book, other books by the same author, and finally other writers of the Bible.
4. A literal interpretation of the Bible should be given unless the context clearly shows that the verses under consideration are symbolic. When the interpretation is symbolic, the Bible will tell us the meaning of the symbol either in that passage or elsewhere. The Bible must always interpret itself. "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) Read the whole chapter from which this quote is taken.

5. One text of the Bible must not undo another text. The Bible never conflicts with itself. “One saying of the Saviour must not be made to destroy another.” (*Great Controversy*, p. 371) Sometimes Bible texts, at first glance, can appear to contradict with other texts, but upon a deeper study, the contradiction will disappear. For instance, one can find Bible texts that appear to support works in order to obtain salvation. Elsewhere, the Bible states that faith obtains salvation. On the surface these texts appear to be contradicting each other, but upon deeper study one finds that works and faith are the flip sides of the same coin. Without one the other does not exist. Sometimes the Bible will give us a harmonizing text and sometimes it will not, leaving us to do the harmonizing. Here is a harmonizing text. “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” (James 2:18)
6. All words should be accurately defined and understood. A good dictionary and concordance will aid in this. Since, over time, language changes, sometimes we have to search a word through a prophet’s writings to see how they define that word so we can correctly understand what they are saying.
7. We cannot conclude more or less than the evidence allows. “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.” (Deuteronomy 4:2) “If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Revelation 22:18-19) These are serious words not to be taken lightly.
8. Consider the words of the text in the original languages. We do not need to be scholars studying Greek and Hebrew in order to do this. Using *Strong’s Concordance* one can easily find the original meaning of a word. As in English, some words in Greek and Hebrew have multiple meanings. Sometimes a contradiction may appear because the wrong definition of the word was used. However, by carefully considering all texts on a subject, one can determine the correct definition. For instance, in the parable of the talents in Matthew 25:24 we read, “Lord, I

knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.” Elsewhere in the Bible, God is portrayed as a loving master. At first glance, one could say that the Bible is contradicting itself. However, *Strong’s Concordance* gives several definitions for the word *knew* in this verse. One definition is the word *perceive*. The word *perceive* should have been used by the translator because the text would then read that this servant is stating his definition of what he thinks or perceives God’s character to be like, which, according to other Bible verses, is not an accurate perception of God.

9. Each prophecy in the Bible has a beginning and ending point in time, and the elements within this prophecy occur in chronological order. Daniel chapter 2 gives us a model. In this chapter the head of the image, which represents Babylon, comes before the chest, which represents Medo-Persia, which comes before the belly, which represents Greece, etc. Also, when God sets up a pattern, He never breaks this pattern. At times the Bible clearly sets out the beginning of a pattern. By following this pattern one can then determine the rest of the pattern and discover wonderful truths. For example, here is a pattern: three, six, nine. Once we see this pattern the next number is easy to determine. Our Heavenly Father is a God of logic and order.
10. Pray that the Holy Spirit will guide your mind before beginning to study because without the Holy Spirit one cannot obtain truth. “But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” (1 Corinthians 2:14) We need to pray for spiritual discernment. “There are deep mysteries in the word of God, which will never be discovered by minds that are unaided by the Spirit of God.” (*Testimonies*, Vol. 4, p. 444) “God can do more in one moment to convict people than we can do in a lifetime.” (*Signs of the Times*, November 7, 1900)

William Miller was a great evangelist during a mighty spiritual revival that took place worldwide in the early 1800’s. The following quote states how he studied the Bible. “Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references

and the concordance...When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration...Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear...He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood...Angels of heaven were guiding his mind and opening the Scriptures to his understanding.” (*Great Controversy*, p. 320)

We need to know the milk of the Word (see 1 Peter 2:2), which is how to have a relationship with God. However those who wish to advance beyond being babes in Christ will desire to study deeply into the meat of the Word. See Hebrews 5:13-14. “Whom shall He teach knowledge? And whom shall He make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” (Isaiah 28:9-10) This text is saying that those who wish to advance beyond the milk of the Word of God must study the Bible deeply, and the method of Bible study is by combining all the texts on the subject and putting them together. We have found from personal experience that this method of Bible study does indeed yield rich mines of truth from the Word of God. This book is only for those who wish to advance beyond the milk of the Word of God.

“My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hosea 4:6)

“O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.” (Jeremiah 16:19)

“For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” (2 Timothy 4:3-4)

Since the information presented in this book is meat, some study is required to understand it. These rich mines of truth are like a puzzle.

Each piece of the puzzle does not give sufficient evidence, but when each piece is put in its place, a beautiful picture will be seen. One evidence of truth is that each piece of the puzzle will perfectly fit into the picture by itself, without being forced, and will be in harmony with every other piece. To see the deep relationships among the various pieces of the puzzle many people will need to read through the information contained in this book at least three times before making a decision as to whether the information is true or false. The first time through, the reader will see the different pieces of the puzzle, but may have difficulty seeing the relationships to the other pieces of the puzzle. As one reads the second time, more relationships will be seen. After the third reading one will begin to see the beautiful harmony of the different pieces.

First, a few things need to be clarified. Salvation is a free gift and does not come by works of the law. See Ephesians 2:8. Although we are not saved by the works of the law, we are told that those who love Jesus will keep His commandments. Keeping His commandments is the evidence of salvation. Jesus said, "If ye love Me, keep my commandments." (John 14:15) "And hereby do we know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him." (1 John 2:3-5)

We do not claim to understand everything perfectly. If anyone can show us from the Word of God where we are wrong, we will change our position. "As it is written, There is none righteous, no, not one." (Romans 3:10)

As you read the information contained in this book, please remember that "God never asks us to believe, without giving sufficient evidence upon which to base our faith...Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth, will find plenty of evidence upon which to rest their faith." (*Steps to Christ*, p. 105)

## **NEW LIGHT IS YET TO COME**

"There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people is not proof that our ideas are infallible.

Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. **There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ.** The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, 'I am rich, and increased with goods, and have need of nothing.' But Jesus says to these self-complacent ones, Thou 'knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, 'Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.'" (*Advent Review & Sabbath Herald*, December 20, 1892)

"There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines." (*That I May Know Him*, p. 114)

"They had the Bible as we have, but the time for the unfolding of special truth in relation to the closing scenes of this earth's history is during the last generations that shall live upon the earth." (*Testimonies*, Vol. 2, pp. 692-693)

"The Bible has accumulated and bound up together its treasures for this last generation." (*Selected Messages*, Vol. 3, p. 339)

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Corinthians 10:11)

"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.** It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began 'at Moses and all the prophets,' and 'expounded unto them in all



the Scriptures the things concerning Himself.' But it is the light which shines in the fresh unfolding of the New that glorifies the Old. **He who rejects the New, does not really possess the Old.** For him it loses its vital power, and becomes but a lifeless form. In every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the Gospel." [Emphasis added] (*Signs of the Times*, June 20, 1906)

"Another angel was to come from heaven with a message, and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways." (*Manuscript Release*, Vol., 13, p. 334) In examining past history, God has sent truth to His people, over and over, in unexpected ways. We need to be open to the leading of the Holy Spirit so that we do not reject these "unexpected ways" when they present themselves to us.

"As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the temple service." (*Spalding Magan Collection*, p. 306)

"Said my guide, There is much light yet to shine forth from God's law and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will 'lighten the earth with its glory.'" (*Manuscript Release*, Vol. 2, p. 58) Note that this new light is to come from the law.

The following quote states what happens to those who reject new light. **"He who deliberately stifles his convictions of duty because it interferes with his inclinations, will finally lose the power to distinguish between truth and error.** The understanding becomes darkened, the conscience callous, the heart hardened, and the soul is separated from God. Where the message of divine truth is spurned or slighted, there the church will be enshrouded in darkness; faith and love grow cold, and estrangement and dissension enter. Church-members center their interests and energies in worldly pursuits, and sinners become hardened in their impenitence." (*Great Controversy*, pp. 378-379)

“What should be our response towards those who state that they have discovered new light? “Nothing frightens me more than to see the spirit of variance manifested by our brethren. We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points. I feel like fleeing from the place lest I receive the mold of those who cannot candidly investigate the doctrines of the Bible. **Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause.**” (*Selected Messages*, Vol. 1, p. 411)

“Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. **If you search the Scriptures to vindicate your own opinions, you will never reach the truth.** Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word.” (Emphasis added) (*Christ's Object Lessons*, p. 112)

“It is necessary that our unity today be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and Heaven alone are infallible. **Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.** As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented can be substantiated by the inspired word. “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” 2 Timothy 2:24, 25. (*Christian Experience and Teachings*, p. 203)

“From age to age the warnings which God has sent to the world by his servants have been received with like incredulity and unbelief. When the iniquity of the antediluvians moved him to bring a flood of waters upon the earth, he first made known to them his purpose, that they might have opportunity to turn from their evil ways. For a hundred and twenty years was sounded in their ears the warning to repent, lest the wrath of God be manifested in their destruction. But the message seemed to them an idle tale, and they believed it not. Emboldened in their wickedness, they mocked the messenger of God, made light of his

entreaties, and even accused him of presumption. How dare one man stand up against all the great men of the earth? If Noah's message were true, why did not all the world see it and believe it? One man's assertion against the wisdom of thousands! They would not credit the warning, nor would they seek shelter in the ark.” (*Great Controversy, 1888 Version*, p. 337)

“Those who live up to all the light they have will be given greater light. ‘Light and grace will be given to those who thus obey God. **They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity.**’” (*Fundamentals of Christian Education*, p. 473)

In this book we will share with you glorious light from the law that is shining now--old light rediscovered that the apostles had at Pentecost and which has been lost since then by the majority of Christians. This rediscovered old light sheds additional knowledge about the gospel and significantly enhances our relationship with God.

“It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. ‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.’ Jeremiah 6:16.” (*Great Controversy*, p. 478)

This book explores the “old paths” contained in the law of God, as stated in the previous quote.

## FANATICISM

Wherever the Spirit of God is working to bring in revival to God's people, Satan is also working to bring in fanatics so as to discredit the movement. “The fact that a few fanatics worked their way into the ranks of Adventists is no more a reason to decide that the movement was not of God, than was the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for condemning their work. Let the people of God arouse out of sleep, and begin in earnest the work of repentance and reformation, let them search the Scriptures to learn the truth as it is in Jesus, let them make an entire consecration to God, and evidence will not be wanting that Satan is still active and vigilant. With all possible deception he will manifest his power, calling to his aid all the fallen angels of his realm.” (*Great Controversy*, p. 398)

Table of Contents

**CHAPTER 1 ..... 15**

**GOD’S HOLY DAYS ARE PROPHETIC..... 15**

**GOD HAS HIS HOLIDAYS..... 15**

THE SEVENTH-DAY SABBATH..... 21

THE SPRING HOLY DAYS..... 25

PASSOVER..... 25

**THE FEAST OF UNLEAVENED BREAD ..... 28**

**FIRSTFRUITS ..... 30**

**PENTECOST..... 31**

THE FALL HOLY DAYS..... 33

THE FEAST OF TRUMPETS ..... 33

THE DAY OF ATONEMENT ..... 36

THE FEAST OF TABERNACLES..... 50

**CHAPTER 2 ..... 59**

**GOD’S HOLY DAYS, THE GOSPEL AND THE LAW..... 59**

**GOD WANTS TO GIVE US REST..... 61**

**WHAT IS GOD’S LAW?..... 63**

**THE APOSTLES PREACHED FROM THE TORAH ..... 76**

CEREMONIAL VS. MORAL LAW ..... 77

**JESUS AND THE MOSAIC LAW ..... 79**

WE SHOULD NOT ABOLISH ANYTHING OUT OF GOD’S  
WORD UNLESS THE BIBLE ITSELF TELLS US TO..... 80

THE BIBLE TELLS US WHAT HAS BEEN ABOLISHED ..... 80

**GOD’S HOLY DAYS AND THE SACRIFICIAL SYSTEM.. 81**

**GOD’S HOLY DAYS ARE PART OF HIS SEAL ..... 81**

**HAS PASSOVER BEEN ABOLISHED FOREVER? ..... 83**

**CHAPTER 3 ..... 86**

**GOD’S HOLY DAYS IN THE OLD TESTAMENT..... 86**

GOD’S HOLY DAYS EXISTED AT CREATION ..... 86

GOD’S HOLY DAYS BEFORE SINAI ..... 87

**DOES FOREVER IN LEVITICUS CHAPTER 23 REALLY  
MEAN FOREVER? ..... 88**

**HOSEA 2:11 AND AMOS 5:21..... 89**

**REBELLION AND WORSHIP ..... 90**

<b>CHAPTER 4</b>	92
<b>GOD'S HOLY DAYS IN THE NEW TESTAMENT</b>	92
<b>JESUS KEPT HIS HOLY DAYS</b>	92
<b>JESUS IS OUR EXAMPLE IN ALL THINGS</b>	93
<b>THE WOMAN AT THE WELL</b>	93
<b>PAUL LEARNED EVERY DOCTRINE DIRECTLY FROM JESUS</b>	95
<b>PAUL BOTH OBSERVES AND TEACHES HIS CONVERTS TO KEEP GOD'S HOLY DAYS</b>	96
<b>COLOSSIANS 2:14-17</b>	99
<b>EPHESIANS 2:15</b>	102
<b>GALATIANS 4:9-10</b>	105
<b>ROMANS CHAPTER 14</b>	106
<b>ACTS CHAPTER 15</b>	106
<b>PAUL'S MISTAKE</b>	108
<b>GOD'S HOLY DAYS DOWN THROUGH THE AGES</b>	109
<b>THE WALDENSES OBSERVED THE SEVENTH-DAY SABBATH AND GOD'S HOLY DAYS</b>	118
<b>GOD'S HOLY DAYS IN INDIA</b>	129
<b>THE SABBATH MORE FULLY</b>	130
<b>GOD'S HOLY DAYS ARE ESPECIALLY FOR THE LAST GENERATION</b>	130
<b>GOD'S HOLY DAYS WILL BE KEPT IN HEAVEN</b>	133
<b>THOSE WHO OBSERVE GOD'S HOLY DAYS RECEIVE SPECIAL PROTECTION</b>	134
<b>NEW LIGHT ALWAYS STRENGTHENS OLD LIGHT</b>	135
<b>SATAN'S DECLARATION OF WAR</b>	136
<b>CHAPTER 5</b>	139
<b>COUNTERFEIT HOLY DAYS</b>	139
<b>WHAT HOLIDAYS DID SATAN INVENT?</b>	139
<b>THE BIBLE PREDICTED WHO WOULD ABOLISH GOD'S HOLY DAYS</b>	143
<b>GOD'S HOLY DAYS AND THE THREE ANGELS' MESSAGES</b>	146
<b>DID ELLEN WHITE ADVOCATE THE OBSERVANCE OF CHRISTMAS?</b>	148

<b>CHAPTER 6 .....</b>	<b>150</b>
<b>GOD’S HOLY DAYS AND THE REVELATION .....</b>	<b>150</b>
<b>THE SEVEN SEALS .....</b>	<b>150</b>
<b>THE FIRST SEAL .....</b>	<b>155</b>
<b>THE SECOND SEAL.....</b>	<b>157</b>
<b>THE THIRD SEAL.....</b>	<b>159</b>
<b>THE FOURTH SEAL .....</b>	<b>161</b>
<b>THE FIFTH SEAL .....</b>	<b>164</b>
<b>THE SIXTH SEAL .....</b>	<b>168</b>
<b>THE SEVENTH SEAL .....</b>	<b>170</b>
<b>CHAPTER 7 .....</b>	<b>172</b>
<b>GOD’S HOLY DAYS TODAY .....</b>	<b>172</b>
<b>WHY OBSERVING GOD’S HOLY DAYS IS IMPORTANT ..</b>	<b>172</b>
<b>HOW TO OBSERVE GOD’S HOLY DAYS .....</b>	<b>174</b>
<b>HOW TO CALCULATE THE TIMING OF GOD’S HOLY</b>	
<b>DAYS.....</b>	<b>182</b>
<b>A HOLIDAY PARABLE .....</b>	<b>191</b>
<b>APPENDIX I.....</b>	<b>194</b>
<b>ELLEN WHITE PROPHET OF GOD.....</b>	<b>194</b>
<b>APPENDIX II .....</b>	<b>204</b>
<b>THE JUDGMENT OF THE DEAD BEGAN IN 1844 .....</b>	<b>204</b>
<b>APPENDIX III .....</b>	<b>207</b>
<b>THE SEAL OF GOD VS THE MARK OF THE BEAST .....</b>	<b>207</b>
<b>APPENDIX IV .....</b>	<b>216</b>
<b>THE 1260, 1290, AND 1335 DAYS OF DANIEL 12 .....</b>	<b>216</b>
<b>APPENDIX V .....</b>	<b>219</b>
<b>GOD’S NAME .....</b>	<b>219</b>
<b>ADDITIONAL RESOURCES.....</b>	<b>221</b>

## CHAPTER 1

### GOD'S HOLY DAYS ARE PROPHETIC POINTING OUT THE FUTURE

In these last days many people in their search for truth are asking questions that deserve an answer. Some of these questions are: What is all the controversy over God's Holidays about? Should we be observing God's Holidays today? Why did Jesus observe these Holidays without observing the sacrificial system? Is Jesus our example for today? What was actually nailed to the cross? What did the early Christians after the cross do with God's Holidays? Why does Revelation address God's Holidays if they have no relevance at the end time? How did the three wise men know it was time for Jesus' birth? Is studying the timing of the Second Advent wrong? Will we be observing God's Holidays in heaven? Who changed God's Holidays and why? Where did our modern holidays come from? Why do so many persist in observing pagan holidays today? This book will honestly answer these valid questions.

### GOD HAS HIS HOLIDAYS

Many people are surprised to learn that in the Bible God presents His Holidays. The word *holidays* really comes from two separate words, *holy days*. Holidays were originally created to be times of rejoicing and celebration in the worship of God. Today most of the holidays have degenerated into very secular events in which God is mostly, if not totally, forgotten. God never intended for this to happen. This book will present God's Holy Days and their meaning for us today. Indeed, God's Holy Days are rich in meaning for God's people now.

Many years ago we came across the following quote. "The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone

can give.” (*Christ’s Object Lessons*, p. 133) We puzzled over this quote. *What is in the Jewish economy in the Old Testament that we do not understand?* We had no idea, but the seed was planted in our mind. We determined that someday, somehow, we would find out. The journey we embarked on has taken many years with a great deal of study. The Jewish economy is indeed rich in beauty and spiritual lessons which bring us to a closer walk with God in our relationship with Him.

“The time of the Passover corresponded to the close of March or the beginning of April, and the whole land was bright with flowers, and glad with the song of birds. All along the way were spots memorable in the history of Israel, and fathers and mothers recounted to their children the wonders that God had wrought for His people in ages past. They beguiled their journey with song and music, and when at last the towers of Jerusalem came into view, every voice joined in the triumphant strain,—‘Our feet shall stand within thy gates, O Jerusalem. . . .Peace be within thy walls, and prosperity within thy palaces.’ Ps. 122: 2-7.” (*Desire of Ages*, pp. 75-76) As you read this quote imagine in your mind the Israelites traveling with their children through the countryside bright with spring flowers, singing songs of praise to God, as they traveled to Jerusalem. What a wonderful time they must have had, spending extra time with friends and family while they learned wonderful spiritual truths. Would you like to have this wonderful experience as well?

Here are some more quotes, which show the rich blessings the Israelites received while they celebrated God’s Holy Days.

“The journey made three times a year to the annual feasts at Jerusalem, the week’s sojourn in booths during the Feast of Tabernacles, were opportunities for outdoor recreation and social life. These feasts were occasions of rejoicing, made sweeter and more tender by the hospitable welcome given to the stranger, the Levite, and the poor.” (*Ministry of Healing*, p. 281) These Holy Days were also times of hospitality where God’s people received a greater opportunity to share the blessings that God had given them. Imagine a place where all are made to feel welcome and no one is turned away. Those who have been blessed financially share with those who are in need while all participate in a rich spiritual experience.

“Christ was here repeating the instruction He had given to Israel through Moses. At their sacred feasts the Lord had directed that ‘the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied.’ Deut. 14:29. These



gatherings were to be as object lessons to Israel. Being thus taught the joy of true hospitality, the people were throughout the year to care for the bereaved and the poor. And these feasts had a wider lesson. The spiritual blessings given to Israel were not for themselves alone. God had given the bread of life to them, that they might break it to the world.” (*Christ’s Object Lessons*, pp. 220-221) God’s Holy Days were also to be the means of sharing the gospel with the world. Later on in this book we will show you how these Holy Days portray the whole gospel from beginning to end.

“The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving. He says, ‘Whoso offereth praise glorifieth Me.’ Ps. 50:23. The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers. And in Canaan as they met at their sacred feasts God’s wonderful works were to be recounted, and grateful thanksgiving was to be offered to His name. God desired that the whole life of His people should be a life of praise. Thus His way was to be made ‘known upon earth,’ His ‘saving health among all nations.’ Ps. 67:2.” (*Christ’s Object Lessons*, pp. 298-299) Singing God’s commandments and promises helped the people to remember them. When our children were small we obtained a tape of Bible verses set to music. We played this tape for our children frequently in the car while taking them to and from school. In no time at all our children knew these Bible verses by heart. Singing Bible verses implants them more firmly in the memory. We should encourage Christian musicians to set Bible verses to music and then sing them frequently. We would memorize a lot of Scripture very easily with this method. The Bible says, “Thy word have I hid in mine heart, that I might not sin against thee.” (Psalm 119:11) By singing scripture as they were traveling to observe God’s Holy Days, the Israelites were prepared to receive a spiritual blessing. If Christians today did this they would be considerably strengthened in their walk with God.

“The service of song was made a regular part of religious worship, and David composed psalms, not only for the use of the priests in the sanctuary service, but also to be sung by the people in their journeys to the national altar at the annual feasts. The influence thus exerted was far-reaching, and it resulted in freeing the nation from idolatry. Many of the surrounding peoples, beholding the prosperity of Israel, were led to think favorably of Israel’s God, who had done such great things for His

people.” (*Patriarchs and Prophets*, p. 711) Singing scripture songs on their way to celebrate God’s Holy Days resulted in freeing the Israelites from idolatry. An idol is anything that is made of more importance than God. Christians today struggle as much with idolatry as did the Israelites.

“As a means of education an important place was filled by the feasts of Israel. In ordinary life the family was both a school and a church, the parents being the instructors in secular and in religious lines. But three times a year seasons were appointed for social intercourse and worship. First at Shiloh, and afterward at Jerusalem, these gatherings were held. Only the fathers and sons were required to be present; but none desired to forgo the opportunities of the feasts, and, so far as possible, all the household were in attendance; and with them, as sharers of their hospitality, were the stranger, the Levite, and the poor.” (*Education*, pp. 41-42) God’s Holy Days were designed to educate the people in spiritual matters. By getting His people together three times a year God was able to have everyone taught the same spiritual truths, keeping them unified in their beliefs.

“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.” (*Mind, Character, and Personality*, Vol. 2, p. 627)

“It is impossible to enumerate the advantages the Lord prepared for the world in making the Jewish nation the repository of His rich treasures of knowledge. They were the subjects of His special favor. As a people who knew and worshiped the true God, they were to communicate the principles of His kingdom. They were instructed by the Lord. He withheld from them nothing favorable to the formation of characters which would make them fit representatives of His kingdom. Their feasts, the Passover, the Pentecost, and the Feast of Tabernacles, and the ceremonies attending these gatherings, were to proclaim the truths that God had entrusted to His people. At these gatherings the people were to show gladness and joy, expressing their thanksgiving for their privileges and the gracious treatment of their Lord. Thus they were to show to a world that knew not God that the Lord does not forsake those who trust in Him. With joyful voices they were to sing, ‘Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God’ (Ps. 43:5).” (*The Upward Look*, p. 232)

We can learn many beautiful spiritual lessons from God's Holy Days. Here are two more very interesting quotes about these days.

"Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service, which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another...**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!" [Emphasis added] (*Testimonies*, Vol. 6, pp. 39-40)

"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)

"Let not man mock the ancient Jewish economy, of which Christ was the Originator, and the One to whom the types and shadows pointed. In these types and shadows is revealed the everlasting Gospel." (*Signs of the Times*, January 13, 1898)

"The system of Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen man. To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that are uncomprehended. **There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men.**" [Emphasis

added] (*Fundamentals of Christian Education*, p. 238) ***Are we guilty of setting aside part of God's law also?***

"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." (*SDA Bible Commentary*, Vol. 6, p. 1095)

The preceding quotes state that we should know much more about the Jewish economy than we do and the last quote states why—because the entire Jewish economy is prophetic, pointing out the future. **We should be studying the Jewish economy in connection with Daniel and Revelation because they each give different details about the same events.**

A wonderful book to read which explains part of the Jewish economy is the book *The Cross and Its Shadow* by Stephen Haskell. We highly recommend reading this book as your spiritual life will be richly enhanced for having done so.

"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.**" (Colossians 2:16-17) Indeed God's Holy Days all point out future events.

In February of 1846, O.R.L. Crosier wrote a very interesting article on the Jewish economy, which was printed in *Day-Star*, a magazine printed by the Advent movement. Ellen White states that God showed her that Crosier had the truth in this article. "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) For evidence that Ellen White was a true prophet of God see *Appendix I*.

In this article Crosier shows that God's Holy Days, which he calls *types*, are all prophetic pointing out yet future events. *Antitype* in his article means the future events that God's Holy Days point forward to. *Autumnal types* mean the fall Holy Days. His wording is a little difficult, but if one prayerfully reads his article several times then the significance of what he is saying will be clearer. Here is a quote from his article showing that God's Holy Days have future fulfillments beyond the cross.

"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. All will admit that some of the types have been fulfilled and that others have not as they are yet to be fulfilled, it becomes us to remember and study the Law to learn their nature and import.” (*Day-Star, Extra* February 7, 1846)

Each of God’s Holy Days will now be presented in order, explaining what future events they point forward to. Each Holy Day has several fulfillments. Segments from Crosier’s article in the *Day-Star Extra*, February 7, 1846, will be quoted at appropriate places, giving further insights.

## THE SEVENTH-DAY SABBATH

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; For in six days the Lord made heaven and earth, the sea, all that in them is, and rested the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it.” (Exodus 20:8-11)

The Seventh-day Sabbath is the first Holy Day listed in Leviticus chapter 23. These days are also called feasts. A Jewish Rabbi told me that the Jews consider the Seventh-day Sabbath to be the greatest of all the Holy Days. The Seventh-day Sabbath is the crown jewel of God’s Holy Days. In this section the meanings of the Seventh-day Sabbath will be explored.

“The Sabbaths under the Law typify the great Sabbath, the seventh millennium. Heb. 4:3.” (O.R.L. Crosier, *Day-Star, Extra*, February 7, 1846)

“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 2:16-17) (The word *days* after the word *Sabbath* is italicized. Any word in the King’s James Version that is italicized has been added by the translators and is not in the original language.)

In Colossians 2:17 Paul is stating that the Seventh-day Sabbath points forward to something, but does not tell us what. Crosier tells us that the Seventh-day Sabbath points forward to the seventh millennium, which we spend in heaven before coming back to this earth.

When sin entered the world, God patterned the length of time for sin on this earth after the week. Just as we labor hard for six days each week and rest on the seventh-day (see Exodus 20:8-11), so mankind labors hard under sin (see Genesis 3:19) for six thousand years and will rest on the seventh millennium, the Sabbath millennium.

J.N.Andrews printed a series of six articles printed in the *Review & Herald* elaborating on the above point. Here is a quote from one of his articles. “We think that God chose the period of six days such as are known to man for the work of creation in order to represent to man that in six days of 1000 years each, days such as are known to God, He would accomplish the period assigned to man before the Judgment. II Pet. 3:7,8. That the great week of 7000 years was indicated by the first week of time has been the judgment of many of the wisest and best of men for the period of more than two thousand years.” (*Review & Herald*, August 21, 1883, as quoted in *Even at the Door*, p. 243, by G. Edward Reid) G. Edward Reid’s book is available at the ABC (see *References* at the end of this book).

Ellen White also believed the same. She put the Second Coming as occurring after six thousand years. “The great plan of redemption results in fully bringing back the world into God’s favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God’s original purpose in its creation is accomplished. ‘The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.’” (*The Adventist Home*, pp. 539-540)

“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." (*Bible Readings for the Home*, 1963 version, p. 333)

*Bible Readings for the Home* is quoting from 2 Chronicles 36:21 which states that the reason why God sent the Jews to Babylon is because they did not let the land get its Sabbath rest. "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbath: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years." This text in Chronicles is a direct reference to Leviticus 25:4 which says, "But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard."

God says in Leviticus 26:34 that if His people do not let the land get its Sabbath rest then He will take the land away from them so the land will get its rest. God kept His word by taking the land away from the Jews for seventy years; obviously the Jews had not let the land have its Sabbath rest during a 490 year period during which time seventy years (one year in seven) should have been spent letting the land have its rest. Mankind on earth has not been letting the land get its rest for six thousand years. God is going to fulfill His threat in Leviticus 26:34 and take the land away from His people for a thousand years during the seventh millennium, letting the earth catch up on its rest during this time, which shows that God did not abolish this law at the cross.

"If God's command had always been obeyed and the land had had its rest every seventh year, the earth would not have 'waxed old like a garment,' but would have remained productive. God's commands will all be honored, and as the land lay desolate seventy years, keeping the Sabbath during the Babylonian captivity, to atone for the disobedience of ancient Israel; so, after the second coming of Christ, the land will lie desolate one thousand years, keeping Sabbath to atone for the many Sabbaths that have been disregarded since that time." (*The Cross and Its Shadow*, pp. 248-249)

"The week of years in which, after the land had been cultivated six years, it was to remain without cultivation the seventh (see Lev. 25:1-7), is certainly a type of the great week of 7000 years, in which after the earth has been cultivated by its inhabitants during 6000 years, it will remain uncultivated and desolate during the seventh period of 1000 years while the Judgment takes place. But this is not all. After seven of

these week of years came the year of jubilee. Lev. 25:8-10. In this year liberty was proclaimed throughout all the land to all its inhabitants, and every man returned to his own inheritance. This signifies that after the great Sabbath, during which the earth will remain uncultivated for 1000 years, the great week of 7000 years being finished, the curse will cease, after having consumed the earth with all who are wicked. Then the earth will be created anew by the power of God, and all the just will return to their inheritance in the new earth, and never know sin or sorrow any more.” (J.N. Andrews, *Review & Herald*, August 21, 1883, as quoted in *Even at the Door*, by G. Edward Reid)

God is emphasizing over and over in the Jewish economy that both man and the land is to rest on the seventh day or year, pointing forward to the fact that after six thousand years both God’s people and this earth are going to rest for one thousand years during the Sabbath millennium.

The Seventh-day Sabbath is a memorial of Creation. See Genesis 2:2-3 and Exodus 20:8-11. Throughout eternity the Seventh-day Sabbath will also be the memorial of God’s re-creation, both of His people and this earth. “The Sabbath given to the world as the sign of God as the Creator is also the sign of Him as the Sanctifier. The power that created all things is the power that re-creates the soul in His own likeness. To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience.” (*Testimonies*, Vol. 6, p. 350)

“We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time... Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business...Before the setting of the sun let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many have been remiss.” (*Testimonies*, Vol. 6, p. 356) Just as we need to be ready for the Seventh-day Sabbath a little before sundown, so we need to be ready for the Sabbath millennium in advance, because the close of probation, which is when the eternal destiny of everyone on earth has been decided at the Judgment, occurs just before the millennium begins. Since we know not when the close of probation will occur, we need to be ready all the time.

When we rest on the Seventh-day Sabbath we are saying that just as God created the earth, so He will re-create us in His image, and that we are planning on resting with God in heaven during the Seventh Sabbath



Millennium. How we look forward to obtaining true rest during this Millennium!

## THE SPRING HOLY DAYS

“That some of the legal types have met their antitypes is beyond controversy. By learning the manner of their fulfillment, and the principle as to time on which they are fulfilled; we can the more understandingly proceed to the investigation of the other types. 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. The vernal types were the Passover 14th 1st month, the feast of unleavened bread, 15th to 22d 1st month, waving of the first fruits 16th 1st month, and the feast of weeks or Pentecost 50 days after in the 3d month. Lev. 23:1-21.” (O.R.L. Crosier, *Day-Star Extra*, February 7, 1846) Crosier is saying that the spring Holy Days met their fulfillment at the First Advent and the fall Holy Days meet their fulfillment in connection with the Second Advent. However, Crosier goes on to say that the spring feasts do have future fulfillments beyond the First Advent. **“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) Crosier is quoting from the Bible, which says that Passover is not fulfilled until heaven.**

## PASSOVER

“These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD’S Passover.” (Leviticus 23:4-5)

Passover is on the 14<sup>th</sup> day of the first month, which the Jews called Nisan. See Leviticus 23:5. The first antitype, or fulfillment, of Passover was when Israel hastily departed from Egypt on this day, *passing out* of slavery, which represents sin. God’s angel also *passed over* each home that had the blood of the lamb on the doorpost, representing Jesus’ blood shed for us. The word *type* means the original representation of something and the word *antitype* means the fulfillment of that representation. Here is a representative quote using these words.

“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.” [Emphasis added] (*Desire of Ages*, pp. 785-786) The sheaf was waved on Firstfruits. This quote states that the sheaf being waved on Firstfruits was the **type**, and Jesus being raised from the dead was the **antitype**. Next, Jesus’ resurrection was a **type** and the dead being raised at the Second Coming is the **antitype** of Jesus’ resurrection. In other words, **antitype** simply means the fulfillment of the original **type**. The lamb being slain on Passover was a type. The Israelites putting the blood of the lamb on their doorposts and then leaving Egypt on Passover was the first fulfillment, or antitype of Passover.

The second antitype, or fulfillment, of Passover was when Jesus died for our sins on this very day as the Lamb of God. “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...**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...**In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.**” [Emphasis added] (*Great Controversy*, p. 399) The types, or Holy Days, are prophetic pointing out not only the **event** but the **time** of future events, including the Second Coming. In other words, if Jesus died on the very Holy Day that pointed forward to His death, He is coming back on the very Holy Day that points forward to the Second Coming. More on this topic is addressed under the Feast of Tabernacles.

In the Bible Egypt is a representation, or type, of sin. Israel's journey to the Promised Land is a representation or type of all of God's people in their journey to the Heavenly Promised Land. The third fulfillment of Passover is when we *pass out* of sin forever, which happens when our old natures are taken away and our new natures are given to us. This does not happen at the Second Coming, but rather beforehand during the Great Tribulation. "Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression." (*SDA Bible Commentary*, Vol. 6, p. 1118) "There is no change of character when Christ comes." (*SDA Bible Commentary*, Vol. 7, p. 990) If there is no change of character when Jesus comes, then the change of character has to have occurred **before** the Second Coming. Our new nature is given to us when our sins are blotted out, which happens during the Latter Rain of the Holy Spirit. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19) More on this topic is addressed under the Day of Atonement.

The last fulfillment of Passover is the one that Jesus spoke of at the Last Supper. "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 any more eat thereof, until it (Passover) be fulfilled in the kingdom of God." [Parentheses inserted] (Luke 22:15-16) What supper are we going to eat in heaven that is the fulfillment of Passover? The Bible only speaks of one supper in heaven and that is the Wedding Supper of the Bride. See Matthew 22:1-14, Matthew 25:1-13, and Revelation 21:2, 9-10. Revelation 21:9-10 tells us that the Bride is the New Jerusalem. A city is made up of people, not just buildings. Those who are forever saved in the Kingdom of Heaven are the Bride of Jesus. When we go to heaven we will celebrate the Wedding Supper, which is the ultimate fulfillment of Passover.

"Our Savior was scrupulously precise in (commencing) their fulfillment at the very times they were respectively observed under the Law, as the brethren have repeatedly shown. But we have evidently erred in circumscribing the latitude of their fulfillment, they being fulfilled during the Gospel Dispensation. The Passover. 1 Cor. 15:3; 'For I delivered unto you first of all, that which I also received, how that Christ died for our sins according the scriptures.' 1 Cor. 5:7: 'Christ our Passover is sacrificed for us.' Paul considered it of the first importance to deliver unto us the fact that Christ died for our sins in fulfillment of the slaying of the Paschal lamb. This he received from

the Law, though the Law nowhere says in words that his crucifixion should be the antitype of slaying the Paschal lamb; yet so clear was the fulfillment that it furnished unanswerable proof that Jesus was the Messiah. The Jews could not lay hands on him till his hour had come, then, being ‘brought as a lamb to the slaughter,’ he expired, ‘our Passover,’ in the very month, day, and hour, of slaying the legal 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. And he took the cup and gave thanks, and said, ‘Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come.’ The Paschal feast must be ‘fulfilled in the Kingdom of God,’ which according to ver. 18, was then and is yet to ‘come.’ So long then as we pray, ‘Thy Kingdom come,’ the Paschal antitype is not finished. The Lord instituted his Supper for the New Covenant in place of the Paschal feast of old, and as oft as we do it we show forth his death till he comes. One extreme of the Paschal antitype is his death, and the other his second coming, hence it spans and is fulfilled during the Gospel Dispensation.” (O.R.L. Crosier, *Daystar-Extra*, February 7, 1846)

In the above quote Crosier is quoting Jesus as saying that Passover is not fulfilled until heaven. Jesus celebrated the last Passover with the Communion meal, substituting unleavened bread and grape juice for the lamb. Jesus said that the next time He celebrates Passover will be when it is fulfilled in the heavenly kingdom. See Luke 22:15-16.

## **THE FEAST OF UNLEAVENED BREAD**

“And on the fifteenth day of the same month is the Feast of Unleavened Bread unto the LORD; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein...In the seventh day is an holy convocation: ye shall do no servile work therein.” (Leviticus 23:6-8)

This feast went from the 15<sup>th</sup> to the 21<sup>st</sup> day of Nisan. The first and last days of this feast are Sabbaths when no work is to be done and God’s people are to gather together for a special congregation. See Leviticus 23:6-14.

In the Bible leavening represents sin. On Passover, in preparation for this feast, every household was to search their house and remove all leavening from the house, which represented removing sin from the heart. The Feast of Unleavened Bread was a special week to examine

one's self to make sure that their lives were free of sin. Every meal eaten with unleavened bread was a reminder of this fact.

“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 (Passover and Unleavened Bread), not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” [Parentheses inserted] (1 Corinthians 5:7-8)

“The Feast of unleavened bread, in the antitype appears to run parallel with the Paschal antitype. 1 Cor. 5:7, 8; ‘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.’ The type was carnal, the bread made of grain, the antitype spiritual, the bread is truth, the Word of God received in sincerity. The bitter herbs with which it was eaten seem fitly to typify the afflictive trials of Christians in this state. As they began on the 14th at the Passover to eat unleavened bread and bitter herbs, so the afflictive trials of the church began when the ‘Shepherd was smitten and the sheep scattered;’ but they will end and the Bible be superseded ‘when the Chief Shepherd shall appear’ and gather the ‘flock of slaughter’ with joy to our beloved Zion.” (O.R.L. Crosier, *Day-Star Extra*, February 7, 1846)

Why are the first and last days of this feast Sabbaths? The first day of this feast is the day that Jesus spent resting in the grave. Remember that the year that Jesus died Passover was on Friday. He rested in the grave on Sabbath, the first day of Unleavened Bread, and He rose from the grave on Sunday, which was Firstfruits. God had the first day of this feast be a Sabbath to commemorate the day that Jesus spent resting in the grave.

“But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” (2 Peter 3:8) When the sin problem arrived in this world, God tied the length of time for sin to exist on this planet to the week. Just as we labor hard for six days a week, so we labor hard under sin for six thousand years. At the end of the six thousand years we go to heaven for the seventh millennium. Just as we rest on the seventh day of the week according to the fourth commandment, so we will rest from sin in heaven for one thousand years before coming back to this earth. The reason why we keep the seventh day of the Feast of Unleavened Bread

as a Sabbath is because this day represents the seventh millennium during which time we will be resting.

“The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For *six thousand years* Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. ‘The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.’” (*Adventist Home*, pp. 539-540)

## FIRSTFRUITS

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath the priest shall wave it...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 23:9-11, 14)

Firstfruits comes on the second day of the Feast of Unleavened Bread. Leviticus 23:11 states that Firstfruits is “on the morrow after the Sabbath.” The context is the Feast of Unleavened Bread. This feast has two Sabbaths which come on the first and last days of the feast. Firstfruits begins on the day after the first Sabbath in the Feast of Unleavened Bread, which is the second day of this feast. Passover comes on the 14<sup>th</sup> day of Nisan, the first day of the Feast of Unleavened Bread comes on the 15<sup>th</sup> of Nisan, and Firstfruits comes on the 16<sup>th</sup> of Nisan. “The Passover was followed by the seven days’ feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first fruits of the year’s harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.” (*Patriarchs and Prophets*, p. 539)

“But now is Christ risen from the dead, and become the *firstfruits* of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall

all be made alive. But every man in his own order; Christ *the firstfruits*; afterward they that are Christ's at His coming." (1 Corinthians 15:20-23)

"And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the *firstfruits* unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Revelation 14:3-5)

The preceding several quotes give three fulfillments for Firstfruits. The first antitype, or fulfillment, is when Jesus rose from the grave. The second fulfillment is when the 144,000 are chosen. They are the leaders who bring in the great multitude during the Great Tribulation. See Revelation 7:9-14. The third fulfillment is when, at the Second Coming, all those who have died in Jesus are resurrected and they come forth from the grave with their new natures. The first fulfillment is past but the last two fulfillments are yet future.

"First Fruits. This was a handful of the first ripe fruit or grain. 1 Cor. 15:4, 20, 23; Ac. 16:23, show that Christ 'rose again the third day according to the scriptures,' 'the first fruits of them that slept,' thus laying the foundation of the resurrection to life." (O.R.L. Crosier, *Day-Star Extra*, February 7, 1846)

## PENTECOST--THE FEAST OF WEEKS

"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; Even unto the morrow after the seventh Sabbath shall ye number fifty days...And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations." (Leviticus 23:15, 16, 21)

Fifty days after Firstfruits, the second day of the Feast of Unleavened Bread, was Pentecost. "Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks." (*Patriarchs and Prophets*, p. 540)

According to Jewish tradition, God gave the Law to Israel from Mount Sinai on Pentecost. Exodus 19:1 states that Israel arrived at Sinai in the third month. Passover is usually in April, which is the first month of the Jewish calendar. Pentecost comes in June, which is the

third month, so it is very feasible that God did indeed give the law on Pentecost.

“‘When the day of Pentecost was fully come,’ the Holy Ghost, the principle of life, came upon the disciples. This, which is the only thing recorded as the antitype of the feast of weeks, is to abide with the church till it shall quicken the bodies of the saints ‘at his coming.’” (O.R.L. Crosier, *Day-Star Extra*, February 4, 1846)

Pentecost, or the Feast of Weeks, had no fulfillment before the cross. The first fulfillment was when the early rain of the Holy Spirit descended upon the apostles at Pentecost shortly after Jesus’ ascension to heaven. See Acts 2:1-4 and Joel 2:23. God sent this rain of the Holy Spirit so His people would be empowered to begin His church anew since the Jews had rejected Jesus. In the space of one lifetime, and without the power of modern telecommunications, the apostles managed to spread the gospel all over the then known world, by the power of the Holy Spirit.

When one sees the beginning of the pattern it is not difficult to finish the rest of the pattern. For instance here is the beginning of a pattern: two, four, six, eight. The next number, ten, is easy to determine. In like manner, when we see the pattern of how the feasts are being fulfilled, then it is not difficult to predict the rest of the pattern. If the early rain fell on Pentecost, is it not reasonable to assume that the latter rain of the Holy Spirit will also begin to fall on Pentecost? The latter rain is progressive and will continue until probation closes.

“And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.” (Joel 2:28) Peter quoted these words when he preached on the Day of Pentecost, the day that the Holy Spirit fell upon them, and directly applied this text to the early rain of the Holy Spirit they had just experienced. See Acts 2:16-21. This text will have its ultimate fulfillment at the latter rain, which will fall during the Great Tribulation. The whole book of Joel is about the Great Tribulation and in the middle of this book it speaks about the latter rain. See Joel 2:23. This verse says that the Latter Rain comes during the first month; however the word *month* is italicized meaning that the Bible translators added this word. “‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet



held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” (*Early Writings*, pp. 85-86)

“In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel. . . .” (*Great Controversy*, p. ix)

“The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people who know by experience what it means to be laborers together with God. When we have entire whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.” (*Review and Herald*, July 21, 1896)

## THE FALL HOLY DAYS

“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) The Spring Feasts had a fulfillment at the First Advent of Jesus, but the Fall Feasts have had no fulfillment as yet; their first fulfillments are in connection with the events surrounding the Second Coming.

## THE FEAST OF TRUMPETS

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein.” (Leviticus 23:23-24)

Searching the word *trumpets* through the Bible, we find the trumpets of Revelation in chapters 8 and 9. These trumpets in Revelation are the first fulfillment of the Feast of Trumpets and are a large subject by themselves. (Go to [www.GodsHolidays.com](http://www.GodsHolidays.com) and click on “Articles” to

read our article on the Trumpets of Revelation.) Consider a couple of points. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Revelation 7:1-3) These verses show that the earth, sea, and trees are not hurt until God's servants are sealed. Under the first two trumpets of Revelation chapter eight, the earth, sea, and trees are harmed, showing that the trumpets of Revelation cannot begin until after the sealing begins. The sealing is yet future and occurs during the Great Tribulation before the close of probation. See *Last Day Events*, p. 254. The Bible is clear that it is the 144,000 who are sealed, and the 144,000 are God's leaders to proclaim His truth to the last generation on earth. Thus, the trumpets of Revelation have to be in the future.

Ellen White also puts the trumpets of Revelation in the future. "My imagination anticipated what it must be in that period when the Lord's mighty voice shall give commission to His angels, 'Go your ways, and pour out the vials of the wrath of God upon the earth'...Revelation 6 and 7 are full of meaning. Terrible are the judgments of God revealed. The seven angels stood before God to receive their commission. To them were given seven trumpets. The Lord was going forth to punish the inhabitants of the earth..." (*Maranatha*, p. 284) "Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us." (*SDA Bible Commentary*, Vol. 7, p. 982)

Some say that in *Great Controversy*, pp. 334-335, Ellen White puts the sixth trumpet of Revelation in the past. This statement did not appear in the earlier versions. We personally own the 1884 version of *Great Controversy* and this quote is not there. Melody phoned the Ellen White estate who confirmed that a committee edited *Great Controversy* for later printings. The explanation of the sixth trumpet in the current *Great Controversy* is the same as Uriah Smith's explanation of the sixth trumpet in *Daniel and Revelation*, pp. 505-517. If Ellen White wrote this quote about the sixth trumpet in the current version of *Great Controversy*, which put the sixth trumpet in the past, then she would conflict with herself with the two quotes already presented which put the trumpets of Revelation in the future. Since one Biblical rule is that quotes never conflict with each

other, it is apparent that the committee that revised *Great Controversy* had Uriah Smith's belief inserted in *Great Controversy* and that Ellen White never wrote this statement.

The trumpets of Revelation are judgments that God sends on the earth before the close of probation to wake this earth up to the fact that the judgment of the living is about to begin and the close of probation is near. The fact that God has to send judgments of destruction to get the attention of this world shows the depraved state that the wicked have fallen into.

Studying the word *trumpet* through the Bible one discovers that trumpets are used to announce an event. For instance war was announced with trumpets, Jericho fell at the sound of trumpets, and Jesus comes at the last trump. See Judges 7:18, Joshua 6:5, and 1 Corinthians 15:52.

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation." (Leviticus 23:24) The trumpets on the Feast of Trumpets announced that there were ten days until the Day of Atonement. During this time period of ten days the Jews were to search their hearts and repent of all sin so that on the Day of Atonement, or Judgment Day, they would be cleansed. See Leviticus 23:29.

Interestingly, just as there were ten days of repentance, so there are Ten Commandments. Could it be that God wants us to take one day for each commandment during this time, to compare our life with that commandment, so that when Judgment Day comes we are not found wanting? The Bible admonishes us to periodically examine our lives. "Examine yourselves, whether ye be in the faith; prove your own selves." (2 Corinthians 13:5)

"Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate." (Ezekiel 46:1-2) The only feast that falls on the New Moon that is also a Sabbath is the Feast of Trumpets; thus, Ezekiel 46:1-2 is directly referring to the Feast of Trumpets. Daniel 9:25 states that the Prince is the Messiah. In this text, Ezekiel says that the gate is shut the six working days and opened on the Sabbath. In Nehemiah's day they opened the gate to the city on the six working days and closed it on the Sabbath. See Nehemiah 13:19. Why the difference? This text in Ezekiel is referring to the gate between earth and heaven and after six days, or six thousand years (2 Peter 3:8), this gate to heaven is opened on the Feast of Trumpets. God the Father then announces the day and hour of Jesus' Second Coming.

“It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: ‘It is done.’ Revelation 16:17. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God. Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God.” (*Maranatha*, p. 279)

“The voice of God is heard from heaven, declaring the day and hour of Jesus’ coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory. Soon there appears in the east a small black cloud, about half the size of a man’s hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror.” (*Great Controversy*, pp. 640-641)

Recently we heard an astronomer speak. He stated that the open space in Orion is in the shape of a trumpet and the end of the trumpet is pointed right at Planet Earth. On the Feast of Trumpets Jesus is going to speak through this trumpet and announce the day and hour of His Coming.

## THE DAY OF ATONEMENT

“And the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a Day of Atonement: it shall be an holy convocation unto you; and ye shall afflict your souls...And ye shall do no work in that same day: for it is a Day of Atonement, to

make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.” (Leviticus 23:26-32)

Ten days after the Feast of Trumpets comes the Day of Atonement. See Leviticus 23:26-32. This is the only feast that is solemn because it represents Judgment Day. The first fulfillment of this feast was on the Day of Atonement in 1844 when the judgment of the dead began. (For evidence of this see *Appendix II.*) Knowing this, is it not reasonable to assume that the judgment of the living will also begin on the Day of Atonement?

To understand the Day of Atonement, we first need to understand the sanctuary. The sanctuary is a representation of God’s people. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16) “That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. **From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.** Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. **God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul.**” [Emphasis added] (*Desire of Ages*, p. 161) The entire sanctuary represents us and how God is going to transform us, scarred with the ugliness of sin, into a pure white temple for Him.

When a person entered the temple, the first article of furniture he saw in the outer courtyard was the altar where the lambs were slain. This altar represented the cross where Jesus, the Lamb of God, died for our sins. When we confess our sins, repent, and accept Jesus’ death for our sins we are justified. “Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.” (*Steps to Christ*, p. 23) According to *Webster’s Dictionary* the word *justify* means “to pronounce free from guilt or blame.” Jesus’ blood covers our sins and God gives us righteousness

on the credit card principle. We are not yet righteous, but He counts us as though we are righteous because Jesus' blood is covering us. This altar is where justification occurred.

The next article of furniture in the courtyard was the laver where the priests washed before entering the temple. This laver represented baptism. After we accept Jesus into our lives we need to be baptized.

After washing at the laver the priests entered the Holy Place of the sanctuary. Here was the table of shewbread with the twelve loaves of bread, the altar of incense, and the candlestick made of gold. The bread represented Jesus, the Bread of Life. This bread also represented the Word of God, because Jesus is the Word. (John 6:48, John 1:1) The altar of incense represented the prayers of God's people ascending to heaven. (Psalm 141:2) The candlestick represented Jesus, the Light of the world. (John 8:12) The oil in the candlestick represented the Holy Spirit. (Matthew 25:1-13) "In the Scripture, oil is used as a symbol of the Holy Spirit." (*Signs of the Times*, August 6, 1894) The Holy Place represented sanctification. According to *Webster's Dictionary*, to sanctify means "to free from sin." "The work of sanctification is the work of a lifetime." (*Selected Messages*, Vol. 1, p. 317) We are sanctified through studying the Word of God represented by the bread, through prayer, represented by the incense, through Jesus, represented by the light, and through the Holy Spirit, represented by the oil.

The next part of the sanctuary was the Most Holy Place where the priest entered only once a year on the Day of Atonement, or Judgment Day. The Most Holy Place represents purification. At the judgment God will cleanse, purify, or perfect His children. According to *Webster's Dictionary* the word *perfect* means "being without fault or defect." "And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. For on that day shall the priest make an atonement for you, to cleanse you, **that ye may be clean from all your sins** before the Lord." [Emphasis added] (Leviticus 16:29,30) "When I was shown the present condition of man in physical, mental, and moral power, and what he might become through the merits of Christ, I was astonished that he should preserve such a low level. Man may grow up into Christ, his living head. It is not the work of a moment, but that of a lifetime. **By growing daily in the divine life, he will not attain to the full stature of a perfect man in Christ until his probation ceases.**" [Emphasis added] (*Testimonies*, Vol. 4, p. 366-367)

Our probation ceases either when we die, or, for the last generation who are translated to heaven without seeing death, in the judgment.

Thus it is at the judgment (close of our own probation) that God perfects His people. The judgment is a wonderful message of hope. The reason why we should look forward to the judgment with joy is because the judgment is when God perfects us.

The temple in Jesus' day was covered with pure white marble. The sanctuary in the wilderness had a wall around the courtyard made of white linen. This white represents glorification, which occurs at the Second Coming. At the judgment our minds are perfected, but at the Second Coming our bodies are perfected and we are given the gift of immortality. (1 Corinthians 15:51-54) At that time, in both body and mind, God's people completely reflect the image of Jesus. According to *Webster's Dictionary* the word *glorify* means "to raise to heavenly glory."

Now that we have had a brief overview, let us go back and look at what occurs at the judgment in greater depth. "And the serpent saith unto the woman, Ye shall not surely die; For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Genesis 3:4-5) When Satan told Eve that when she ate the fruit of the tree she would gain knowledge of evil, he was right. "The only knowledge they gained by their disobedience was a **knowledge of sin and its results.**" [Emphasis added] (*SDA Bible Commentary*, Vol. 1, p. 1083) The knowledge of sin through experience is the definition of a sinful nature. When this experiential knowledge is removed from our minds then we are purified, or perfected. Removing sin from our minds is the work of the judgment.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins." (Hebrews 10:1-2)

The subject of this text is obtaining perfection. The sacrificial system was not sufficient to make anyone perfect. This text goes on to say that when God's people are perfected (purged) they would have no more "conscience of sins." The word *conscience*, according to *Strong's Concordance*, can also mean *knowledge*. This text is saying that when we are cleansed (perfected, purged) then we will have no more knowledge of sin because our sins have been removed from our minds. Ellen White says the same. "So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off

their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and **they cannot bring them to remembrance.**" (*Great Controversy*, p. 620) Note that they cannot remember **any** of their sins.

In the Bible the words *blot out*, *purge*, and *cleanse* all mean the same thing and can be used interchangeably. Here is the evidence. "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies **blot** out my transgressions. Wash me thoroughly from mine iniquity, and **cleanse** me from my sin. **Purge** me with hyssop, and I shall be **clean**; wash me, and I shall be whiter than snow." (Psalm 51:1-2,7) When God cleanses us from all sin, which happens on our judgment day, then we are perfected. What wonderful news! This is the message of the Day of Atonement.

One key to understanding the Bible is to make sure we understand the correct definitions of prominent words. According to *Webster's Dictionary*, the word *clean* means "free from dirt or stains, free from foreign matter or pollutants, morally pure." The word *cleanse* means "to clean or purify." *Purge* means "to rid of impurities, to clear of imputed guilt." *Purify* means "to make pure, to free from guilt or evil." *Perfect* means "conforming absolutely to an ideal type, excellent or complete beyond improvement, without flaws, accurate in every detail." All of these words are very similar and can mean one and the same. So when the Bible says that on the Day of Atonement we are cleansed of all sin, this means that sin has been completely eliminated from our lives; in other words, sin has no more part in our lives. *Blot* means "a spot or stain, a blemish on a person's reputation." *Seal* means "an emblem or symbol used as evidence of authenticity, anything that serves as assurance or confirmation, to decide irrevocably." We are told that during the judgment our sins are blotted out, we are cleansed from all sin, and we are sealed. "When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God." (*Early Writings*, p. 48) "The work of the investigative judgment and the blotting out of sins is to be accomplished **before** the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come



from the presence of the Lord; and He shall send Jesus Christ.' Acts 3:19, 20. When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be." (*Great Controversy*, p. 485) Acts 3:19 states that our sins are blotted out during the latter rain of the Holy Spirit. (For more texts showing that the latter rain is the descent of the Holy Spirit in greater measure see Isaiah 44:3, Psalm 72:6, Hosea 6:3, Deuteronomy 11:14) The latter rain occurs during the time of trouble before probation closes. Since we are judged and sealed when our sins are blotted out, this means that the judgment of the living begins during the time of trouble. (*Early Writings*, pp. 48, 85, 86)

When we are sealed our names are put into the Book of Life and our case is closed forever; we are eternally saved. After that point we will not sin again because if we did, then God would have to re-decide our case. The Bible never speaks of being judged a second time; thus God's people will not sin after they are judged. The only way God's people will not sin is if they have been given the perfect nature, because currently all our righteousness is as filthy rags, as seen in the following quote.

"The religious services, the prayers, the praise, the penitent confession of sin ascend from **true believers** as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned." (*Selected Messages*, Vol.1, p. 344)

This quote is speaking of the state of God's true believers while praying. These people are not willfully sinning, yet they are so corrupt that their prayers have to be purified with the blood of Jesus before they can be presented to the Father. Our very being is corrupt and rotten to the inner core. As long as we are in the sinful nature our every act and thought has some selfishness buried in it somewhere. Here are some more quotes that give more light into the sinful nature we now have.

“...when the light from Christ shines into our souls, we shall see how impure we are; we shall discern the selfishness of motive, the enmity against God, that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of Christ alone can cleanse us from the defilement of sin, and renew our hearts in His own likeness.” (*Steps to Christ*, pp. 28-29)

The cleansing process of our minds begins when we come to Jesus and confess our sins (justification), continues as we grow in Jesus (sanctification), and is completed when we are cleansed of all sin and sealed at the judgment (purification). At the Second Coming our bodies will be changed and we will be given immortality (glorification). See 1 Corinthians 15:51-54. It is possible under sanctification to come to the point where we no longer willfully sin; however, our very nature and being is still sin. “By nature we are alienated from God.” (*Steps to Christ*, p. 43) Even when we are not willfully sinning, we are in a state of sin which pervades our every act of life. “...because of his (Adam’s) sin our natures are fallen, and we cannot make ourselves righteous.” (*Steps to Christ*, p. 62) “But we are all as an unclean thing, and all our righteousnesses are as filthy rags.” (Isaiah 64:6) This is why Paul exclaimed, “O wretched man that I am! Who shall deliver me from the body of this death?” (Romans 7:24) Paul answered his question, “I thank God through Jesus Christ our Lord.” (Romans 7:25) Jesus delivers us from this body of death in the judgment when He blots out all our sins and seals us.

Jones & Waggoner presented the message of Righteousness by Faith, which was rejected at the 1888 Minneapolis Conference. At least part of their message was what happens when our sins are blotted out in the judgment and we are sealed. Consider the following quote written by Waggoner. “We need to be on our guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger to balance the account. This is not the blotting out of sin. An ignorant man who saw a thermometer for the first time thought to lessen the heat by breaking it. But how much effect did this have upon the weather? Just as much as the wiping out of the record of his sin has upon the sinner. The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the Word of God. There was a time when all the Bibles that could be found were destroyed; but the Word of God--the truth--remained just the same, because truth is God Himself; it is His life...**The blotting out of sin is the erasing of it**

**from the nature, the being, of man. The blood of Jesus Christ cleanses from all sin.** Our bodies are but the channel, the border, the sand upon the shore, of the river of life...The erasing of sin is the blotting of it from our natures, so that we shall know it no more. "The worshipers once purged"--actually purged by the blood of Christ--have 'no more conscience of sin,' because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is forever gone from them,--it is foreign to their new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself--they do not think of doing it any more. This is the work of Christ in the true sanctuary, which the Lord pitched, and not man--the sanctuary not made with hands, but brought into existence by the thought of God." [Emphasis added] (Written by E.J. Waggoner, *Review & Herald*, Sept. 30, 1902)

We used to think that the cleansing of the sanctuary was merely the removal of the sins of God's people from the heavenly sanctuary. If Jesus is removing the sins of His people from the records of heaven, how does that impact us personally? When we discovered that the cleansing of the sanctuary also means cleansing us of all sin and perfecting us as Waggoner just stated, then we realized that what Jesus is doing in the sanctuary is of great importance to us.

The following quote states that when Jesus cleanses the sanctuary in heaven He is also cleansing us from all sin. "You will talk and we will not be thinking of ourselves and what others are doing, but what God and Jesus are doing...What are they doing? They are cleansing the sanctuary of our souls of all unrighteousness, that our names may be written in the Lamb's book of life, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord." (*Lift Him Up*, p. 216)

The times of refreshing, or the latter rain, comes during the Great Tribulation before probation closes. "'The commencement of that time of trouble,' here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." (*Early Writings*, pp. 85-86) The Bible tells us the same in the book of Joel. The fulfillment of the

book of Joel occurs during the Great Tribulation before probation closes. Joel 2:1-11 states that the time is the Great Tribulation, and Joel 2:32 tells us that salvation is still open. In between these two texts Joel speaks of the latter rain in verse 23.

God also uses the latter rain to perfect His people. "As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain." (*Last Day Events*, p. 187)

Several years ago we looked up every Ellen White quote that contained the word *blot* and every derivative of *blot* such as *blotting* and *blotted*. We wanted to find out everything it takes to get one's sins blotted out. All we could find was that our sins must be confessed and repented of. The following is a representative quote. "In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?" (*Selected Messages*, Vol. 1, p. 125) "Repentance includes sorrow for sin, and a turning away from it." (*Steps to Christ*, p. 23) "Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical day of atonement, will be recognized and marked as worthy of God's protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed." (*Testimonies to Ministers and Gospel Workers*, p. 445)

In the judgment, when our sins are blotted out, we are sealed. This sealing places us beyond the power of Satan. "I saw Satan would work more powerfully now than ever he has before. He knows that his time is short and that the sealing of the saints will place them beyond his power." (*Manuscript Release*, Vol. 8, p. 220) How does the sealing place us beyond the power of Satan? If we are given the new nature when we are sealed, then Satan's temptations will have no more power over us. In a sinful nature it is easier to do evil than to do good; however in a perfect nature it is easier to do good than to do evil (which is why God says it is a mystery as to how sin ever started). If it is easier to do good than evil, and after God's people have personally witnessed

over and over what evil has done to this world, is sin going to have any more allurements for them? Absolutely not!

“Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy will be unjust and filthy still; for then there will be no Priest in the sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore what is done to rescue souls from the coming storm of wrath must be done before Jesus leaves the most holy place of the heavenly sanctuary.” (*Early Writings*, p. 48)

As long as we are in this sinful nature we need a Mediator. If even our best prayers need the mediatorial work of Jesus before these prayers can be presented to the Father, then our sinful nature has to be changed before Jesus leaves the sanctuary and probation closes forever. After Jesus leaves the sanctuary, He will no longer mediate for sin. God's people will not sin during the time of the seven last plagues since there is no Mediator, otherwise they will be forever lost. We are “corrupt channels” and even our best prayers are also corrupt because “they ascend not in spotless purity.” (*Selected Messages*, Vol. 1, p. 344) Our “corrupt channels,” or sinful natures, have to be changed or we will not be able to stand for one moment after the close of probation without sinning, because our very being is sinful. Our best efforts are as filthy rags. Our only hope to be able to stand during this time without a mediator is to have these “corrupt channels” removed and to be given the new nature.

“An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. Every case has been decided for life or death.”

(*Great Controversy*, p. 613)

If Jesus has the power to give us the new nature at the Second Coming as so many believe now, then He has the power to give us this new nature in time to help us when He will no longer mediate for us, which happens **before** His Second Coming. It would be cruel of Jesus to tell us we must not sin during the time of the seven last plagues because He is no longer mediating for us and then leave us in our sinful nature.

“Those only who through faith in Christ obey all of God’s commandments will reach the condition of sinlessness in which Adam lived before his transgression.” (*SDA Bible Commentary*, Vol. 6, p. 1118) “There is no change of character when Christ comes.” (*Review and Herald*, August 25, 1885) If we will reach the condition of sinlessness that Adam had before the fall, and if our characters are not changed at the Second Coming, then we must reach Adam’s pre-fall nature before the Second Coming. Some say that we are using the words *character* and *nature* interchangeably and should not do so. However, according to *Webster’s Dictionary* these two words are interchangeable. Here is *Webster’s Dictionary’s* definition of *character*. “The aggregate of features and traits that form the individual **nature** of a person or thing.” Here is *Webster’s Dictionary’s* definition of *nature*. “The inherent **character** of a person, animal, or thing.” According to *Webster’s Dictionary*, our character is our nature, and our nature is our character. We cannot separate the two. Since “There is no change of character when Christ comes,” then there is no change of nature when Christ comes, since the two words mean one and the same.

The dead are given this gift of perfection after they are in the grave so that when they rise up at the resurrection they are perfect. This happens during the judgment of the dead, which is now going on and has been since The Day of Atonement in 1844.

Some believe the teaching that we receive the new nature at the judgment is the “holy flesh” doctrine that Ellen White warned us against. The people who believed in this “holy flesh” doctrine believed that it was impossible for them to sin and they would never die. (*Selected Messages*, Vol. 2, p. 31) Since it was impossible for them to sin, they could do whatever they felt like and it would not be sin. They then began to follow their own desires and soon fell into gross immorality. What these people were teaching was false because we are never removed from being able to sin. If having a perfect nature means that it is impossible for us to sin then Lucifer, who was created perfect (Ezekiel 28:15), would not have been able to sin and neither would Adam and Eve. Throughout eternity God’s people will still have the

power of choice. They could still choose to sin. To remove this power of choice would be to make God's people more like a machine than a free person. However, God's people will not choose to sin. See Nahum 1:9. Why? Should anyone ever be tempted, one of us from earth will explain that this terrible experiment has already been tried. We are God's insurance plan that sin never arises again.

In reference to this "holy flesh" doctrine, Ellen White wrote, "And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul." (*Selected Messages*, Vol. 2, p. 32) The perfection of our souls begins with justification at the foot of the cross, carries on through sanctification during the work of the lifetime, and ends with being perfected on the Day of Atonement, at which time Jesus declares us righteous and holy. (See Revelation 22:11.) Our bodies will become perfected and receive immortality at the Second Coming. (See 1 Corinthians 15:53, 54.)

Zechariah also speaks of the cleansing, or purification, that happens on the Day of Atonement. "And He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments (sinful nature), and stood before the angel. And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment (new nature)...And I will remove the iniquity of that land in one day." (Zechariah 3:1-4, 9) [Parentheses inserted] Our iniquity is removed on judgment day.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement...The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon His perfect purity, that they so clearly discern the exceeding sinfulness of sin...As the people of God afflict their souls before Him,

pleading for purity of heart, the command is given, ‘Take away the filthy garments’ from them, and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ The spotless robe of Christ’s righteousness is placed upon the tried, tempted, yet faithful children of God. **The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world.** Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. **Now they are eternally secure from the tempter’s devices.** Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. ‘A fair miter’ is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God...’ And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.” [Emphasis added] (*Testimonies*, Vol. 5, pp. 472-476) If God’s remnant people are “clothed in glorious apparel, nevermore to be defiled by the corruptions of the world,” then they will no longer sin after this point or else they would be defiled. As long as we have a sinful nature, we are defiled; therefore, when God’s people are sealed the sinful nature must be removed from them.

“When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” (*Christ’s Object Lessons*, p. 69) Have you ever wondered how this would happen? Look around and see the elderly who have had many years in this world to perfect their characters and you will not see any of them perfect. The obvious question is, *How then can I ever become perfect so that Jesus may come?* The answer is that Jesus gives us this gift of perfection at the judgment and He gives this gift to all who are in the process of being sanctified. (See Hebrews 10:14.)

The following are additional Bible texts that speak of the blotting out of sins and the perfecting of God’s people. “I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel.” (Isaiah 44:22, 23) “The blood



of Jesus Christ his Son cleanseth us from all sin.” (1 John 1:7) “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.” (Hebrews 10:16, 17) “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” (Revelation 3:5) “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” (Isaiah 1:18) “I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” (Isaiah 43:25) “Thou wilt cast all their sins into the depths of the sea.” (Micah 7:19) “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” (Isaiah 13:12) These texts are beautiful promises of what God is going to do for us in the judgment.

Just as the Bible clearly tells us when the judgment of the dead began (see *Appendix II*), so the Bible also clearly tells us when the judgment of the living will begin. The message announcing the judgment given by the first angel in Revelation 14:6-7 will be again repeated with great power just before the judgment of the living begins. God does not let such important dates go by unnoticed.

The Day of Atonement also teaches us other lessons. The following is an example. Some say that the Bible does not forbid the wearing of jewelry and cite such texts as the parable of the prodigal son in which the Father (who represents God), puts a ring on His son’s finger when His son returns. In heaven before his fall, Lucifer wore jewelry. See Ezekiel 28:13. We will wear crowns of gold in heaven, which is also jewelry. When we truly understand the Day of Atonement we learn the real reason why we should not wear jewelry now. We have been living in the antitypical Day of Atonement since 1844. Leviticus 16:30 says that on the Day of Atonement we are to be cleansed. In studying the words *cleanse* and *clean* through the Bible we find Genesis 35:1-4, where part of being clean meant to remove their jewelry. Isaiah 3:16-23 says the daughters of Zion have become haughty and then lists out all the jewelry they are wearing as a result of their haughtiness. Just a few verses later, in Isaiah 4:4, God says that He will wash away the filth (part of which is wearing jewelry according to the verses just quoted) of the daughters of Zion “by the spirit of judgment.” The judgment of the dead began on the Day of Atonement in 1844. God is telling us that while living in the Day of Atonement we are not to wear jewelry. In

Isaiah 3:24-25 the fate of those who refuse to remove their jewelry is stated. “And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war.”

Ellen White has a very interesting comment about the verses just quoted. “The prophecy of Isaiah 3 was presented before me as applying to these last days, and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: ‘Thy men shall fall by the sword, and thy mighty in the war.’ I was shown that this scripture will be strictly fulfilled.” (*Testimonies*, Vol. 1, p. 270)

The reason why God does not want us to wear jewelry now is because the last generation has to face the greatest of Satan’s deceptions and the most difficult times of earth’s history while still remaining faithful to God. The only purpose for jewelry is for love of appearance; except for watches, jewelry has no practical purpose. In a sinful state the love of appearance fosters pride. In a perfect state we will be able to handle wearing jewelry without being tempted to sin.

## THE FEAST OF TABERNACLES

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, 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...On the eighth day shall be an holy convocation unto you...it is a solemn assembly; and ye shall do no servile work therein...Besides the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I

brought them out of the land of Egypt: I am the LORD your God.” (Leviticus 23:33-36, 38-43)

“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)

The Feast of Tabernacles began five days after the Day of Atonement, from the fifteenth through the twenty-second day of the seventh month, and lasted eight days. The first and last days of this feast are Sabbaths. From beginning to end, the Fall Feasts last for twenty-two days.

“For at the time *appointed* the end shall be.” (Daniel 8:19) The word *appointed* in this text is *moed*, or *feasts*. Daniel is telling us that the Second Coming will be on a feast day. In *Great Controversy*, p. 399, we are told that the Passover Feast was fulfilled not only to the event, but as to the time, and in like manner the Second Coming will occur on a feast day. In other words, since Jesus died on the very feast day that pointed forward to His death, He will come back on the very feast day that points forward to His Second Coming.

The Feast of Tabernacles is the feast which points forward to the Second Coming. The Feast of Tabernacles is also called the Feast of Harvest because it comes just after the fall harvest has ended. Jesus said, in the parable of the wheat and the tares, “The harvest is the end of the world.” (Matthew 13:39) The end of the world is the Second Coming. “The Feast of Tabernacles was not only commemorative but typical (pointing forward). 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 (Feast of Tabernacles) the wicked will all be destroyed.**” [Emphasis and parentheses added] (*Patriarchs and Prophets*, p. 541) In the book *The Cross and Its Shadow*, pp. 239-244, Haskell states the same. The wicked are destroyed at the Second Coming (Revelation 19:11-21, Matthew 13:39-42), are resurrected at the end of the millennium to receive their final punishment, and destroyed again (Revelation 20:5-10). Both of these destructions of the

wicked will be at the Feast of Tabernacles with exactly one thousand years between them.

Proverbs chapter 7 contains a prophecy which tells us that the Second Coming will occur on a full moon. Proverbs 7:6-27 tells an account of a harlot luring a young man to her bed. In verses 18-20 she states, "Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the Goodman is not at home, He is gone a long journey: He hath taken a bag of money with Him, and will come home at the day appointed." In the Bible a woman represents a church. See Jeremiah 6:2. The woman in this story is a harlot, representative of those who claim to be God's children, but are in a state of apostasy. This harlot is saying that her bridegroom, Jesus, has gone on a long journey to heaven for the last two thousand years, and while He is gone she is going to go after other lovers (false religions). She also says that when He went to heaven, He took with Him a bag of money. God's people are also represented as jewels. See Malachi 3:17. When Jesus went to heaven He took with him righteous people who had been resurrected at the same time. See Matthew 27:52-53 and Ephesians 4:8. These people were the jewels, or the "bag of money," that He took back to heaven with him. Then, although this harlot is in a state of apostasy, she does know that her bridegroom will come home "at the day appointed." The word *appointed* in this text means *full moon* or its festival according to *Strong's Concordance*. As stated earlier, Daniel 8:19 tells us that the Second Coming will occur on a Holy Day. Only two feast days occur on a full moon--Passover and the first day of the Feast of Tabernacles. We know that Passover does not point forward to the Second Coming, but the Feast of Tabernacles does. Proverbs 7:20 is saying that the Second Coming occurs on the Holy Day that is a full moon, which has to be the first day of the Feast of Tabernacles. Lest some think we are time-setting, remember that although we know the Second Coming will be in the fall, we do not know the year.

Time-setting is wrong, but time study is not wrong. There is a difference. "'No man knoweth the day nor the hour' was the argument most often brought forward by rejecters of the advent faith. The scripture is: 'Of that day and hour knoweth no man, no not the angels of heaven, but My Father only.' Matthew 24:36. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with His disciples upon Olivet after He had for the last time departed from the temple. The disciples had asked the question:

‘What shall be the sign of Thy coming, and of the end of the world?’ Jesus gave them signs, and said, ‘When ye shall see all these things, know that it is near, even at the doors.’ Verses 3, 33. One saying of the Saviour must not be made to destroy another. **Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming.**” [Emphasis added] (*Great Controversy*, pp. 370-371)

We have all heard the text, “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” (1 Thessalonians 5:2) However, we tend to stop there. Notice what the Bible says right after this. “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.” (1 Thessalonians 4:4-6) This text is telling us that the Second Coming will not come as a thief in the night for His people. Furthermore, this text admonishes us to watch for the Second Coming. God’s people will know when the Second Coming is near. They will not be in darkness.

Revelation 3:3 states, “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” This text is stated in the negative. Let us change it into the positive and it then reads, “If therefore thou shalt watch, I will not come on thee as a thief, and thou shalt know what hour I will come upon thee.” Until God announces the day and the hour we will not know the exact time for the Second Coming, but we will know that it is very near. “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” (Amos 3:7)

James White makes an interesting statement. "Concerning the time of that coming, he says, in Mark 13:32, 'But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.' It is thought by many, that this passage proves that men are never to know the time. But if it proves this, it likewise proves, that the Son of God, himself, is never to know the time; for the passage declares precisely the same concerning Him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain ignorant of the time until the very moment that He comes to judge the world? If not, then certainly this text can never prove that men may not

be made to understand the time. An old English version of the passage reads, 'But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father.' This is the correct reading according to several of the ablest critics of the same age." (*Word to the Little Flock*, p. 5) *Strong's Concordance* says that the word *knoweth* in Mark 13:32 can also be translated as *tell*. This text in Mark can then be translated as saying, "But of that day and that hour tells no man, no, not the angels which are in heaven, neither the Son, but the Father." In other words, neither man, angels, or Jesus Himself will announce the day and hour of the Second Coming, but the Father will announce it! Rather than this text saying we will not know the day and the hour, this text is saying that when God the Father announces the day and the hour we will know when the Second Coming is.

Ellen White affirms that God will announce the day and the hour in the following awesome quote. "And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, 'Glory! Alleluia!' Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image." (*Early Writings*, p. 34)

*Great Controversy*, pp. 399-400, states that God's Holy Days are prophetic, pointing out not only what is going to happen in the future but on what day of the year it will happen. The following quote uses the word *types* to refer to God's Holy Days. "**These types (feasts) 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 (Communion) 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. **In like manner the types (feasts) which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.**" [Emphasis and parentheses added] For fifteen centuries the Jews had sacrificed the lamb on Passover. If the Jews had understood the Holy Days, they would have known that this would be the very day that the Messiah would die for the sins of the world. First God told the Jews the day of the year Messiah would die when He first directed that they slay the Passover lamb on this day (Exodus 12:1-13), then years later God revealed to Daniel the very year this would happen (Daniel 9:24-27). **Then she says that just as the feasts pointed out when the First Advent would occur, so they point out when the Second Advent will occur.** God wants us to know these things! He is not coming as a thief in the night for His people.

"At the time of Christ's first advent the priests and scribes of the Holy City, to whom were entrusted the oracles of God, might have discerned the signs of the times and proclaimed the coming of the Promised One. The prophecy of Micah designated His birthplace; Daniel specified the time of His advent, God committed these prophecies to the Jewish leaders; they were without excuse if they did not know and declare to the people that the Messiah's coming was at hand. Their ignorance was the result of sinful neglect...With profound and reverent interest the elders of Israel should have been studying the place, the time, the circumstances, of the greatest event in the world's history--the coming of the Son of God to accomplish the redemption of man....Oh, what a lesson is this wonderful story of Bethlehem! How it rebukes our unbelief, our pride and self-sufficiency. **How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation.**" [Emphasis added] (*Great Controversy*, pp. 313-315)

"The prophecy of Daniel pointed so unmistakably to the time of Messiah's coming, and so directly foretold His death, that they discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time." (*Great Controversy*, p. 378)

The preceding quotes compare the First Advent of Jesus with the Second Advent. God revealed **when and where** the Messiah would appear at the First Advent. If the religious leaders had been studying like they should have been and had a close walk with God, they would have known these things. We should beware lest the same happen to us and we fail to know when Jesus is coming back the second time! We know that the Holy Days that point forward to the Second Advent is the

Feast of Tabernacles. See Daniel 8:19 and Proverbs 7:20. Therefore, it must be at the Feast of Tabernacles when Jesus comes the second time.

Yes, we believe that the Second Coming will occur at the Feast of Tabernacles; but the Father has not yet revealed the year. When the seven last plagues are raining down on us, we will know that this is the year that Jesus is coming back. If by that time we know the day and the year, why does God announce it? Here is an educated guess. Ellen White tells us that at the end time the sun, moon, and stars will be moved out of their places. Since the timing of the Holy Days are set by the moon, and if the moon has been moved out of its place, then we will not be able to predict when the full moon will occur that determines the first day of the Feast of Tabernacles. "December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said 'heaven,' in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said 'earth' He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God." (*Early Writings*, p. 41) If the moon has been moved out of its place, then its orbit around the earth will have been changed, and we will not know when the Feast of Tabernacles will be on the year of the Second Advent. This is why God has to announce the day and the hour of the Second Coming to us.

Jesus said that "as the days of Noe were, so shall also the coming of the Son of man be." (Matthew 24:37) Jesus is telling us to study Noah and the flood and we will learn more about the Second Coming. God told Noah, when he began building the ark, that the flood would be in 120 years. See Genesis 6:3. As Noah built the ark, he would have been preaching, "120 years until the flood, 119 years until the flood," and so on down through the years. One week before the flood God told Noah that the flood would be in seven days. See Genesis 7:4. Notice the pattern. God first told Noah the general time frame of the flood, but it was not until just before the flood that He told Noah exactly what day it would be. So it is with the Second Coming. We now know the time of year the Second Advent will occur on, but God has not yet revealed the year.

The Bible also tells us that the Second Coming will occur on the Seventh-day Sabbath. "Thus saith the Lord God; the gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it



shall be opened. And the Prince shall enter by the way of the porch of that gate without..." (Ezekiel 46:1-2) The Bible tells us that this Prince is Jesus. See Daniel 9:25. Notice that the gate that looks towards the east is shut the first six days of the week, but this gate opens on the Seventh-day Sabbath, just the opposite from what it was in the days of Nehemiah. In the days of Nehemiah the gate of the city was open on the first six days of the week, but shut on the Seventh-day Sabbath so that the heathen could not come and sell their wares on the Sabbath. See Nehemiah 13:15-22. Because of this difference, this gate is not a gate on earth. The gate in Ezekiel 46:1 is symbolic of the gate that separates heaven and earth because of sin. When Jesus is ready to come back for His people the gate separating heaven and earth is opened for Him. Notice that this verse states that the gate is opened both on the Seventh-day Sabbath and on the day of the New Moon. The Feast of Trumpets is the only yearly Sabbath that is on a new moon. Ezekiel 46:1-2 is saying that the Feast of Trumpets will occur on a Seventh-day Sabbath on the year Jesus comes back. At the very end of this world God announces the day and hour of the Second Coming on the Feast of Trumpets. God does His greatest acts on the Holy Days. The Feast of Trumpets is the logical Holy Day to announce the day and hour of the Second Coming, because trumpets are used in the Bible to announce events. Since the first day of the Feast of Tabernacles is exactly two weeks after the Feast of Trumpets, then two weeks later, again on a Seventh-day Sabbath, Jesus will arrive at planet Earth to take His people back to heaven with Him. Our educated guess is that the reason why Jesus takes two weeks to come to Earth is because, as He comes, He is gathering all the inhabitants of the universe to share in His joy and come with Him to get His people. The trip back to heaven takes exactly one week, and on the Last Great Day of the Feast of Tabernacles is when we will enter heaven for the first time. "We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory." (*Spiritual Gifts*, Vol. 2, p. 33) The reason why we take one week to ascend to heaven is because we will be visiting some of these other unfallen worlds that God has created and getting acquainted with the unfallen inhabitants of these worlds. "God has worlds upon worlds that are obedient to His law." (*Maranatha*, p. 360)

The last day of the Feast of Tabernacles is called the Last Great Day. It was on this day that Jesus made an important statement. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any

man thirst, let him come unto me, and drink.” (John 7:37) Jesus chose this very day to make this announcement because He knew that on this day we would enter heaven and drink of the water of life for the first time. Jewish tradition also says that God’s people will enter heaven on this day, which is why they called this day the Last Great Day.

When Jesus comes back to earth to get His people, He comes from the east, because heaven is in the east. Ezekiel 46:1 says that the gate that looks to the east is the one that is opened so the Prince can come. Other texts tell us the same. “And, behold, the glory of the God of Israel came from the way of the east.” (Ezekiel 43:2) “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Matthew 24:27) “And I saw another angel ascending from the east, having the seal of the living God.” (Revelation 7:2) Obviously, heaven is east from this earth. Interestingly, Orion is very strikingly in the East in the Fall, at the time of the fall feasts, just above the horizon right after sunset. Heaven is through Orion. “The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God.” (*Maranatha*, p. 279) The reason why God put this constellation in the east is to remind us that the fall of the year is when He is going to come and get His people. Orion is the only constellation that can be seen from both northern and southern hemispheres. Jesus said that in connection with the Second Coming there will be “signs in the sun, and in the moon, and in the stars.” (Luke 21:25)

Why is this feast eight days long? In the Bible the number eight means *new beginnings*. For instance, God began the world anew after the flood with eight people. God will also begin this earth anew by recreating it at the beginning of the eighth millennium. Interestingly, this earth was originally created at the Feast of Tabernacles. See *The Cross and Its Shadow*, p. 240. Also, Noah’s ark came to rest on Mount Ararat during the Feast of Tabernacles. See Genesis 8:4. The Feast of Tabernacles stands for new beginnings for this earth: its original creation, the new beginning after the Flood, and its re-creation at the end of the millennium. As we celebrate the Feast of Tabernacles we remember that just as this feast is eight days long, so it will be that at the beginning of the eighth millennium we enter the earth made new. What wonderful news! These Holy Days point forward to wonderful events yet to happen. God does not want us to forget what He is going to do for us at those times. Some of God’s greatest acts have been, and will yet be, on the feast days.

## **CHAPTER 2**

### **GOD'S HOLY DAYS, THE GOSPEL AND THE LAW**

#### **GOD'S HOLY DAYS AND THE SANCTUARY PORTRAY THE GOSPEL**

In Old Testament times God had His people build a sanctuary, or temple. This sanctuary, along with its services, was simply an object lesson, teaching God's people how He deals with and removes sin from His people.

The first feast, Passover, represents justification. We are justified, or made right with God, when we confess our sins and ask God to forgive us. Upon entering the Jewish Temple Courtyard one first saw the altar where the lambs were sacrificed, which represented Jesus' death for our sins, by which we are justified. Jesus died for our sins on Passover.

The next article of furniture after the altar was the laver, where the priests washed before entering the Sanctuary. The laver represents baptism, which we are to partake of after we accept Jesus' death for our sins.

The second feast, Unleavened Bread, represents sanctification. Sanctification means to grow in our spiritual walk with God and become more and more like Him in character. Leviticus chapter 23 instructs that on Passover, we are to take the leavening out of our homes. This represents Jesus removing the sins from our lives, which is the process of sanctification. Sanctification is the work of a lifetime. In the Sanctuary, in the Holy Place, which represents sanctification, were the table of shewbread, the candlestick, and the altar of incense. The bread represents Jesus, the Bread of Life. See John 6:35. This bread also represents the Bible, the Word of God. The Bible also calls Jesus the Word of God. See John 1:1-5. The candlestick represents Jesus, the Light of the world. See John 8:12. The oil in the candlestick represents the Holy Spirit. See Zechariah chapter 4, Matthew 25:1-13, and Acts 2:2-4. The incense ascending from the altar represents the prayers of God's people ascending to heaven. See Psalm 141:2. With the help of the Holy Spirit, as we read the Bible, learn more of Jesus, and pray, we grow spiritually and become sanctified.

Those who participate in justification and sanctification will be resurrected at the Second Coming. Firstfruits, on the second day of Unleavened Bread, points forward to the resurrection. See 1 Corinthians 15:20-23.

Those who participate in justification and sanctification will also receive the Early and Latter Rain of the Holy Spirit represented by Pentecost. The Latter Rain helps to perfect us and get us ready for Judgment Day. “As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain.” (*Testimonies to Ministers*, p. 509, and *Last Day Events*, p. 187)

The priests blew the trumpets on the Feast of Trumpets to announce that the Day of Atonement, or Judgment Day, would arrive in ten days, so that all could prepare their hearts and be ready. The Feast of Trumpets is a warning. Revelation chapters eight and nine speak of the trumpets that will fall at the beginning of the Great Tribulation, which will serve as a warning to Earth’s inhabitants that the judgment of the living is about to begin and the end of this earth is near.

On the Day of Atonement the High Priest entered the Most Holy Place in the Sanctuary to cleanse the Sanctuary. The Day of Atonement is judgment day, and all who participate in justification and sanctification will be cleansed and perfected in the judgment. “For by one offering He hath perfected for ever them that are sanctified.” (Hebrews 10:14) “I will remove the iniquity of that land in one day.” (Zechariah 3:9)

All those who are perfected on the Day of Atonement will be taken to heaven on the Feast of Tabernacles to live forever with God.

God’s Holy Days teach the complete gospel from start to finish. God’s greatest acts in the past and in the future are on His Holy Days. Through these days God wants us to remember what He is doing for us and what we must do for our salvation.

## **PLEASE READ ABOUT GOD’S HOLY DAYS IN LEVITICUS CHAPTER 23 BEFORE CONTINUING**

To have a little background knowledge please read Leviticus 23, the chapter in which God presents His Holy Days in their entirety. **Note that the first Holy Day presented is the Seventh-day Sabbath** and that God says three times in this chapter that these days are to be kept forever. Also, please read the chapter on God’s Holy Days beginning on p. 537 of *Patriarchs and Prophets*.

The Bible uses three different original words for God’s Holy Days in the Old Testament. They are *moed* (*Strong’s* #4150), *chagag* (*Strong’s* #2287), and *chag* (*Strong’s* #2282). These three Hebrew words have been translated into several words in the King James Version of the Bible, which are *time*, *appointed*, *season*, *assembly*, *congregation*, *sign*,

*solemn, set, synagogue.* All of these words are appropriate in describing the feasts. At an *appointed set time*, during the spring and fall *seasons*, God's people have been instructed to *assemble* or *congregate* at His *synagogue* or church. One of these *appointed times* is *solemn* (Day of Atonement), and these *appointed times* are also part of God's *sign* or *seal*. See Exodus 13:7-9. Here is an example of how the Bible uses each of these three words.

1. "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*." (Leviticus 23:2) Leviticus chapter 23 then goes on to list out all of God's Holy Days, beginning with the Seventh-day Sabbath and ending with the Feast of Tabernacles. The word *feasts* in this text is translated from the Hebrew word *moed* (*Strong's* #4150).
2. "And on the fifteenth day of the same month is the *feast* of Unleavened Bread unto the Lord." (Leviticus 23:6) The word *feast* in this text is from the original Hebrew word *chag* (*Strong's* #2282).
3. "Seven days shalt thou keep a solemn *feast* unto the Lord thy God in the place which the Lord shall choose." (Deuteronomy 16:15) The context of this chapter is speaking of God's feasts or holy days. The word *feast* in this text is from the original Hebrew word *chag* (*Strong's* #2287).

Following the first rule of Biblical interpretation we will study God's feasts through the Bible by finding the texts that contain the above three words. Due to limited space we will not cover every single text that contains these words. However, if you are seriously interested in this subject I suggest that you do look up every single text containing these words.

## **GOD WANTS TO GIVE US REST**

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." (Matthew 11:28-30) God wants us to have plenty of time in our lives for both physical and spiritual rest. He knows that we need physical rest in order to be able to receive spiritual rest. "And He said unto them, Come ye yourselves apart into a desert place, and rest a while." (Mark 6:31)

God created these Holy Days because He knows that His people need time to get away from the cares of life and obtain physical and spiritual refreshment, while having a wonderful time socializing with other Christians. He intended for these days to be pleasurable, which is why He calls them feasts. He wants us to have a feast of good things.

"Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service, which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another...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)

The context of the preceding quote is speaking of camp meetings. God's Holy Days are indeed camp meetings. The Israelites came from all parts of the world and camped at Jerusalem during these days. A multitude of evidence will be presented showing that God's Holy Days were never abolished. Perhaps it is time that we go back to God's original camp meetings and have our camp meetings at the time when God promises to meet with His people, during His Holy Days. However, the context of the following quote is speaking of God's Holy Days, not camp meeting.

"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)

In order to have a relationship with someone we need to spend time with that person. The Holy Days are about spending time with God in order to get to know Him better so that we can have a deeper, more

meaningful relationship with God. The more we get to know God the more we will love Him. In a nutshell that is what the Holy Days are all about—a love relationship with our God.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; **and so much the more, as ye see the day approaching.**" (Hebrews 10:25)

As the Second Coming approaches we need more time with God—not less. With this in mind, why would God abolish time spent with Him at a time when He knows we need this time more than any other previous generation?

"After a day of pleasure seeking is ended, where is the satisfaction to the pleasure seeker? As Christian workers, whom have they helped to a better, higher, and purer life? What would they see if they should look over the record the angel wrote? A day lost! To their own souls a day lost, a day lost in the service of Christ, because no good was accomplished. They may have other days but never that day which was idled away in cheap, foolish talk, of girls with boys, and boys with girls. Never will these same opportunities offer themselves again. They had better been doing the hardest kind of labor on that holiday. They did not make the right use of their holiday, and it passed into eternity to confront them in the judgment as a day misspent." (*The Adventist Home*, p. 472) Instead of wasting time on a worldly frivolous holiday we can observe God's Holidays and reap a rich spiritual reward for doing so.

## WHAT IS GOD'S LAW?

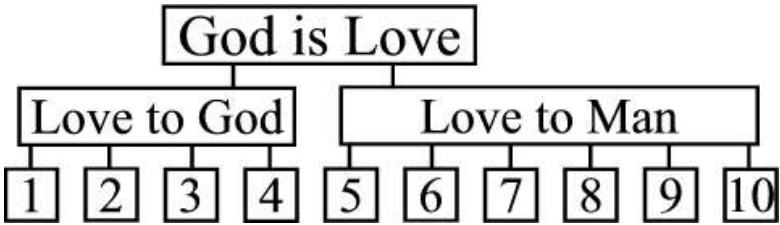
"The question has been asked me, 'Do you think that the Lord has any more light for us as a people?' I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the Word of truth. **We have only the glimmerings of the rays of the light that is yet to come to us.** We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us. We call ourselves commandment-keeping people, but **we do not comprehend the exceeding breadth of the far-reaching principles of the law of God;** we do not understand its sacred character. Many who claim to be teachers of the truth, have no real conception of what they are doing in teaching the law of God, because they do not have a living knowledge of the Lord Jesus Christ." [Emphasis added] (*Selected Messages*, Vol. 1, pp. 401-402) We have only the glimmerings of

the light from the law of God that is yet to shine. The following is a greater view of the law of God than we have known before.

A lawyer came to Jesus and asked Him, “Master, which is the great commandment in the law?” Jesus gave a very interesting answer. He said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” (Matthew 22:36-40) When Jesus stated that the first great commandment is to love God with all our heart, He was quoting from Deuteronomy 6:5.

Jesus said that all the commandments and the prophets hang on these two commandments. Of the Ten Commandments, the first four hang under love to God and the last six hang under love to man.

Let us illustrate it like this:



More than just the Ten Commandments hang under these first two commandments. In this statement Jesus said that all the *law* hangs under these two commandments. The word *law* comes from the original Greek word *nomos* which means *Mosaic Law*. In fact, nearly every time the word *law* appears in the New Testament it comes from *nomos*. The Mosaic Law is the Pentateuch, or the first five books of the Old Testament, which were written by Moses.

“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) We see that the

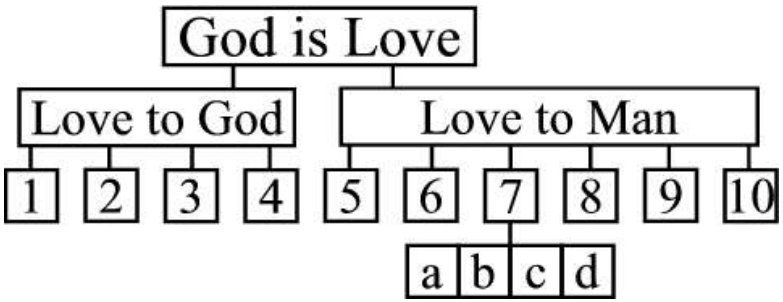


Mosaic Law further explains the Ten Commandments and that the statutes in the Mosaic law were not nailed to the cross.

Each of the statutes in the Mosaic Law can be put under one of the Ten Commandments because that statute further explains that commandment. The only exceptions are the laws that the Bible specifically states were eliminated at the cross (more on this shortly).

Here are some specific examples showing how the Mosaic Law further interprets the Ten Commandments. In the Mosaic Law God gives specific examples as to with whom one is not to have sexual relations. These examples further explain the seventh commandment “Thou shalt not commit adultery.” All the health laws in the Mosaic Law come under the sixth commandment “Thou shalt not kill.” God does not want us to kill ourselves through unhealthy living. Tithing is given in the Mosaic law and it comes under the eighth commandment “Thou shalt not steal.” We are not to steal God’s money from Him. One can go through the Mosaic Law and put every statute under one of the Ten Commandments, with the exception of those laws that were eliminated at the cross.

We can illustrate this principle like this:



Statutes further defining the 7<sup>th</sup> commandment regarding adultery:

- a. Do not lie with your daughter-in-law. See Leviticus 20:12.
- b. Homosexuality is condemned. See Leviticus 20:13.
- c. Do not lie with your father’s wife. See Leviticus 20:11.
- d. Do not lie with a beast. See Leviticus 20:15.
- e. Etc.

Notice that if you break one of the statutes “a” through “d” above, you have in fact broken the seventh commandment, which says you are not to commit adultery. It is crucial to understand that the statute that explains the commandment has the same force of law as the commandment that it further explains. Think of it this way; the Ten

Commandments are chapter titles to God's Law and the statutes are the description or further explanation of what is included in each commandment. All of the commandments and the statutes together make up God's Law. Remember that "These commands (statutes) were enforced by the power of the moral law, and they clearly and definitely explained that law." [Parentheses inserted] (*Signs of the Times*, April 15, 1875)

"He spoke the law from Sinai. He prohibited those who officiated in holy office from using wine; and his reasons for so doing are explicit; viz., that they may have clear judgment to distinguish between the common and the sacred, to do justice to the fatherless and widows, to teach his statutes and laws to Israel, and to accept no bribes. Those who abolish the law of God for the sake of getting rid of the Sabbath, do away with the most solemn restrictions against using liquor." (*The Health Reformer*, July 1, 1878) Notice that in this preceding quote, Ellen White includes the Mosaic Law in her definition of *law* when she states that the law prohibiting priests from using liquor, which is contained only in the Mosaic Law and not the Ten Commandments, is still in force. Ellen White is upholding the principle just stated—that the statutes in the Mosaic Law further interpret the Ten Commandments and have the same weight of law as do the Ten Commandments.

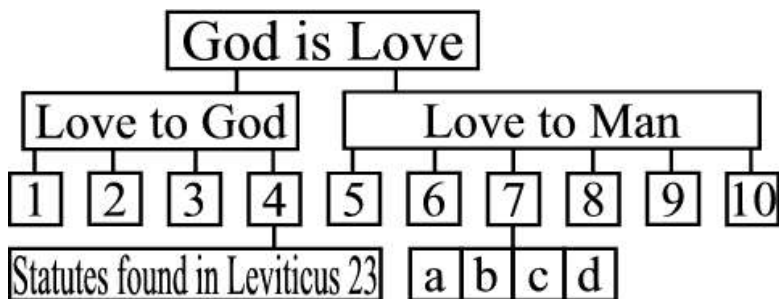
"The Lord had said long before: 'If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, tho he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.' 'Ye shall not therefore oppress one another; but thou shalt fear thy God.' These words had been spoken by Christ when he was enshrouded in the pillar of cloud. The same Teacher had spoken these words as had spoken the sermon on the mount. It was Christ who had said, 'Ye shall do my statutes, and keep my judgments.' Christ had presented the same principles on the mount of beatitudes as he had on Mount Sinai. He had said that on the principles of love to God and to our neighbor, hung all the law and the prophets." (*Signs of the Times*, June 11, 1896) Again, this quote states that the Mosaic Law hangs under the Ten Commandments and are included in the law of God.

What part of the Mosaic Law further interprets the fourth commandment to keep the Seventh-day Sabbath? The only statutes found that could come under the fourth commandment are the yearly Holy Days as listed in Leviticus chapter 23. **In fact, Leviticus chapter**

**23 states four times that the Holy Days are statutes in verses 14, 21, 31, and 41.** God wants to make sure that we realize His Holy Days are statutes. “The Lord does not repeat things that are of no great consequence.” (*Manuscript Releases*, Vol. 8, p. 413) The following quote states that the yearly Holy Days, which are statutes, further explain the Seventh-day Sabbath. “Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed...” (*Patriarchs and Prophets*, p. 311)

There is indeed a very deep and close relationship between the Seventh-day Sabbath and the yearly Sabbaths. Just as the seventh-day is called “Sabbath,” so are the Holy Days called “Sabbaths.” Just as the Seventh-day Sabbath is based on time (24 hours spent with God), so also are the yearly Sabbaths based on time (24 hours spent with God). Just as the Seventh-day Sabbath is a memorial of great acts of God such as creation (past), and His re-creation of us (future) and the seventh millennium of rest in heaven (future), so are the Holy Days memorials of great acts of God both past and future. Just as God wants us to rest on the Seventh-day Sabbath so we do not forget the memorials that the Sabbath points to, so God wants us to rest on the yearly Sabbaths so we do not forget the memorials that they point to. Just as Jesus kept the Seventh-day Sabbath, so Jesus also kept the Holy Days; the Bible says that Jesus is to be our example in all things. See John Chapter 7, 1 Peter 2:21, and 1 John 2:6. Just as the early Christians after the cross kept the Seventh-day Sabbath, so the early Christians after the cross kept the Holy Days. See 1 Corinthians 5:7-8, Acts 18:21, and Acts 20:6. Just as Ezekiel 20:12, 20 says that God’s Sabbaths are His special sign or seal, so the Bible also says that the Feast of Unleavened Bread is God’s special sign or seal (Exodus 13:7-10), making the Holy Days part of the seal of God along with the Seventh-day Sabbath. Additional evidence for the last three points will be given later on in this book.

The Mosaic Law does hang under the Ten Commandments just as Jesus said in Matthew 22:37-40. Let us look at the illustration again.



It is obvious that the statutes in the Mosaic Law are the foundation for the law. “These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts which they were given to illustrate, the condition of the fulfillment of God’s promises to Israel.” (*Patriarchs and Prophets*, p. 311)

Ellen White has quite a number of interesting quotes about the statutes. Here are a few representative quotes, and as you read them keep in mind that she has defined the statutes as being part of the Moral Law which have never been eliminated. **Leviticus chapter 23 tells us four times that God’s Holy Days are statutes.**

“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)

“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.” (*Review and Herald*, May 6, 1875)

The following quote is about the giving of the law at Mount Sinai. “The principles of the law were now particularized, that they might know how much was involved in covenanting to obey the law; and they accepted the specifically defined particulars of the law. If the Israelites had obeyed God’s requirements, they would have been practical Christians. They would have been happy; for they would

have been keeping God's ways, and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them." (*SDA Bible Commentary*, Vol. 1, p. 1107) This quote is saying that the Mosaic Law is simply the principles of the Ten Commandments given in specific examples so that the people would not misinterpret exactly what God meant by the Ten Commandments. If we say the Mosaic Law was abolished, then we are doing away with God's interpretation of the Ten Commandments and are left to interpret them ourselves. In our sinful nature we are not qualified to interpret God's law accurately. God knew this, and so He interpreted and defined the Ten Commandments Himself, with many specific examples, which are all in the Mosaic Law.

The preceding quotes state that the Mosaic Law and the statutes further interpret the Ten Commandments, which makes them part of the moral law, not the ceremonial law. The implication here is that God's Holy Days, because they are statutes, are then part of the moral law. The following quotes say a lot more in regard to the statutes.

"The only safe and sure rule is to do what God says. 'The statutes of the Lord are right,' and 'he that doeth these things shall never be moved.' Psalms 19:8; 15:5. It was with the word of God that the apostles met the false theories of their day, saying, 'Other foundation can no man lay than that is laid.' 1 Corinthians 3:11." (*Acts of the Apostles*, p. 475)

"The Holy One of Israel has made known to us the statutes and laws which are to govern all human intelligences. These precepts, which have been pronounced 'holy, and just, and good,' are to form the standard of action in the home. There can be no departure from them without sin, for they are the foundation of the Christian religion." (*Child Guidance*, pp. 506-507)

"The light esteem in which the law of God is held, even by religious leaders, has been productive of great evil. **The teaching which has become so wide-spread that the divine statutes are no longer binding upon men, is the same as idolatry in its effect upon the morals of the people.** Those who seek to lessen the claims of God's holy law are striking directly at the foundation of the government of families and nations." [Emphasis added] (*Patriarchs and Prophets*, p. 143)

"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." [Emphasis added] (*Letter 259*, 1903. *SDA Bible Commentary*, Vol. 1, p. 1103)

“Obedience to His statutes and laws is the life and prosperity of His people.” (*The Faith I Live By*, p. 89, *SDA Bible Commentary*, Vol 1, p. 1120)

“The great God has a law by which to govern His kingdom, and those who trample upon that law will one day find that they are amenable to its statutes.” (*Fundamentals of Christian Education*, p. 331)

“I was referred to the fourth chapter of Deuteronomy. The whole of this chapter is to be studied. Notice particularly the statement: ‘Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever.’” (*Fundamentals of Christian Education*, p. 508)

“The sacred statutes which Satan has hated and sought to destroy, will be honored throughout a sinless universe.” (*Patriarchs and Prophets*, p. 342)

“There are many in this age of the world who act as if they were at liberty to question the words of the Infinite, to review His decisions and statutes, endorsing, revising, reshaping, and annulling at their pleasure. We are never safe while we are guided by human opinions, but we are safe when we are guided by a ‘Thus saith the Lord.’ We cannot trust the salvation of our souls to any lower standard than the decisions of an infallible Judge.” (*Lift Him Up*, p. 106)

“The Saviour said nothing to unsettle faith in the religion and institutions that had been given through Moses; for every ray of divine light that Israel's great leader communicated to his people was received from Christ. While many are saying in their hearts that He has come to do away with the law, Jesus in unmistakable language reveals His attitude toward the divine statutes. ‘Think not,’ He said, ‘that I am come to destroy the law, or the prophets.’” (*Thoughts From the Mount of Blessing*, pp. 47-48) The word *law* in this text means *Mosaic Law* according to *Strong's Concordance*. God's Holy Days are part of the Mosaic Law.

“The light given me is that we are to study more than we do the instruction given to Moses by God after He had proclaimed the law from Sinai. The ten commandments were spoken by God Himself, and were then written on tables of stone, to be preserved till the judgment should take place. After the giving of the law, God gave Moses specifications regarding the law. These specifications are plain and explicit. No one need make a mistake.” (*Australasian Union Conference Record*, March 25, 1907) The preceding quote also says that the Mosaic Law further defines the Ten Commandments.

“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.” (*Review and Herald*, December 18, 1894) This quote again emphasizes that we should observe the Mosaic Law.

“As men, women, and children proclaim the gospel, **the Lord will open the eyes of the blind to see His statutes**, and will write upon the hearts of the truly penitent His law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping His commandments--preparing here below for translation.” [Emphasis added] (*Review and Herald*, Oct. 13, 1904, *Bible Commentary*, Vol. 7, p. 984)

“The church needs now to shake off her death-like slumber; for the Lord is waiting to bless his people who will recognize the blessing when it comes, and diffuse it in clear, strong rays of light. ‘Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my spirit within you, and cause you to walk in my statutes.’” (*General Conference Daily Bulletin*, February 28, 1893)

“Satan claimed to be able to present laws which were better than God's statutes and judgments, and he was expelled from heaven. He has made a similar attempt upon earth.” (*Review and Herald*, June 17, 1890) Indeed Satan has been very successful. The majority of the Christian world now celebrates Satan's holidays instead of God's Holy Days. More evidence for this will be given later in this book.

“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. We are told that Christ was in the pillar of the cloud by day, and in the fiery pillar at night. Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament, surely wisdom has departed from them.” (*Review and Herald*, July 15, 1890)

“The divine statutes have been set aside. The time will soon come when God will vindicate his insulted authority. ‘The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: and the earth also shall disclose her blood, and shall no more cover her slain.’ ‘Who may abide the day of his coming? and who shall stand when he appeareth?’” (*Review and Herald*, July 5, 1906)

“The record of sacred history declare, that while God is a God of justice, strict to mark iniquity, and strong to punish the sinner, he is also a God of truth, compassion, and abundant mercy. While he visits

judgments upon the transgressors of his law and the enemies of his people, he will protect those who respect his statutes and show kindness to his chosen." (*Signs of the Times*, August 24, 1882)

"God will not take into his kingdom and give eternal life to those who will not come under his laws and statutes in this life." (*Signs of the Times*, September 8, 1887)

"And he showed that those righteous statutes require our perfect obedience. When, through the goodness of God, our attention has been called to the demands of God's commandments, and light shines on us from his word, we are to believe and obey from the heart." (*Signs of the Times*, November 24, 1887)

"None will ever enter the city of God who do not reverence the statutes of its government." (*Signs of the Times*, December 15, 1887)

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." (*Signs of the Times*, January 6, 1888)

"Let attention be called to the laws that were taught to Israel. God gave them definite instruction in regard to their habits of life. He made known to them the laws relating to both physical and spiritual well-being; and on condition of obedience He assured them, 'The Lord will take away from thee all sickness.' Deuteronomy 7:15. 'Set your hearts unto all the words which I testify among you this day.' 'For they are life unto those that find them, and health to all their flesh.' Deuteronomy 32:46; Proverbs 4:22." (*Ministry of Healing*, p. 114)

"The book of Deuteronomy should be carefully studied by those living on the earth to-day. It contains a record of the instruction given to Moses to give to the children of Israel." (*Advent Review & Sabbath Herald*, December 31, 1903) The Mosaic Law and God's Holy Days are contained in Deuteronomy. This instruction in Deuteronomy is still very important.

"The statutes concerning marriage, inheritance, and strict justice in deal 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." [Emphasis added] (*Second Advent Review & Sabbath Herald*, May 6, 1875) If ancient Israel needed the Mosaic Law, we need it more! The statutes concerning marriage are part of the Mosaic Law. This quote also shows that statutes were not abolished at the cross.

"Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.' Please read carefully the whole of the seventh chapter of Deuteronomy, and think upon the word of God. Will you turn from a plain 'Thus saith the Lord' after reading the history of Adam's sin and fall? He fell because he discarded the words of the Lord and heeded the words of Satan. Will it pay to transgress? By transgression Adam lost Eden. By the transgression of God's commandments man will lose heaven, and an eternity of bliss. These are no idle tales, but truth. Again I ask, On which side are you standing? 'If the Lord be God, follow Him: but if Baal, then follow him.'" (*Testimonies to Ministers*, p. 141) Baal was a real person on this earth who was elevated to the status of a god by ancient Babylonians. Another name for Baal is *Tammuz*. At the end time those who follow God will observe His Holy Days and those who follow Satan will observe his holidays, which are holidays that Baal invented. This is the issue that Armageddon will be over. More evidence for this will be forthcoming.

The preceding quote says to carefully consider all of Deuteronomy chapter seven. Deuteronomy 7:9,11 states, "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." For interest's sake I divided 6000 years (the number of years for this earth before the Second Coming) by 20 (the approximate age from one generation to the next). The answer is 300, showing that since the beginning of this world until the Second Coming there have only been about 300 generations. If 300 generations are over 6000 years, then keeping the commandments, statutes, and judgments for a thousand generations, as stated in this text, takes us about 14,000 years into heaven, showing that God's commandments, and His statutes, will be kept in heaven. Since God's Holy Days are statutes they will also be observed in heaven. More evidence for this will be given later.

"In commemoration of this great deliverance a feast was to be observed yearly by the people of Israel in all future generations. 'This

day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever.' As they should keep the feast in future years, they were to repeat to their children the story of this great deliverance, as Moses bade them: 'Ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.'" (*Patriarchs and Prophets*, p. 274) Ellen White is quoting the Bible in saying that Israel is to keep God's Holy Days forever. Who is Israel today? Notice how she uses the word *Israel* in the following quote. "I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints." (*Word to the Little Flock*, p. 19) Ellen White says that Israel is God's people. The Bible says the same in Romans 9:6-8. In these verses Paul is saying that not everyone who claims to be part of Israel is Israel, but those who are "children of the promise" are Israel. Paul is writing to the Romans and telling them that if they are faithful to God they can also be the "children of promise" and be part of Israel. If we are Israel then we should be observing God's Holy Days.

Josiah, one of the kings in Israel in Old Testament times, succeeded a wicked king who had led the people into idolatry. Josiah became king when he was only eight years old, but by the time he was sixteen years old he began to purge the land of idolatry. See 2 Chronicles 34:1-3. Ten years later, at age twenty-six, Josiah had the temple repaired, where they found the book of the law (The Torah, or the first five books of the Old Testament) and brought it to Josiah. Josiah then had a huge meeting where he read this book of the law to the people. See 2 Chronicles 34:8, 14, 29-31. After reading the law, the Bible states that Josiah reinstated the celebration of Passover and Unleavened Bread. See 2 Chronicles 35:1, 16-19. Ellen White has an interesting comment about this story. "Josiah did not say, 'I knew nothing about this book. These are ancient precepts, and times have changed. In Josiah's day the Word of the Lord was as binding, and should have been as strictly enforced, as at the time it was spoken. **And today it is as binding as it was then.**'" (*SDA Bible Commentary*, Vol. 3, p. 1133) Notice the progression in this story. First, the land was purged of idolatry, then the law was read, then the Holy Days were reinstated. If God's Word is as binding today as it was then, we should do as Josiah and reinstate the Holy Days today.

"As a family, you are far from being free from disease. You have used the fat of animals, which God in His word expressly forbids: 'It

shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.' 'Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.'" (*Testimonies*, Vol. 2, p. 60) Notice that Ellen White is upholding the statutes in the Mosaic Law as still being in force in this quote.

"This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice.' This is not the voice of man; it is the voice of Christ from the infolding pillar of cloud. Read carefully all of Deuteronomy 26, also chapters 27 and 28; for here are stated plainly the blessings of obedience." (*Advent Review and Sabbath Herald*, December 25, 1900)

"The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy." (*Selected Messages*, Vol. 1, p. 232)

"It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people. 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' Jeremiah 6:16." (*Great Controversy*, p. 478) The time has come for us to go back to the old paths contained in God's law.

"God will have no controversy with us in regard to these binding precepts. It is enough that He has said that obedience to His statutes and laws is the life and prosperity of His people." (*Manuscript 67*, 1907)

"We are to become familiar with the Levitical law in all its bearings; for it contains rules that must be obeyed; it contains the instruction that if studied will enable us to understand better the rule of faith and practice that we are to follow in our dealings with one another. No soul has any excuse for being in darkness. Those who receive Christ by faith will receive also power to become the sons of God." (*SDA Bible Commentary*, Vol. 1, p. 1110)

"The book of Deuteronomy should be carefully studied by those living on the earth today." (*SDA Bible Commentary*, Vol. 1, p. 1117)

"We do not make enough of Deuteronomy and Exodus." (*SDA Bible Commentary*, Vol. 1, p. 1117)

"Had Israel obeyed the directions given them by Moses, not one of those who started on the journey from Egypt would in the wilderness have fallen a prey to disease or death." (*SDA Bible Commentary*, Vol. 1, p. 1118) The

directions that kept the Israelites safe from disease are in the Mosaic Law. If these were good laws for Israel then they are also good laws for us.

“In these last days there is a call from Heaven inviting you to keep the statutes and ordinances of the Lord.” (*Signs of the Times*, February 3, 1888)  
**Will you heed that call?**

## **THE APOSTLES PREACHED FROM THE TORAH**

The apostles recognized that the Mosaic Law (Torah) was not abolished at the cross because they preached from this law.

“It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife.” (1 Corinthians 5:1) Compare this verse with Deuteronomy 27:20. “Cursed be he that lieth with his father’s wife; because he uncovereth his father’s skirt.”

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.” (Romans 1:27) Compare this verse with Leviticus 20:13. “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination.”

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?” (2 Corinthians 6:14) Compare this verse with Deuteronomy 7:3. “Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.” (Deuteronomy 7:1 gives the context and tells us that it is the heathen we are not to marry.)

“But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” (Romans 2:29) Compare this verse with Deuteronomy 10:16. “Circumcise therefore the foreskin of your heart, and be no more stiffnecked.”

“But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.” (James 2:9) Compare this verse with Leviticus 19:15 and Deuteronomy 1:17. “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbor.” “Ye shall not respect persons in judgment; but ye shall hear the small as well as the great.”

“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.” (James 2:8) Compare this verse with Leviticus 19:18. “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.”

These verses are but a few of the many texts that the apostles used to preach from the Mosaic Law. Obviously the apostles did not believe that the Mosaic Law was abolished.

## CEREMONIAL VS. MORAL LAW

Some say that God’s Holy Days are part of the ceremonial law. Since the word *ceremonial* is not in the Bible but is used by Ellen White, we need to go to her writings to see how she defines this word. Over and over she defines *ceremonial* as the sacrificial system and the offerings. The offerings were the wine and grain offerings that accompanied these sacrifices. The following are a few representative quotes showing that Ellen White defines the word *ceremonial* as the sacrificial system and the sacrificial system only. Look up all quotes by Ellen White containing the word *ceremonial* and you will find that she never includes anything more for her definition of *ceremonial* than the sacrificial system and circumcision.

“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.” (*Second Advent Review and Sabbath Herald*, May 6, 1875) Ellen White is telling us that God has two types of laws—moral and ceremonial. The moral law has always existed and will always exist. The ceremonial law was given when man sinned and ended at the cross. Every law in the Mosaic Law comes under one of these two systems of

law. As shown earlier, God's Holy Days come under the moral law. More evidence will be given later in this book.

"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." (*Patriarchs and Prophets*, p. 365)

"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*, pp. 327-328)

"We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the **sacrificial offerings**, typifying Christ, were no more of any value, but the royal law of God could not be changed." (*Advent Review & Sabbath Herald*, July 15, 1890)

"The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed. But the law of the Ten Commandments lives, and will live through the eternal ages. The need for the service of **sacrifices and offerings** ceased when type met anti-type in the death of Christ. In him the shadow reached the substance. The Lamb of God was a complete and perfect offering." (*Advent Review & Sabbath Herald*, October 10, 1899)

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the **sacrifice and oblation** to cease." (Daniel 9:27) Oblations means *offerings* according to *Strong's Concordance*. These offerings went along with the sacrificial system. See Numbers chapter 28. The sacrificial system and offerings that were given along with the sacrifices ceased at the cross. However, no mention is made of God's Holy Days ending at the cross. Neither the Bible nor Ellen White ever says that God's Holy Days were abolished at the cross.

Over and over Ellen White defines the ceremonial law as the sacrificial system. God's Holy Days are never included in her definition of the ceremonial law.

## JESUS AND THE MOSAIC LAW

“Think not that I am come to destroy the *law*, or the prophets; I am not come to destroy, but to *fulfill*. 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.” (Matthew 5:17-18) In this text Jesus is putting the word *destroy* in opposition to the word *fulfill*. He is saying that fulfilling the law does not mean to destroy the law. In the above text the word *law* comes from the Greek word *nomos*, which means *Mosaic Law*, according to *Strong’s Concordance*. Jesus is saying here that He did not come to abolish the Mosaic Law. Many Christians interpret this text to mean that the law was fulfilled and abolished at the cross. They err by not studying to see how the New Testament uses this word. Here is a word study showing how the New Testament writers used this word: “And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to *fulfill* all righteousness.” (Matthew 3:15) The context is Jesus’ baptism. Jesus was telling John that by being baptized He was fulfilling righteousness. If the word *fulfill* means that righteousness is done away, then Jesus is saying that righteousness is abolished. We know this is not true!

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to *fulfill* the word of God.” (Colossians 1:25) Is the Word of God abolished? No. God’s Word will never be abolished.

In Matthew 5:17, Matthew 3:15, and Colossians 1:25 the word *fulfill* is from the same original Greek word. By comparing these three texts we can begin to see what this word *fulfill* means. *Fulfill* means *to make more glorious* or *to establish more firmly*. *Fulfill* does not mean *abolish*.

Jesus’ death on the cross established the law more firmly, because if the law could be abolished then Jesus did not need to die. Jesus is saying in Matthew 5:17-18 that He did not come to abolish the law, but rather to fulfill, or make it more glorious, and establish it more firmly. Since the word *law* in Matthew 5:17-18 means *Mosaic Law*, then we can conclude that the Mosaic Law was not abolished at the cross. The Bible tells us that a small part of the Mosaic Law was abolished and clearly tells us what that was. We must never abolish more than what the Bible says to abolish. The rest of the Mosaic Law has **never** been abolished and **never** will be.

## **WE SHOULD NOT ABOLISH ANYTHING OUT OF GOD'S WORD UNLESS THE BIBLE ITSELF TELLS US TO**

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.” (Deuteronomy 4:2)

“If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Revelation 22:18-19)

The Bible tells us that removing anything from the Bible, that the Bible itself does not remove, is a salvational matter. We must never abolish anything in the Word of God that the Word itself does not abolish.

**Nowhere in the Bible does it tell us that God's Holy Days have been removed or changed or that God's people should no longer keep them.**

## **THE BIBLE TELLS US WHAT HAS BEEN ABOLISHED**

The Bible is clear as to what was abolished at the cross.

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. At the Second Coming, however, God Himself will punish the wicked according to His civil law. For instance, under the civil law Sabbath breakers were to be stoned. Under the seventh plague, which is the Second Coming, God will stone the wicked who refuse to observe His Holy Days with hail weighing seventy pounds. See Revelation 16:21.



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.
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. The temple services do not, however, include God's special rest days, like the Seventh-day Sabbath and the feast days. We know this because Jesus and Paul kept the Seventh-day Sabbath and the feasts and invited others to do the same. More on this later.

Again, the Bible does not say that God's Holy Days were abolished at the cross. We should not eliminate more than what the Bible says to eliminate.

## **GOD'S HOLY DAYS AND THE SACRIFICIAL SYSTEM**

Some say that because sacrifices were done on the feast days that they were abolished at the cross. Twice as many sacrifices were done on the Seventh-day Sabbath as on other days. See Numbers 28:9. If we use this argument then we also have to do away with the Fourth Commandment, the Seventh-day Sabbath, as well. Abolishing one commandment, but retaining the other nine of the Ten Commandments, which is what many Christians do when they say the Sabbath was changed to Sunday, is not logical. Besides, God says that He does not change. See Malachi 3:6. If nine commandments are still binding, as the majority of the Christian world believes, then all ten of them are still binding as well. The sacrificial system ended at the cross (Daniel 9:27), but God's Holy Days remain.

## **GOD'S HOLY DAYS ARE PART OF HIS SEAL**

“Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters...And it (Feast of Unleavened Bread) shall be for a *sign* unto thee upon thine hand, and for a memorial between thy eyes, that the Lord's law may be in thy mouth.” (Exodus 13:7, 9) The word *sign* in this text is *Strong's* #226 from the Hebrew word *owth*, which means *mark*.

The above text is saying that the Feast of Unleavened Bread will be God's sign, or mark, upon our foreheads. Our foreheads are where the

seal of God is placed (Revelation 7:3); thus the Feast of Unleavened Bread must be part of the seal of God. If one Holy Day is part of the seal of God then all of the Holy Days will be as well.

The Seventh-day Sabbath, the first feast day in Leviticus chapter 23, is part of God's seal. Here is a text used to prove this fact. "And I gave them My statutes, and shewed them My judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a *sign* between me and them, that they might know that I am the Lord that sanctify them. And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the LORD your God." (Ezekiel 20:11, 12, 20) Notice that the word *Sabbaths* is plural, which must be a reference to all of the eight Sabbaths (1 weekly + 7 yearly) mentioned in Leviticus chapter 23. If God was referring only to the Seventh-day Sabbath, He would have said, "I gave them My Sabbath." Ezekiel 20:20 makes this point even more clear, "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God." Notice again that 'Sabbaths' are plural and that 'they' (plural) are God's sign. The word *sign* (Strong's #226) in these texts is the same original word used for *sign* in Exodus 13:9. To recap, in Ezekiel 20:12, 20 the Bible says that God's Sabbaths are His *sign* or *mark* upon His people, and in Exodus 13:9 the Feast of Unleavened Bread is also His *sign* or *mark* upon His people. In Revelation 7:4 where it speaks of God's people being sealed, the word *sealed* is from Strong's #4972, which also means *mark*. In the Bible the words *sign*, *seal*, and *mark* are interchangeable (Romans 4:11).

The seal of God includes more than just His Sabbaths. "And *these words*, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. **And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.**" [Emphasis added] (Deuteronomy 6:6-8) "*These words*" spoken of in this *text* are the whole Mosaic Law. The context of this quote states, "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it." (Deuteronomy 6:1) The commandments, statutes, and the judgments are the Mosaic Law. The Mosaic Law is the seal of God. Revelation tells us that the seal of God is placed upon our foreheads and this text in Deuteronomy is telling us that the Mosaic Law is also placed upon our foreheads. We need to study the commandments, statutes, and the

judgments diligently that are in Leviticus and Deuteronomy to know what they are, since they all constitute the seal of God.

The following text also says that all of the Mosaic Law is part of God's seal. "Seal the law among My disciples." (Isaiah 8:16) The word *law* in this text means *Torah*, which is the *Mosaic Law or pentateuch* according to *Strong's Concordance*. For further discussion of the seal of God versus the mark of the beast see *Appendix III*.

## HAS PASSOVER BEEN ABOLISHED FOREVER?

"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." [Emphasis added] (*Desire of Ages*, p. 652)

At first glance it appears that this quote does indeed say that Passover was abolished at the cross, but we need to carefully examine what is actually said—nothing more and nothing less. There are two economies and two festivals associated with those economies. Notice that the quote says, "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." You cannot eat a day, but you can eat a meal, therefore in this context she is using Passover to refer to the meal, or more specifically, to the Passover lamb. Notice in the phrase, "He instituted in its place," that the antecedent of *its* is the Passover meal. Communion is the memorial of Jesus' sacrifice that takes the place of the Passover meal. Therefore, a meal is being replaced with another meal. It is in this manner that "The national festival (Passover meal) of the Jews was to pass away forever." This quote does not say that Passover day is done away with, but that the Passover meal that was eaten on that day was replaced with another meal, hence her comment that "Christ was standing at the point of transition between two economies and their two great festivals (meals)."

The Bible writers used *Passover* in the same manner. "And the first day of unleavened bread, when they **killed** the Passover, his disciples said unto Him, Where wilt thou that we go and prepare that thou mayest

**eat** the Passover? And He sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall **eat** the Passover with My disciples?" (Mark 14:12-14)

The previous quote about Passover continues. "The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. **Till He come the second time in power and glory, this ordinance is to be celebrated.** It is the means by which His great work for us is to be kept fresh in our minds." [Emphasis added] (*Desire of Ages*, pp. 652-653)

One cannot eat a day, but one can eat a meal. Instead of killing and eating a lamb on Passover, we now eat the bread and drink the wine as Jesus did by His own example when He observed the Last Supper **on** Passover. Since Jesus observed Communion on Passover, we should do the same. See 1 Peter 2:21. One meal was simply exchanged for another meal. And yes, sacrificing a lamb on Passover did pass away forever. Daniel 9:27 states that at the death of Jesus the sacrificial system ended. Sacrificing a lamb on Passover was part of the sacrificial system. In Old Testament times they also sacrificed lambs on the Seventh-day Sabbath. We have managed to separate the sacrificial system from the Seventh-day Sabbath; we now need to do the same for Passover.

Notice the phrase in this quote that states "He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death." The types and ceremonies that had existed for four thousand years, pointing to Jesus' death was the sacrificial system. Later on in this book I will show that God's Holy Days existed before the creation of this world and will also be celebrated in heaven forever. The sacrificial system that God instituted when sin entered this world was temporary and ended at the cross, but God's Holy Days remain.

Jesus observed Passover and the other feasts, yet He never observed the ceremonial law, showing that Jesus does not consider the feasts to be part of the ceremonial law. "Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonial temple worship." (*The Bible Echo*, 10-31-1898)

If the quote at the beginning of this section abolishes Passover, then we put this quote in opposition to many other Bible and Ellen White quotes which say the opposite. These quotes are stated later on in this book. Also forthcoming in this book are a number of quotes by church historians who state that the early Christians after the cross observed Passover by celebrating Communion and without sacrificing a lamb on the day of Passover. These early Christians did so until the Catholic Church abolished Passover and instituted Easter in its place several hundred years after the cross. You will find quotes by historians proving this change from Passover to Easter as well. For these early Christians the issue was not **if** Passover should be observed, but **when** Passover should be observed. When the Catholic Church abolished Passover, they changed the **place** God commanded His people to observe Passover from the home to the church. They also changed the **name** from Passover to Easter. Lastly, they changed the **time** of Passover from the fourteenth day of the first Jewish month to the time that the pagans celebrated their pagan holiday honoring their goddess Eostre. Proof will be given showing that the reason why the Catholic Church made this change was not because of a Biblical command but because of hatred of the Jews. Hatred of the Jews is not a good reason on which to base a major theological change. Nearly the whole Christian world has followed the Catholic Church on this issue. Just because this change was made about 1800 years ago with the majority of the Christian world following the Catholic Church ever since then does not make it truth. Only the Word of God is truth. If such a major change had taken place, Jesus would not have left His people in darkness on this issue. He would have had this change recorded in His Word. The Bible is strangely silent on any change in regard to God's Holy Days. This silence is deafening and is the greatest proof that God never intended for these days to be abolished.

One rule of Biblical interpretation is that we never pit quotes against quotes; rather, we find a way to harmonize them and then we arrive at truth. The interpretation given in this section is the only logical way one can harmonize all these quotes. Those who use this quote to abolish Passover pit this one quote against a multitude of other Ellen White and Bible quotes. Pitting one quote against many is not sound Biblical interpretation.

Notice the reason given for observing Communion. "It is the means by which His great work for us is to be kept fresh in our minds." (*Desire of Ages*, p. 653) This is one reason for observing all of God's Holy Days. God does not want us to forget what He has done for us.

## CHAPTER 3

### GOD'S HOLY DAYS IN THE OLD TESTAMENT

#### GOD'S HOLY DAYS EXISTED AT CREATION

“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 days, and years.” (Genesis 1:14)

In this text the original Hebrew word for *seasons* is *moed*, which means *feasts* or Holy Days. The word *feasts* in Leviticus chapter 23 also comes from *moed*. Genesis 1:14 is saying that God's Holy Days are determined by the lights in the heavens. The sun determines when the Seventh-day Sabbath (the weekly Holy Day) is and the moon determines when the yearly Holy Days are. Right from the very beginning the Bible is trying to tell us that the Seventh-day Sabbath and the yearly Holy Days are linked together. Just as the moon reflects the light of the sun, so the yearly feast days reflect the light of the Seventh-day Sabbath, the weekly Holy Day. (More proof of this later.)

The King James Version of the Bible is the most accurate and is the one to be used for deep Bible study. However, once in a while some of the modern versions do make a better translation than the King James Version. The following are examples:

“Then God commanded, let lights appear in the sky to separate day from night and to show the time when days, years, and **religious festivals** begin.” (Genesis 1:14, *Good News Bible*)

“God said, ‘Let there be lights in the vault of heaven to divide day from night, and let them indicate **festivals**, days, and years.’” (Genesis 1:4, *Jerusalem Bible*)

“God said, let there be lights in the vault of heaven to separate day from night, and let them serve as signs both for **festivals** and for seasons and years.” (Genesis 1:14, *New English Bible*)

Here is what the *SDA Bible Commentary*, Vol. 1, p. 213, says about the word *seasons* in Genesis 1:14. “Yearly returning festival periods and other definite times were to be regulated by the movement of the celestial bodies.” This commentary then refers one to Psalm 104:19, which states, “He appointed the moon for seasons.” The word *seasons* in Psalm 104:19 also comes from the Hebrew word *moed*, which means feasts or Holy Days. In other words, God gave us the moon for the purpose of knowing when God's Holy Days begin.

In Genesis 1:14 God is saying that the Holy Days were in existence at Creation. For further emphasis, He then goes on to keep the first Seventh-day Sabbath on this earth by resting. See Genesis 2:2. Remember that the Seventh-day Sabbath is the first Holy Day listed in Leviticus chapter 23.

In Revelation 12:1 the Bible describes a woman “clothed with the sun, and the moon under her feet.” This phrase is obviously symbolic. We already know this pure woman to represent God’s last true church on earth. She is standing on the moon as her foundation. Using the Biblical interpretation rule of letting the Bible interpret itself, we find the text in Psalm 104:19 which states, “He appointed the moon for *seasons* (or feasts).” [Parentheses inserted.] God appointed the moon for the feasts because the moon determines when God’s Holy Days begin (see section on how to calculate the timing of God’s Holy Days). This pure woman having the moon as her foundation represents God’s last true church on earth, who will have His Holy Days as their foundation; in other words God’s last remnant church will be keeping all of His Holy Days. They will be keeping the Holy Days because they know that these Holy Days are the seal of God and are what Armageddon is fought over. More evidence for this comes later. The sun determines when the Seventh-day Sabbath, or weekly Holy Day, is. Since the pure woman is clothed with the sun she will be observing the Seventh-day Sabbath. Just as the moon reflects the light from the sun, so the yearly Holy Days reflect the light from the weekly Holy Day, the Seventh-day Sabbath.

## **GOD’S HOLY DAYS BEFORE SINAI**

“But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this *set* time in the next year.” (Genesis 17:21) The word *set* is from the Hebrew word *moed*, or *feasts*. God is telling Abraham that at this feast time next year Sarah will bear a son. As we follow the subject of God’s Holy Days throughout the Bible, remember that many of His great acts occur on these days. God is establishing the beginning of the nation of Israel on the Holy Days by having Isaac born at a feast time. The Bible emphasizes this fact twice more.

“Is any thing too hard for the Lord? At the time *appointed* I will return unto thee, according to the time of life, and Sarah shall have a son.” (Genesis 18:14) The word *appointed* in this text is from the Hebrew word *moed*, or *feasts*.

“For Sarah conceived, and bare Abraham a son in his old age, at the *set* time of which God had spoken to him.” (Genesis 21:2). Again the word *set* is from the Hebrew word *moed*, or *feasts*.

“Blow up the trumpet in the new moon, in the time appointed, on our *solemn* feast day. For this was a statute for Israel, and a law of the God of Jacob. This He ordained in Joseph for a testimony, when he went out through the land of Egypt.” (Psalm 81:3-5) In this text the word *solemn* is from the Hebrew word *moed* or *feasts*. This text is further understood by studying Leviticus chapter 23, where it states that the Feast of Trumpets is on the first day of the seventh month and on that day the trumpets were to be blown. The first day of the Hebrew month was always on the new moon. The Feast of Trumpets is the only feast that comes on a new moon. This text is a clear reference to the Feast of Trumpets and the fact that Joseph knew about the feasts.

“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a *feast* unto me in the wilderness.” (Exodus 5:1) The word *feast* in this text is from Strong’s #2287, *chagag*, one of the three words listed in the Bible as meaning God’s Holy Days. Moses is asking Pharaoh to let God’s people go so that they can celebrate God’s Holy Days. Shortly afterward, we find that Israel left Egypt on Passover, just in time to celebrate the first Sabbath of the Feast of Unleavened Bread in the wilderness.

God’s people were very much aware of His Holy Days before Sinai. At Sinai God merely repeated what they already knew regarding these Holy Days because these days were given at creation before the fall of Adam and Eve. See Genesis 1:14. Remember that in Genesis 1:14 the word *seasons* means *feasts*.

## **DOES FOREVER IN LEVITICUS CHAPTER 23 REALLY MEAN FOREVER?**

Pam Benton, in her book *Diamonds in the Sand*, points out which statutes are to be observed forever and which are not. Our English word *statute* comes from two original Hebrew words, Strong’s #2706 *choq* and Strong’s #2708 *chuggah*. According to Strong’s Lexical Aids, the definitions for both words are the same, except #2708 has the added qualifier of being permanently binding. The word *statutes* (#2706) always refers to the sacrificial system and is not permanently binding. The word *statutes* (#2708) always refers to the moral law, including God’s holy days in Leviticus chapter 23, and is permanently binding.



Thus the original Hebrew words themselves tell us which statutes are permanently binding.

Another interesting point is that the sacrificial system statutes (#2706) are in the masculine tense, whereas God's Holy Day statutes (#2708) are in the feminine tense. Jesus, our Bridegroom who became a man and died for our sins, fulfilled the sacrificial system statutes that are in the masculine tense and were binding until the cross. God's Church the Bride, fulfills the moral law statutes that are in the feminine tense and are binding forever. God's Holy Days are part of the statutes that are in the feminine tense and are thus part of the moral law, which is binding forever. The Bride (God's people) recognizes the tremendous price that the Bridegroom (Jesus) has paid and so she honors her groom by spending extra time with Him every year for eternity. She does this because of the deep love that she has for Him and not because of a sense of duty that she must 'do'. Keeping God's Holy Days fulfills part of the Church's covenant to be the Bride. (See Revelation 21:2, 9) Only those who wear the white wedding garment (Day of Atonement message), representing the righteousness of Jesus, will be saved. (Matthew 22:11-13)

Another way to know if these statutes are forever or not is to see what the Bible says about these statutes elsewhere. In Daniel 9:27 the Bible states that the sacrificial system would end at the cross. Also, according to Isaiah 66:22-23, Zechariah 14:16, and Luke 22:15-16, the weekly Sabbath and the yearly feast days will all be kept in heaven. The Bible is consistent.

## **HOSEA 2:11 AND AMOS 5:21**

"I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." (Hosea 2:11) Some try to use this text to eliminate God's Holy Days. Those who do this are taking this text out of context. Read the context in Hosea 2:1-13 and see that God is describing the terrible apostasy of Israel. When one is in a state of apostasy it is impossible to observe God's Holy Days the way God wants us to. God was offended because they were combining their apostasy with His Holy Days, and so He said that He would cause these unholy celebrations of His Holy Days to cease.

"I hate, I despise your feast days, and I will not smell in your solemn assemblies." (Amos 5:21) Again, in Amos, read the context. Verse 26 states, "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." Here

Israel is either celebrating the feast days of these false gods, or they are combining paganism with God's Holy Days, and God is offended. God is especially offended when darkness is combined with light because this makes the darkness harder to detect. In the following text note how God feels about combining light with darkness—He calls this profanity. “Her priests have violated my law, and have profaned mine holy things: **they have put no difference between the holy and profane**, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them.” [Emphasis added] (Ezekiel 22:26) Note that in the preceding text the word *Sabbaths* is plural, a clear reference to all of God's Sabbaths, both weekly and yearly.

These texts were written many years before the cross. We have never heard of anyone who believed that God abolished His Holy Days before the cross. To believe that God is abolishing the Holy Days in these texts would mean that God was abolishing them well before the cross and conflicting with Himself in Leviticus chapter 23, where He commands the observance of these days.

## REBELLION AND WORSHIP

Some say that God's Holy Days do not need to be observed now because God instructed the Israelites not to observe Passover while in the wilderness and to wait to observe it until they entered the Promised Land. We find that God has a good reason for everything that He does. Exodus 12:48 states that no uncircumcised male may eat the Passover. Circumcision and eating the Passover were the sign of the covenant between God and Israel. Remember that in Amos 5:21 and Hosea 2:11, which we just quoted, God will not accept observance of any Holy Days or feast days from His people when they are in rebellion. Numbers chapter 20 records the rebellion at Kadesh and when Israel broke their covenant with God, He removed His sign of the covenant with them. Therefore, Passover and circumcision were not required until Israel was restored to favor with God when they entered the Promised Land. It is also important to remember that while Passover was a feast, it was not one of God's Holy Days (annual Sabbaths). There is no evidence that any of God's Holy Days were discontinued in the Wilderness. In fact, we do know that the Israelites observed the Seventh-day Sabbath and the Day of Atonement in the wilderness. (See Exodus 16:14-35 and Leviticus chapter 16—especially the last part of verse 34) If they

observed one yearly Sabbath we believe that they observed them all. Ellen White has an interesting quote on this subject.

“A short distance from Jordan the Hebrews made their first encampment in Canaan. Here Joshua "circumcised the children of Israel;" "and the children of Israel encamped in Gilgal, and kept the Passover." The suspension of the rite of circumcision since the rebellion at Kadesh had been a constant witness to Israel that their covenant with God, of which it was the appointed symbol, had been broken. And the discontinuance of the Passover, the memorial of their deliverance from Egypt, had been an evidence of the Lord's displeasure at their desire to return to the land of bondage. Now, however, the years of rejection were ended. Once more God acknowledged Israel as His people, and the sign of the covenant was restored. The rite of circumcision was performed upon all the people who had been born in the wilderness. And the Lord declared to Joshua, ‘This day have I rolled away the reproach of Egypt from off you,’ and in allusion to this the place of their encampment was called Gilgal, ‘a rolling away,’ or ‘rolling off.’” (*Patriarchs and Prophets*, pp. 485-486)

God is consistent with this pattern in the New Testament as well. Notice what He says regarding partaking of the Lord's Supper, which is the meal that replaced the Passover meal. “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.” (1 Corinthians 11:27-29) While it is true that circumcision is no longer required (see Acts 15) and the Passover lamb is no longer sacrificed, God is indeed as particular today about His people being “worthy” of His covenant as He was with ancient Israel.

## CHAPTER 4

### GOD'S HOLY DAYS IN THE NEW TESTAMENT

#### JESUS KEPT HIS HOLY DAYS

“Jesus traveled up and down the breadth of the land, giving his invitation to the feast. When the sun illuminated the landscape, Jesus said to the vast throng: “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. He took the opportunity of presenting himself to the people during the feast-days, when they gathered at Jerusalem.” (*Advent Review & Sabbath Herald*, July 7, 1896) Walking by foot up and down the breadth of the land to invite people to the feast takes a lot of time and energy, showing that Jesus considered His Holy Days to be of great importance.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.” (John 7:37) This feast was the Feast of Tabernacles. See John 7:2.

“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) “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.” (*Desire of Ages*, p. 75) Jesus began observing the feasts as a boy and did so throughout His life on earth. Since Jesus observed God’s Holy Days, and since He did not observe the ceremonial law, then He did not consider these Holy Days as being part of the ceremonial law.

Jesus also gave us an example of how to celebrate Passover in Luke 22:8-20 by observing the foot washing and Communion at this time. Notice that Jesus did not slay or eat a lamb on this day. 1 Peter 2:21 states, “Christ also suffered for us, leaving us an example that ye should follow His steps.” Since Jesus celebrated the foot washing and Communion without the sacrificial system on Passover, so should we. In Luke 22:16 Jesus said, “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, until it (Passover) be fulfilled in the kingdom of God.” [Parentheses inserted.] Jesus is saying that Passover is not

fulfilled until heaven. In Matthew 5:18 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.” Since Passover is not yet fulfilled we should still be observing it, as Jesus did, with the foot washing and Communion.

Jesus called Communion by the name of Passover, and observed it at a home on Passover evening. He said in Luke 22:19, “this do in remembrance of me.” It is noteworthy that we call Passover by the name of Communion, do not celebrate it in a home, and celebrate it at all times of the year except on Passover itself. If it were not for Easter, most of Christianity would not have a clue as to when Passover occurs each year. Later you will see that the Catholic Church changed the name, time, and place of celebrating this Feast and most of Christianity has followed along.

## **JESUS IS OUR EXAMPLE IN ALL THINGS**

“For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.” (1 Peter 2:21)

One proof given that we should still observe the Seventh-day Sabbath is that Jesus observed this day, which is correct. “And He came to Nazareth, where He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.” (Luke 4:16)

We need to be consistent in our logic. If we believe that we should still keep the Seventh-day Sabbath because Jesus kept it, then by the same logic we should keep God’s Holy Days, because Jesus observed them as well.

## **THE WOMAN AT THE WELL**

Some say that since the Jews were instructed to keep God’s Holy Days at the temple in Jerusalem, we cannot keep these Holy Days because the temple no longer exists. The woman at the well brought up this very subject. “The woman saith unto Him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.” (John 4:19-20)

The following quote gives the history behind her question to Jesus. “When the temple was rebuilt at Jerusalem, the Samaritans wished to join the Jews in its erection. This privilege was refused them, and, in consequence, a bitter animosity sprang up between the two people,

which resulted in the Samaritans building a rival temple on Mount Gerizim, where they worshiped according to the ceremonies that God gave unto Moses, but mingled with their worship the taint of idolatry...The Samaritans would not respect the temple of worship at Jerusalem, and refused to admit that it was the true place of worship.” (*Spirit of Prophecy*, Vol. 2, p. 143)

Notice Jesus’ answer to this question. “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.” (John 4:21, 23) Jesus was telling this woman that now God’s true people can worship Him anywhere and observe His Holy Days anywhere. Jesus affirmed this truth again in Matthew 18:20, “For where two or three are gathered together in My Name, there am I in the midst of them.”

Jesus, by His own actions later demonstrated what He told the woman at the well. “As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying His intention of attending. They watched Him with anxiety. 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.” (*Desire of Ages*, p. 450) Some give this quote as proof that Jesus no longer kept the Feasts. However, the Bible does not say this. Just because someone does not come to church one Sabbath does not mean they did not observe the Sabbath. One must never read more into a text than what it says.

Jesus then gives the reason why He was not yet coming to the Feast of Tabernacles. “Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come.” (John 7:8) “He was accomplishing His work for the fallen race. 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.” (*Desire of Ages*, p. 451)

Jesus knew that to go to Jerusalem prematurely would hasten His death and His work was not yet accomplished. Jesus observed these Holy Days and their Sabbaths on His own because He was the author of these Holy Days. He had already told the woman at the well that one could observe these days anywhere. He had also stated, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy,

but to fulfill.” (Matthew 5:17) The Holy Days are part of His law and Jesus kept this law perfectly.

## **PAUL LEARNED EVERY DOCTRINE DIRECTLY FROM JESUS**

“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” (Galatians 1:11-12)

“He then shows them that after his conversion he had no opportunity to receive instruction from man. The doctrines which he preached had been revealed to him by the Lord Jesus Christ. After the vision at Damascus, Paul retired into Arabia, for communion with God.” (*Sketches From the Life of Paul*, p. 191)

“While in Arabia he did not communicate with the apostles; he sought God earnestly with all his heart, determining not to rest till he knew for a certainty that his repentance was accepted and his great sin pardoned. He would not give up the conflict until he had the assurance that Jesus would be with him in his coming ministry. He was ever to carry about with him in the body the marks of Christ's glory, in his eyes, which had been blinded by the heavenly light, and he desired also to bear with him constantly the assurance of Christ's sustaining grace. Paul came into close connection with Heaven, and Jesus communed with him, and established him in his faith bestowing upon him His wisdom and grace.” (*Conflict and Courage*, p. 340)

“During his sojourn in Arabia, he emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the Source of truth. Jesus communed with him, and established him in his faith, bestowing upon him a rich measure of divine wisdom and grace.” (*Advent Review & Sabbath Herald*, March 30, 1911)

Perhaps we need to do as Paul did, empty our souls of the prejudices and traditions that have been taught us, and receive our instruction direct from the Source of Truth as revealed by Jesus in the Bible.

## **PAUL TELLS HIS FOLLOWERS TO “DO AS I DO”**

“Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.” (Philippians 4:9)

## PAUL BOTH OBSERVES AND TEACHES HIS CONVERTS TO KEEP GOD'S HOLY DAYS

Paul also kept God's Holy Days **after the cross** and taught the Gentile converts to do so as well. Here is what he said to the Corinthians (Gentile converts). "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)

"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 last two quotes are about the same event. Note that these quotes put Passover and Unleavened Bread together and call them both by just the name of *Passover*.

The *SDA Bible Commentary*, Vol. 6, p. 386, comments on Paul's keeping Passover with the Philippians. "This tarrying enabled Paul to keep the Passover at Philippi, whence he departed 'after the days of unleavened bread' (v. 6)...Paul seems to have stayed intentionally at Philippi because of the Jewish feast. The Passover season must have continued to be fraught with great religious sentiment for Paul, a Jew and a Pharisee (ch. 23:6)." Some argue that Paul had difficulty making the transition from keeping God's Holy Days before the cross to not keeping them after the cross simply because he was a Pharisee. Using that line of reasoning one can abolish anything Paul says or does in the Bible on that basis. We should not abolish anything out of the Bible unless the Bible itself tells us to do so.

"But I will tarry at Ephesus until Pentecost." (1 Corinthians 16:8) Ellen White comments on this text. "Having completed his work at Corinth, he determined to sail directly for one of the ports on the coast



of Palestine. All the arrangements had been made, and he was about to step on board the ship, when he was told of a plot laid by the Jews to take his life. In the past these opposers of the faith had been foiled in all their efforts to put an end to the apostle's work. The success attending the preaching of the gospel aroused the anger of the Jews anew. 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. Upon receiving warning of the plot, Paul decided to go around by way of Macedonia. His plan to reach Jerusalem in time for the Passover services had to be given up, but he hoped to be there at Pentecost." (*Acts of the Apostles*, pp. 389-390) Notice that this paragraph states that Paul preached against observing the ceremonial laws, but he still kept God's Holy Days. Obviously Paul did not believe that God's Holy Days were included in the ceremonial laws.

Some argue that Paul did not actually keep God's Holy Days; he merely went to Jerusalem at that time so that he could witness to the Jews from around the world who were assembled there. I am sure that is one reason Paul went to Jerusalem. However, notice that Paul gives the reason for going because he plans to **keep** the Holy Days himself. If Paul was going to the Holy Days merely to convert the Jews and not to keep them he would not have used the word *keep*.

The following quote shows that Paul clearly understood the difference between the moral and ceremonial laws and never taught people to keep the ceremonial law. "Paul longed to be fully united with these. He had done all in his power to remove the prejudice and distrust so unjustly excited because he presented the gospel to the Gentiles without the restrictions of the ceremonial law." (*Sketches From the Life of Paul*, p. 208) "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) "Factions also were beginning to rise through the influence of Judaizing teachers, who urged that the converts to Christianity should observe the ceremonial law in the matter of circumcision...They vindicated their position, which was in opposition to that of Paul."

(*Sketches From the Life of Paul*, p. 121) Paul never taught his converts to observe the ceremonial law; however, Paul did teach his converts to observe God's Holy Days, showing that Paul did not consider these days to be part of the ceremonial law.

"After he (Paul) had once declared the doctrine of Christ, he had said yea in Christ, and had never after said nay; or, in other words, had never retracted a single point which he had established by the word of God." [Parentheses inserted] (*Sketches From the Life of Paul*, p. 181) "It was impossible, by scriptural arguments, to overthrow the doctrines taught by Paul." (*Sketches From the Life of Paul*, p. 188) Since Jesus Himself established Paul in the true faith He would have informed Paul if the Holy Days had been abolished. The Holy Days are a central part of a Jew's life and such a major belief change would have been noted in the New Testament. However the very silence of the New Testament on such a change is the biggest witness that these Holy Days were not abolished at the cross.

Revelation 12:17 states that the last generation is called the *remnant*. The last part of a bolt of cloth is also called the remnant. The last remnant of the bolt of cloth will be the same as the first part of the bolt of cloth. The last Christian Church on earth just before the Second Coming will be the same as the first Christian Church that Jesus Himself established. They will hold to the same beliefs and doctrines. There will be no difference. And what was Paul doing? He was observing God's Holy Days and teaching his converts to do the same. See 1 Corinthians 5:7-8, Acts 16:13, Acts 18:21, Acts 20:6, and *Acts of the Apostles*, pp. 390-391. If we want to be part of God's Remnant Church on earth we will also be observing all of God's Holy Days.

"United with Christ, who was the greatest of all teachers, Paul had been enabled to communicate lessons of divine wisdom, which met the necessities of all classes and conditions of men, and which were to apply to all times, all places, and all people." (*Sketches from the Life of Paul*, p. 154) Paul's teachings were to apply to **all times**, which also includes our generation.

"Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity." (*Fundamentals of Christian Education*, p. 473) "The church instituted by our Lord and built up by His disciples in the first century is set forth as the divine model. Its prerogatives and authority are fully acknowledged, and all its ordinances and memorials are observed." (*Life Sketches*, p. 472) If all

of the ordinances and memorials of the early Christian church are still to be observed, then, since the early Christian church was observing God's Holy Days, we should do likewise.

## COLOSSIANS 2:14-17

“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 shew 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 2:14-17)

The above verses in Colossians are used by evangelical Christians to try and prove that the Seventh-day Sabbath was eliminated at the cross. These same verses are used by other Christians to try to prove that God's Holy Days were eliminated at the cross.

The first key word to understanding this text is the word *ordinances*. (See also the commentary on Ephesians 2:15 later on in this book.) According to *Strong's Concordance* this word simply means *law*. The Bible does not tell us here what kind of law was nailed to the cross. To find out which law we have to search other parts of the Bible. What was abolished at the cross has already been covered, and God's Holy Days are not included. Again, we should not nail more to the cross than what the Bible itself does. This text **does not** say that the Seventh-day Sabbath or the Feast Days were nailed to the cross. The law that was nailed to the cross was the sacrificial system. See Daniel 9:27.

“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.” (Colossians 2:16) The word *holyday* in this text is a direct reference to the feast days as these are the only holydays stated in the Bible. This text also **does not** say that God's Holy Days or the Seventh-day Sabbath were abolished at the cross, which is what most Christians try to make it say; rather it says that we should not judge each other in these matters. We must not read more into a text than what it actually says.

If Paul had not taught the Colossians to keep God's Holy Days then he would not have addressed this issue as it would have been irrelevant. The Colossians must have been judging each other as to how they kept God's Holy Days and so Paul found it necessary to tell them not to judge each other. Rather than this text proving that God's Holy Days are abolished, this text shows that Paul had taught the Colossians to

keep them. The Colossians were Gentile converts and were not observing God's Holy Days before their conversion. The very fact that Paul raises the subject of God's Holy Days shows that Paul had taught them to observe these days.

Let us take an in-depth look at the phrase *Sabbath days* in Colossians 2:16. Some Christians say that this phrase means the yearly Holy Days and not the weekly Seventh-day Sabbath. In studying the word *Sabbath* through the Bible we come to Leviticus chapter 23 where the Bible states that some of the yearly Holy Days are also Sabbaths. Whenever we see the word *Sabbath* in the Bible we do not know whether this Sabbath is the Seventh-day Sabbath or one of the yearly Sabbaths except by studying the context. The word *days* in this phrase is italicized in the King James Version of the Bible meaning that this word is not in the original, but was supplied by the translators. This text should read, "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." If the word *Sabbath* in this text referred to the yearly Sabbaths, then Paul would be redundant to mention the yearly Sabbaths twice in the same sentence; therefore, this word *Sabbath* is a direct reference to the Seventh-day Sabbath. Paul says the same of the Seventh-day Sabbath as he does of the Holy Days, which is not to judge each other in these matters.

The New Testament uses this phrase *Sabbath days* in eight places. Let us take a look at each of these texts.

1. "Or have ye not read in the law, how that on the Sabbath *days* the priests in the temple profane the Sabbath, and are blameless?" (Matthew 12:5) Notice how this text uses the words *Sabbath days* and *Sabbath* interchangeably.
2. "And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the Sabbath *days*? that they might accuse Him." (Matthew 12:10)
3. "And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath *days*." (Matthew 12:11-12) This text uses the words *Sabbath day* singular and the words *Sabbath days* plural interchangeably, showing that they mean one and the same.

4. “And He saith unto them, Is it lawful to do good on the Sabbath *days*, or to do evil? To save life, or to kill? But they held their peace.” (Mark 3:4)
5. “And came down to Capernaum, a city of Galilee, and taught them on the Sabbath *days*.” (Luke 4:31)
6. “And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath *days*?” (Luke 6:2)
7. “Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath *days* to do good, or to do evil? To save life, or to destroy it? (Luke 6:9)
8. “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*.” (Colossians 2:16)

We were taught that the first seven of the above texts were referring to the Seventh-day Sabbath. If that is so then why does not the phrase Sabbath *days* in the eighth text also mean the Seventh-day Sabbath? We must be consistent in our interpretation. Furthermore, in the first seven texts, the word *days* in the phrase Sabbath *days* is not italicized meaning that this word *days* was in the original writing. Remember that in the eighth text the word *days* in the phrase Sabbath *days* is italicized meaning it was added by the translators and should not even be there.

Colossians 2:16 says the same about the yearly Sabbaths, or Holy Days, that it says about the Seventh-day Sabbath, meaning that God’s Holy Days and the Seventh-day Sabbath stand or fall together; one cannot separate them. Remember that in Leviticus chapter 23 the Seventh-day Sabbath and the yearly Holy Days are all called feast days. No distinction is made between them in that chapter either.

These three divisions of time mentioned in Colossians 2:16, “holyday, new moon, and Sabbath” is a common phrase used throughout the Bible. The Holy Days refer to the feast days in Leviticus chapter 23, the new moon refers to the day the priests were to check the new moon so as to calculate the timing of the feasts, and the Sabbath refers to the Seventh-day Sabbath. The Bible commonly groups these three divisions of time together. (See 1 Chronicles 23:31, 2 Chronicles 2:4, Ezekiel 45:17, and Hosea 2:11) Paul, in referring to these same divisions of time well after the cross, was affirming that these days had never been abolished.

Rather than eliminating either the yearly Holy Days or the Seventh-day Sabbath, Colossians 2:16 affirms that all of these Sabbaths are still valid after the cross. Why else would Paul have been writing about the

Holy Days to the Colossians who were not raised keeping them? The very fact that Paul mentions these days to the Colossians shows that he had taught the Colossians to observe all these Holy Days.

“Which are a shadow of things **to come**.” [Emphasis added] (Colossians 2:17) This text is saying that God’s Holy Days and the Seventh-day Sabbath point forward to things yet in the future. Indeed, as already stated, when these days are studied in great detail one finds that they do point to future events.

## EPHESIANS 2:15

“Having abolished in His flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in Himself of twain one new man, *so* making peace.” (Ephesians 2:15)

Some say that the above text means that all ordinances are abolished, and since the feasts are also ordinances (see Exodus 12:14), then God’s Holy Days were eliminated at the cross. However, upon closer examination this text is not even saying that the ordinances were eliminated. Let us look at the way the Messianic Jews translate Ephesians 2:15. “Abolishing the enmity **to** the Law, the Commandments, and the Ordinances, through His own flesh, in order to create in Himself one new man from the two, making peace.” (*The Book of Yahweh, The Holy Scriptures*)

Romans 7:14-25 describes this very issue. A battle is going on between good and evil in every human (especially for those trying to do what is right). The good that we want to do we do not do and the bad that we do not want to do we do. In verse 24 Paul says, “O wretched man that I am! Who shall deliver me from the body of this death?” In the very next verse he answers his question. Jesus is the answer. Romans 8 continues this discussion saying in verse 2 that “Jesus hath made me free from the law of sin and death.” He does this by “Abolishing the enmity (hatred) to the Law” as seen in Ephesians 2:15. We now see a man who has had his hatred to God’s Law abolished and he is left as “one new man” with peace in his life. This is confirmed in Ephesians 2:16. “And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.” Note that it is the enmity to the law that is slain, rather than the law being slain. By translating Ephesians 2:15 this way, this text is then put in harmony with other texts that say that the law has not been abolished, such as Romans 3:31 and Matthew 5:17-18.

“For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from

mine **ordinances**, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed thee? In tithes and offerings.” (Malachi 3:6-8) God is saying that He changes not and then says that His people have abandoned His ordinances. God gives an example of tithe paying, which is one of His ordinances in the Mosaic Law. Keeping God’s Holy Days is another ordinance in the Mosaic Law. God says that He does not change. If His people were to observe His Holy Days before the cross then they are to still observe these days after the cross. The early Christians knew this and kept God’s Holy Days.

“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the **ordinance**, broken the everlasting covenant.” (Isaiah 24:5) God is saying that when those who claim to be His people transgress His laws and change His ordinances they are breaking His everlasting covenant. In other words, He is saying that His ordinances are everlasting and are never to be changed. Remember that Exodus 12:14 says that God’s Holy Days are ordinances. The word *ordinances* in Isaiah 24:5 means *appointed times* according to *Strong’s Concordance*. God’s Holy Days are appointed times—times that God has appointed for His people to spend with Him. In Leviticus chapter 23 the word *feasts* come from the original Hebrew word *moed*, and another meaning for *moed* is *appointed times* according to *Strong’s Concordance*.

Ellen White agrees that the word *ordinances* in Isaiah 24:5 is referring to God’s Holy Days. She specifically applies this text to the Seventh-day Sabbath, the first of the Holy Days listed in Leviticus chapter 23. “Why is that the people in this age are so easily drawn away from the observance of God’s commandments? Why is it that they relish the mockery of those who profess to be teachers of righteousness, who yet cast contempt upon the commandments of Jehovah? Is it not because the heart of this people is carnal? In the scriptures quoted the Lord presents his reproof to those whom he terms ‘my people,’ who have forsaken the Lord, the fountain of living waters, and hewed them out cisterns that can hold no water. ‘The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.’ Those who profess to be the children of God, cast contempt upon his law, and trample upon the fourth precept,—‘Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,

thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” (*Signs of the Times*, October 2, 1893) Ellen White is saying that the Seventh-day Sabbath is one of God’s ordinances. If Ephesians 2:15 means that the ordinances have been abolished, then the Seventh-day Sabbath has been abolished as well. We know this is not true because the Bible tells us that Jesus, who is our example in all things (see 1 Peter 2:21) kept the Seventh-day Sabbath along with all of the other Holy Days, and so did the early Christians after the cross. See 1 Corinthians 5:7-8, Acts 16:13, Acts 18:21, Acts 20:6, and *Acts of the Apostles*, pp. 390-391.

Many people who observe the Seventh-day Sabbath but who do not also observe the rest of the Holy Days in Leviticus chapter 23 use the same arguments against the yearly Holy Days that the majority of the Christian world uses against the Seventh-day Sabbath. They even use the very same Bible texts, including Ephesians 2:15. However, a deeper examination of these texts, as just done regarding Ephesians 2:15, shows that one cannot apply these texts to the yearly Sabbaths. The Seventh-day Sabbath is an ordinance, along with all of the yearly Sabbaths, or Holy Days. To use Ephesians 2:15 to eliminate the yearly Sabbaths abolishes the Seventh-day Sabbath as well. Eliminating the yearly Sabbaths significantly weakens and in fact also abolishes the Seventh-day Sabbath. The yearly Sabbaths and the Seventh-day Sabbath stand and fall together. They cannot be separated.

Another argument for the Seventh-day Sabbath is that Jesus observed the Seventh-day Sabbath before the cross and Paul and the early Christians observed the Seventh-day Sabbath after the cross. Jesus before the cross, and the early Christians after the cross, all kept the yearly Holy Days as well. Also, the Holy Spirit came on Pentecost fifty days after the cross. Why would God choose to honor Pentecost by pouring out His Holy Spirit on that day if it was nailed to the cross fifty days earlier?

Another argument is that sacrifices were done on the Holy Days, and since the sacrificial system has been abolished, then these Holy Days are abolished also. Numbers 28:9 states that on the Seventh-day Sabbath twice as many lambs were sacrificed as on other days of the week. If Holy Days are eliminated because sacrifices were done on them, then the Seventh-day Sabbath is eliminated as well. **Brothers and sisters in the faith, we cannot abolish God’s Holy Days without**



**also abolishing the Seventh-day Sabbath.** We must be consistent in our logic.

“The church instituted by our Lord and built up by His disciples in the first century is set forth as the divine model. Its prerogatives and authority are fully acknowledged, and all its ordinances and memorials are observed.” (*Life Sketches*, p. 472) If all the ordinances and memorials of the church instituted by Jesus and built up by Paul and the disciples in the first century are still to be observed, then we must observe God’s Holy Days since Jesus, Paul, and the apostles were observing these days.

### **GALATIANS 4:9-10**

“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? Ye observe days, and months, and times, and years.” (Galatians 4:9-10)

Many Christians use this text to try to prove that the Seventh-day Sabbath has been done away with at the cross and some Christians try to use this text to prove that God’s Holy Days were done away with. Both premises are false because they do not take the context of this quote into consideration. Neither the Seventh-day Sabbath nor the yearly Holy Days are even mentioned in this text or in the context. Remember the Biblical interpretation rule that we must not read more or less into the text than what it says.

This text says that the Galatians are turning back to beggarly elements by observing certain days. What were the Galatians observing before Paul taught them to become Christians? They were keeping pagan holidays—days like Easter and Baal’s birthday, which was on December 25. Remember how the Ephesians cried, “Great is Diana of the Ephesians” for two hours because they were upset that Paul was turning people away from this heathen goddess? Another name for Diana was Astarte, from which the word Easter comes. Astarte conceived Tammuz, another name for Baal, at Easter, and Tammuz was born on December 25. These are some of the pagan holidays that Paul was condemning when he was speaking to the Galatians in this text.

With this in mind, should we as Christians today be observing these holidays?

## ROMANS CHAPTER 14

Many Christians say that Romans 14:5-6 proves that we no longer have to observe the Seventh-day Sabbath. Some Christians use this same text to say that we no longer have to observe God's yearly Sabbaths. However, this text does not address any of God's Sabbaths at all.

The text states, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Paul is simply saying that every person should be fully persuaded as to what days he observes and what days he does not observe. Paul never says that either the Seventh-day Sabbath or the yearly Sabbaths are abolished. If he did, he would be conflicting with himself, as he taught the Gentiles to observe all of these days.

Paul explains further in verse 10, "But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ." Paul is simply saying that we shouldn't judge each other when it comes to the observance of days. He is not addressing here what days we ought to observe. Elsewhere Paul teaches that all of God's Holy Days are to be observed. See 1 Corinthians 5:7-8, Acts 16:13, Acts 18:21, and Acts 20:6.

## ACTS CHAPTER 15

Many say that Acts chapter 15 proves that God's Holy Days and the Mosaic Law were abolished at the cross. However, nowhere are God's Holy Days even mentioned in this chapter. We must not read more into the Bible than what it says. Read Acts chapter 15 carefully and also the chapter Ellen White wrote about it in *Acts of the Apostles*, beginning on page 188. The discussion was over circumcision and several items in the Mosaic Law. Notice their conclusion. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." (Acts 15:28, 29) Abstaining from blood, from things strangled, and from fornication are statutes in the Mosaic Law. By passing this verdict the apostles vindicated the Mosaic Law, showing they still believed in observing the Mosaic Law. The argument they were having was simply over

circumcision and the things listed--eating meat offered to idols, things strangled, eating blood, and fornication. The rest of the Mosaic Law and the Holy Days were not in question. When people read Acts chapter 15 they seem not to notice verse 21 which says, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." (Acts 15:21) What they were saying was, "These are the items of dispute, this is our conclusion, and as for the rest of the Mosaic Law, the Gentiles will learn about it when they go to the synagogue." The apostles did not do away with the Mosaic Law or God's Holy Days.

Many Christians who try to say that Acts chapter 15 proves that the Mosaic Law and the Holy Days are abolished still eat meat with blood, directly ignoring the New Testament verdict not to eat blood. They try to eliminate that which was not eliminated and try to keep that which was eliminated.

The following paragraph states what the issues were over in Acts chapter 15. "With great assurance these Judaizing teachers asserted that in order to be saved, one must be circumcised and must keep the entire ceremonial law...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 of 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*, pp. 188-189)

This conference in Acts chapter 15 was held at the feast time because the delegates were already coming to Jerusalem to keep the feast. "In the church at Antioch the consideration of the question of circumcision resulted in much discussion and contention. Finally, the members of the church, fearing that a division among them would be the outcome of the continued discussion, decided to send Paul and Barnabas, with some responsible men from the church, to Jerusalem to lay the matter before the apostles and elders. **There they were to meet delegates from the different churches and those who had come to Jerusalem to attend the approaching festivals.**" [Emphasis added] (*Acts of the Apostles*, p. 190) By having this conference at the feast the apostles upheld God's Holy Days.

Some of these Jewish Christians were angry with Paul because they saw he was tossing out some of the ceremonies of Judaism. "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." (*Acts of the Apostles*, p. 197) However, as shown earlier, Paul was keeping God's Holy Days and teaching his converts to do the same. Since Paul was not teaching the observance of the ceremonial law, but he was teaching his Gentile converts to keep God's Holy Days, this then shows that the Bible considers these Holy Days to be part of the moral law, not the ceremonial law.

## PAUL'S MISTAKE

Some argue that Paul did not have all his doctrines correct because he consented to take part in a purification ceremony involving the sacrificial system, which directly led to his arrest causing the early church to prematurely lose one of their greatest leaders. Yes, Paul did make a mistake. Read all about this in *Acts of the Apostles*, pp. 399-406 and Acts 21:20-40. Ellen White states that up until then "The truths that he proclaimed had been revealed to him by the Holy Spirit." (*Acts of the Apostles*, p. 402)

What happened is that some of the Jewish Christians, who still cherished the ceremonial law, tried to persuade Paul that if he partook of this rite, prejudice would be broken down between him and the Jews, helping to convert them to Christianity.

"The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. Paul's great object in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. But he was not authorized of God to concede so much as they had asked. **This concession was not in harmony with his teachings, nor with the firm integrity of his character.**" [Emphasis supplied] (*Sketches from the Life of Paul*, pp. 213-214)

"When we think of Paul's great desire to be in harmony with his brethren, his tenderness toward the weak in the faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men so far as he could without sacrificing principle—when we think of all this, it is less surprising that he was constrained to deviate from the **firm, decided**

**course that he had hitherto followed.** But instead of accomplishing the desired object, his efforts for conciliation only precipitated the crisis, hastened his predicted sufferings, and resulted in separating him from his brethren, depriving the church of one of its strongest pillars, and bringing sorrow to Christian hearts in every land.” [Emphasis supplied] (*Acts of the Apostles*, pp. 405-406)

Up until this time Paul had followed a firm course and had both kept and taught the truth. Some of the weak brethren persuaded him to deviate from this course. A great lesson is to be learned here, that some of our own brethren can prove to be our greatest enemies, and detract us from the truth. May we all be on guard lest this also happen to us.

## **GOD’S HOLY DAYS DOWN THROUGH THE AGES**

The evidence shows that the early Christian church observed all of God’s Holy Days. Historians also testify that the early Christian church observed these days. “Far be it from us to charge John with foolishness, for he observed the precepts of the Law of Moses literally, at a time when the church still followed the Jews in many things; and the Apostles were not able suddenly to set aside the entire observance of the Law laid down by God...So, John, according to the custom of the Law, began the celebration of the feast of Easter on the evening of the fourteenth day of the first month, paying no attention to whether it fell on the Sabbath or on some other day.” (Bede’s *The Ecclesiastical History of the English People* for *The Great Histories Series* by Washington Square Press, N.Y., 1968) (Note that Bede incorrectly called Passover by the name of Easter, however.)

The following is a quote from the *SDA Bible Commentary*, Vol. 9, p. 362, showing that the early Christians kept Passover after the cross, and that they received this teaching directly from John the Revelator. Go directly to the *SDA Bible Commentary* and examine this quote for yourself. The source the *SDA Commentary* used for this quote is *Eusebius’ Ecclesiastical History*. “Source: Polycrates, Letter to Victor, Bishop of Rome, quoted in *Eusebius’ Ecclesiastical History* v. 24. 2-8; translated by Kirsopp Lake, Vol. 1 (Cambridge, Mass.: Harvard University Press, 1949), pp. 505, 507, 509. Reprinted by permission of the publishers and The Loeb Classical Library.

“[p. 505] 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 Phillip. . . 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 Thraseas, both bishop and martyr, from Eumeneae. . . .[Also] Sagaris,. . . .Papius,. . . .and Melito. . . . all of 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. Therefore, brethren, I who have lived sixty-five years in the Lord and conversed with brethren from every country, and have studied all holy Scripture am not afraid of threats, for they have said, who were greater than I, 'It is better to obey God rather than men.'" (*SDA Bible Commentary*, Vol. 9, p. 362) John the Revelator still kept Passover, on the very day of Passover, well after the cross. Who did John learn this from? Jesus Himself. See Luke 22:14-20. John would have been observing Passover the way Jesus taught them to at the Last Supper, with unleavened bread and grape juice, instead of slaying and eating a lamb. Notice that Polycrates said, "It is better to obey God rather than men." Polycrates said this because the early Christians were already being threatened for observing Passover on the 14<sup>th</sup> day of the first month.

The following quote is from *The History of Protestantism* by the Rev. J. A. Wylie, LL.D. This quote shows that the early Christians still observed Passover and that it was the Catholic Church who did away with Passover, changing it to Easter. "While the 'living oracles' were neglected, the zeal of the clergy began to spend itself upon rites and ceremonies borrowed from the pagans. These were multiplied to such a degree, that Augustine complained that they were 'less tolerable than the yoke of the Jews under the law.' [4] At this period the Bishops of Rome wore costly attire, gave sumptuous banquets, and when they went abroad were carried in litters. [5] They now began to speak with an authoritative voice, and to demand obedience from all the Churches. Of this the dispute between the Eastern and Western Churches respecting Easter is an instance in point. The Eastern Church, following the Jews, kept the feast on the 14<sup>th</sup> day of the month Nisan [6]—the day of the Jewish Passover. The Churches of the West, and especially that of Rome, kept Easter on the Sabbath following the 14th day of Nisan. Victor, Bishop of Rome, resolved to put an end to the controversy, and accordingly, sustaining himself sole judge in this weighty point, he commanded all the Churches to observe the feast on the same day with

himself. The Churches of the East, not aware that the Bishop of Rome had authority to command their obedience in this or in any other matter, kept Easter as before; and for this flagrant contempt, as Victor accounted it, of his legitimate authority, he excommunicated them. [7] They refused to obey a human ordinance, and they were shut out from the kingdom of the Gospel. This was the first peal of those thunders which were in after times to roll so often and so terribly from the Seven Hills.” (J.A. Wylie's History of Protestantism, Chapter Two, “Declension of the Early Church”)

A Seventh-day Adventist pioneer, A.T. Jones, says the same as J.A. Wylie. "From Rome there came now another addition to the sun-worshipping apostasy. The first Christians being mostly Jews, continued to celebrate, in remembrance of the death of Christ, the true Passover; and this was continued among those who from among the Gentles had turned to Christ. Accordingly, the celebration was always on the Passover day, the fourteenth of the first month. Rome, however, and from her all the West, adopted the day of the sun as the day of this coloration. According to the Eastern custom, the celebration, being on the fourteenth day of the month, would of course fall on different days of the week as the years resolved. The rule of Rome was that the celebration must always be on a Sunday." (*Great Empires of Prophecy*, 1898, p. 389)

“The arrogant pretensions of the bishop of Rome, to secure power over the whole church, was first asserted in behalf of Sunday by Victor, who was bishop of Rome from A.D. 193 to 202. He wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter [that is commanding them to celebrate it on Sunday]...The Asiatics answered this lordly requisition...with great power and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome.” (*The National Sunday Law*, The Sentinel Library, Pacific Press Publ. Co. 1888, A.T. Jones, p. 68.)

B.G. Wilkinson, Seventh-day Adventist church leader and Columbia Union College President back in the 1940's, states the same as A.T. Jones. “The eastern churches celebrated the resurrection of Christ annually two days after the Passover feast. They commemorated the resurrection on whatever day of the week the sixteenth day of the month

fell. This was in harmony with the way the Bible regulated the Old Testament Passover feast...In addition to their yearly spring festival at Easter time, sun worshippers also had a weekly festival holiday. As was previously pointed out, the first day of the week had widespread recognition as being sacred to the sun. The bishop of Rome, seeking to outrival pagan pomp, assaulted those churches which celebrated Easter as a moveable feast. He determined to force Easter to come on the same day of the week each year, namely, Sunday. By this he would create a precedent which only a devout and scholarly opposition could expose. By this he would appeal to the popular prejudices of his age, be they ever so incorrect. By this he would claim to be the lord of the calendar, that instrument so indispensable to civilized nations. By this he would assert the right to appoint church festivals and holy days. By this he would confuse and perplex other church communions more simple and scriptural than he. Only those who have read carefully the history of the growth of papal power will ever know how powerfully the controversy concerning Easter served in the hands of the bishops of Rome...God had ordained that the Passover of the Old Testament should be celebrated in the spring of the year on the fourteenth day of the first Bible month. Heathenism in the centuries before Christ, had a counterfeit yearly holiday celebrating the spring equinox of the sun. It was called 'Eostre' from the Scandinavian word for the goddess of spring, from whence we get our word 'Easter.'" (*Truth Triumphant*, by B.G. Wilkinson, Ph.D., pp. 123-125) Notice that B.G. Wilkinson states that the heathen's celebration of Easter was a counterfeit of Passover. Satan always counterfeits God's truth in order to muddy the waters and confuse people.

"He (Victor) wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the western churches with respect to the time of celebrating the festival of Easter. The Asiatics answered this request with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors." (*Ecclesiastical History*, Ch. 4, par. 11)

In the *Catholic Encyclopedia* the Catholic Church states that they changed Passover to Easter under Pope Victor. In this quote the Catholics call the Christians who observed Passover *Quartodecimans*. According to J.A. Wylie, church historian, the word *Quartodecimans* means "fourteenth-day men" in reference to those who observed Passover because they observed this Holy Day on the fourteenth day of the first Jewish month, according to the Bible in Exodus 12:2,6. (*History of the Scottish Nation*, p. 665) "Internal dissensions during this



era affected the Church at Rome. The dispute over the celebration of Easter grew more acute. The Christians at Rome, who had come from the province of Asia, were accustomed to observe Easter on the 14th day of Nisan, whatever day of the week that date might happen to fall on, just as they had done at home. This difference inevitably led to trouble when it appeared in the Christian community of Rome. Pope Victor decided, therefore, to bring about unity in the observance of the Easter festival and to persuade the Quartodecimans to join in the general practice of the Church. He wrote, therefore, to Bishop Polycrates of Ephesus and induced the latter to call together the bishops of the province of Asia in order to discuss the matter with them. This was done; but in the letter sent by Polycrates to Pope Victor he declared that he firmly held to the Quartodeciman custom observed by so many celebrated and holy bishops of that region. Victor called a meeting of Italian bishops at Rome, which is the earliest Roman synod known. He also wrote to the leading bishops of the various districts, urging them to call together the bishops of their sections of the country and to take counsel with them on the question of the Easter festival. Letters came from all sides: from the synod in Palestine, at which Theophilus of Caesarea and Narcissus of Jerusalem presided; from the synod of Pontus over which Palmas as the oldest presided; from the communities in Gaul whose bishop of Irenaeus of Lyons; from the bishops of the Kingdom of Osroene; also from individual bishops, as Bakchylus of Corinth. These letters all unanimously reported that Easter was observed on Sunday. Victor, who acted throughout the entire matter as the head of Catholic Christendom, now called upon the bishops of the province of Asia to abandon their custom and to accept the universally prevailing practice of always celebrating Easter on Sunday. In case they would not do this he declared they would be excluded from the fellowship of the Church.” (obtained from the *Catholic Encyclopedia* at [www.newadvent.org](http://www.newadvent.org))

“Not until the council of Nice in 325 A.D. decreed that Easter should be kept on the Sunday next after the first full moon on or after the vernal equinox was there a definite day for the observance of Easter. **Here is the evidence that it has a human origin**, as it was not known until after the fourth century just when Easter would be.” [Emphasis added] (*Medieval and Modern History*, by Meyers, p. 4)

“The rule of Rome was that the celebration must always be on a Sunday—the Sunday nearest to the fourteenth day of the first month of the Jewish year. And if the fourteenth day of that month should of itself be a Sunday, then the celebration was not to be held on that day, but

upon the next Sunday. One reason of this was not only to be as like the heathen as possible, but to be as unlike the Jews as possible...this, in order not only to facilitate the conversion of the heathen by conforming to their customs, but also by pandering to their spirit of contempt and hatred of the Jews. It was upon this point that the bishop of Rome made his first open attempt at abolutism.” (*The Two Republics* by A.T. Jones, p. 214)

“The great church festival of those days was Easter, and the manner in which this observance was kept was the main point of distinction between the Eastern and the Western churches. The Church of Asia Minor observed Easter according to a mode of reckoning which made the festival fall on the fourteenth day of the month, whatever the day of the week. The Church of Italy, on the other hand, observed Easter by a mode of reckoning which made the feast always fall on a Sabbath, whatever day of the month that might chance to be. The Christians of Britain, following another custom than that of Italy, always observed Easter on the fourteenth day of the month. On this great testing question they were ruled by the authority of the Eastern Church, and in this they plainly showed that their first christianization came not from the city of the Caesars, but from that land which was the cradle of the Gospel and the scene of the ministry of the apostles.” (Wylie’s *History of the Scottish Nation*, p. 187)

“The controversy respecting Easter is one of the more famous in ecclesiastical history. It was eminently one of the battlegrounds betwixt the Eastern and Western Churches in the early centuries. The controversy reached Scotland in the eighth century, having been brought hither by the Romanizers from Canterbury, who wished to impose their mode of celebration upon the Columban clergy. It was the door by which the followers of Columba would enter the great Western Church. But as the majority of the Columbites had no desire to be included in that pale, or to have any close connection with the Roman bishop, they declined compliance with a rite which was universally interpreted as a badge of Roman servitude. The controversy was therefore as hotly waged almost in Scotland as in the churches of Asia and Europe. It is necessary we should understand a little of the merits of this question...It was judged decorous that this festival should be observed by all Christian churches throughout the world on the same day. It was at this point that division and strife entered. The Eastern Church kept Easter on the same day on which the Jews had celebrated the passover; that is, they kept it on the fourteenth day of the first moon after the vernal equinox, even though that day should be an ordinary weekday. The Western Church, on the other hand, observed Easter on a Sabbath, or first day of the week, that being the day on which our Lord

rose, and never on a week- day. The first Sabbath after the fourteenth day of the vernal or paschal moon was the day of Western observance. The Eastern Church pleaded the example of the Jews, who kept the passover only on the fourteenth of the month Nisan, but the Western Church refused the authority of that example, and denounced the oriental Christians for celebrating the resurrection on what they deemed the wrong day, as almost as heinous offenders as if they had denied the fact of the resurrection altogether. Conferences were held betwixt the Eastern and Western Churches, embassies were exchanged, excommunications were threatened, but the scandal of two different celebrations was not removed. The war went on till Constantine ascended the throne, and got a decree passed in the Council of Nicea, ordaining that henceforth Easter should be observed East and West only on a Sabbath, or first day of the week. (Socrates, *Hist. Eccl.*, i. 9; Eusebius, *Vita Const.*, iii. 17) The Scots had received their Christianity from the East, and along with it the 'time' of Easter celebration. They were Quartodecimans, as the phrase was, that is, Fourteenth- day men. Their practices corresponded with the Paschal table of Anatolius, Bishop of Laocicea in Syria, who had, in the year 277, drawn up a canon on the basis of the nineteen years cycle in which the 19th March was considered as the vernal equinox. (Bellesheim's *History of the Catholic Church of Scotland*, vol. i. 135 Edin., 1887) But this displeased that Church which now called herself the 'mother and mistress of all Churches.' She could not tolerate the slightest deviation from her own practice, and accordingly sent, as we have seen, her agents to the Scots, with her 'scissors' in the one hand, and her 'paschal tables' in the other, to impose upon them uniformity." (*History of the Scottish Nation*, pp. 663-666) Notice that in this quote the author, J.A. Wylie, incorrectly believed that the Sabbath was on Sunday.

Wylie further elaborates, stating that Queen Margaret tried to get the Scottish people to change from observing Passover to observing Easter. "The points raised were these: uniformity of rite, the Lenten fast, the observance of the Sabbath, the practice of marriage, the celebration of the eucharist, and the time of the observance of Easter. The Scottish Church and her clergy were charged on all these points, as being in error, and needing to be 'brought back into the way of truth.' Is not this a clear admission that the Columban Church in the end of the eleventh century still occupied separate ground from Rome? that she refused to receive the Roman laws and customs, and that she was not subject to the Roman jurisdiction, but on the contrary maintained her ancient independence? And does it not cut the ground from beneath the feet of

those who assert that the Scottish Church by this time was, and had for some centuries previous, been one with the Church of Rome in doctrine and worship? Surely Queen Margaret would not have convoked a conference to bring about a union between two churches if they were already one and the same? A more decided proof there could not be of the independence and anti-Romanism of the Scottish Church of the eleventh century.” (*History of the Scottish Nation*, p. 650) Notice that in addition to the Passover versus Easter controversy, another point of contention was that of the observance of the Seventh-day Sabbath versus the observance of Sunday. Notice also that the Scottish church was still observing God’s Holy Days in the eleventh century.

Wylie states that eventually the church leaders in Scotland did give in to Rome. Wylie continues the story: “Iona was no longer the guiding and governing power it had been in the sixth and seventh centuries. The real Iona- the life, the piety, the independence which the symbolic term ‘Iona’ expressed- had passed over to the daughter institutions on the mainland, which stood upright when the parent institution fell. Iona was now a house divided against itself; it had two abbots, as Rome at times had two popes. The din of dissension was oftener heard within it than the chant of psalm. It sought to serve two masters by mingling the traditions of Columba with the customs of the Pope. It dragged out an unhonored existence till the end of the century. Its abbots followed each other rapidly to the grave. Popish historians have toiled to discover and record their names. It is a fruitless labor in which we shall not follow them. Scotland owes these men nothing, and is willing to forget them. While the parent institution had become like a tree whose sap is dried up and whose leaf is withered, the branches that had shot out from it in its flourishing age were spreading wide and far over the kingdoms. In what land of northern Europe were the Culdee missionaries at that time not to be met with? Iona, the true Iona, was not the monastery, or the island, or the little company of “ciders” now wearing the Roman tonsure; it was that great army of preachers who were traversing France, and Germany, and the Rhine provinces, and invading even Italy, and maintaining a great and successful war against the pagan darkness from which certain of these countries had not yet emerged, as also against the papal darkness which was creeping over others. In giving this army of evangelists to Christendom, what a mighty service had Iona rendered to the world! For this end had long been raised up. Its work was now accomplished.” (*History of the Scottish Nation*, pp. 666-667) When the Scottish people’s leaders surrendered to Rome, rather than also surrender, they spread all over

Europe preaching the true faith. Thus persecution spread the truth even further.

“...it seemed to every one a most unworthy thing that we should follow the custom of the Jews in the celebration of this holy solemnity, who, polluted wretches! Having stained their hands with nefarious crime, are justly blinded in their minds. It is, therefore, that rejecting the practice of this people, we should perpetuate to all future ages the celebration of this rite, in a more legitimate order, which we have kept from the first day of our Lord’s passion even to the present times....Let us then have nothing in common with the most hostile rabble of the Jews...and to sum up the whole in a few words, it is agreeable to the common judgment of all, that the most holy feast of Easter should be celebrated on one and the same day.” Constantine at the Council of Nice in 325 A.D. (*A Historical View of the Council of Nice*, translation by Isaac Boyle, T. Madison, and G. Lane, New York, 1839, pp. 51,54) In the preceding quote the author is quoting the words of Constantine at the Council of Nice in 325 A.D. Notice that the reason Constantine gives for changing Passover to Easter is because of hatred of the Jews, not because of any command from God. Constantine changed the weekly day of worship from the Sabbath on the seventh-day to Sunday for the same reasons. Hatred of the Jews is not a good reason to set aside the Word of God. I once heard a popular minister preaching upon the change from the Seventh-day Sabbath to Sunday. He stated that many times a custom can begin and continue for centuries and almost no one knows how this custom began. Most people do not know why God’s Holy Days were abolished by the majority of Christians. The time has come to discover the reason and to recognize that the reason was based upon hatred and not upon the Word of God. Just because celebrating Easter instead of Passover has been done for centuries does not make it right. “The fact that certain doctrines have been held as truth for many years by our people is not proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair.” (*Advent Review and Sabbath Herald*, December 20, 1892)

“And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord’s Passover.” (Exodus 12:11) In the King James Version, the footnote for this verse explains what Passover means—“a passing over to the Lord.” Is it not time that we pass over to the Lord by observing Passover the way Jesus taught us to at the Last Supper?

Early Christians observed Passover by celebrating the Lord’s Supper on that very day. They separated the sacrificial system from the

day and celebrated Passover without slaying a lamb. How many Christians today celebrate the Lord's Supper on Passover Day? Very few. Most Christians do not even know the date for Passover. How tragic that the very day on which Jesus died for us is ignored by the majority of the Christian world. How sad He must feel!

## **THE WALDENSES OBSERVED THE SEVENTH-DAY SABBATH AND GOD'S HOLY DAYS**

Down through the ages God has always had His people who observe His Holy Days. God preserved the true Christian faith through the Waldenses. The Waldenses were probably converts of the apostles and maintained their faith for centuries. "For this we have the confession of Raynerus, an inquisitor, who lived before the middle of the thirteenth century. He ingenuously acknowledgeth, 'That the heresy of those he calls Waudois, or poor people of Lyons, was of great antiquity. mongst all sects, saith he, cap. 4. that either are or have been, there is none more dangerous to the Church than that of the Leonists, and that for three reasons: the first is, because it is the sect that is of the longest standing of any; for some say it hath been continued down ever since the time of Pope Sylvester, and others, ever since that of the Apostles. The second is, because it is the most general of all sects; for scarcely is there any country to be found, where this sect hath not spread itself.'" (*The Ecclesiastical History of the Ancient Churches of the Piedmont and the Albigenes* by Peter Allix D.D., p. 185)

J.N. Andrews, an early Seventh-day Adventist leader also testifies to the Waldenses' antiquity. "Among the dissenters from the Romish church in the period of the Dark Ages, the first place, perhaps, is due to the Waldenses, both for their antiquity and the wide extent of their influence and doctrine. Benedict quotes from their enemies respecting, the antiquity of their origin: —'We have already observed from Claudius Seyssel, the popish archbishop, that one Leo was charged with originating the Waldensian heresy in the valleys, in the days of Constantine the Great. When those severe measures emanated from the Emperor Honorions against re-baptizers, the Baptists left the seat of opulence and power, and sought retreats in the country, and in the valleys of Piedmont; which last place in particular became their retreat from imperial oppression. (*Dialogues on the Lord's Day*, p. 66)" (*The History of the Sabbath*, p. 302)

B.G. Wilkinson, Seventh-day Adventist Church leader and Columbia Union College president in the 1940's states, "The Reformers

held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles.” (*Our Authorized Bible Vindicated* by B. G. Wilkinson, p. 33)

J.N. Andrews quotes another writer in the following statement. “President Edwards says:—‘Some of the popish writers themselves own that this people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, The heresy of the Waldenses is the oldest heresy in the world. It is supposed that they first betook themselves to this place among the mountains, to hide themselves from the severity of the heathen persecutions which existed before Constantine the Great.’ (*Edward’s History of Redemption*, period 3, part 4, sec. 2)” (*The History of the Sabbath*, p. 303)

In order to trace the history of the Waldenses we have to understand that they were called by many other names in different localities because the “Catholics had also spent a very long time trying to pretend that these people had no continuous history and that they were local aberrations in time and space of a peculiar and heretical Judaising mind bent.” (Editor’s Forward, *The Sabbatarians in Transylvania*, by Samuel Kohn, p. i.) This editor further states, “Jews and Catholics, Orthodox and Protestants have all tried to pretend that there was no continuous or even long extant Sabbatarian church. A non-Trinitarian Sabbath-keeping church keeping the festivals and the food laws and the other non-sacrificial laws of the Old Testament and the teachings of the Christ and the New Testament since the time of the apostles and the NT Church is an embarrassment.” (Editor’s Forward, *The Sabbatarians in Transylvania*, by Samuel Kohn, p. iii.)

Jean Paul Perrin in his *History of the Ancient Christians*, pp. 44-46, tells us some of the many names, some of which are not complimentary, that the Waldenses were called. They are: Albigenes, Beggars of Lyons, Chaignards or Dogs, Tramontanes, Josephists, Lollards, Henricians, Esperonists, Arnoldists, Siccars, Fratricelli, Patarins, Passagenes, Gazares, Turlupins, Thoulousians, Picards, Bulgarians, Bohemians, Cathari, Puritans, Manichees, Gnostics, Adamites, Cataphrigians, Apostolicals, and Sodomites. Peter Allix gives us even more names that the Waldenses were called. “I say, that in the Council of Lateran, under Alexander III. in the year 1179, they are not called Vaudois, but Patetines. True it is, that Gualterus Mappeus, who assisted at that council, where he disputed against them, calls them Valdesii, and speaks of them, as if they had got that name from Petrus Valdo, who had been very famous amongst them. But it is apparent that he did so

only to abuse them. Accordingly we find that the canon of the Lateran Council speaks only of the Albigenses, though it is evident he bestowed the several names upon them of Cathari, Paterines, and Publicans only, to render them the more odious; either as having been restorers of old heresies, or as corresponding with the heretics of the diocese of Italy, or as being downright Manichees, which the term Publican implies, as we have had occasion to observe elsewhere.” (*The Ecclesiastical History of the Ancient Churches of the Piedmont and the Albigenses*, p. 188.) Elsewhere in the same book Peter Allix testifies to yet other names the Waldenses were called: Cathari (p. 148), Kettlers (p. 149), Passagines, Josephines, Arnoldists (p. 260), Leonists, Speronists, Circumsized (p. 265), Bulgarians, Paphlagonians (p. 457), Albigenses, and Manichees (p. 491). Some of these names were given because of the location where they lived. Some of these names were uncomplimentary and given in hatred. Their enemies called them by different names in different places so as to make it appear as if these people were only a local group and not as wide-spread as they were.

The Waldenses observed the Seventh-day Sabbath. Under the chapter entitled “Exposition of the Waldenses and Albigenses, Upon the Ten Commandments of the Law of God,” Jean Paul Perrin quotes their belief of the Seventh-day Sabbath. “They that will keep and observe the Sabbath of Christians, that is to say, sanctify the day of the Lord, must be careful of four things: the first is, to cease from all earthly and worldly labors: the second, not to sin: the third, not to be idle in regard of good works: the fourth, to do those things that are for the good and benefit of the soul. Of the first it is said; Six days shalt thou labor, and do all that thou hast to do but the seventh is the Sabbath of the Lord thy God: in it thou shalt do no manner of work. And in Exodus it is said, Keep my Sabbath, for it is holy; and he that polluteth it, shall die the death: and in the book of Numbers we read, that one of the children of Israel being seen to gather sticks upon the Sabbath day, he was brought unto Moses, who not knowing what course to take therein, the Lord said unto Moses; This man shall die the death, all the people shall stone him with stones, and he shall die. God would that his Sabbath should be kept with such reverence, that the children of Israel durst not gather manna thereon, when it was given them from heaven.” (*History of the Ancient Christians*, pp. 336-337)

B.G. Wilkinson, Seventh-day Adventist church leader, states that in the early centuries after the cross the Christians observed the Seventh-day Sabbath. “Thus it can be seen that Sunday in the early Christian centuries was not a holy day of divine appointment, but was, rather, appointed by man, and physical labor was carried on. From the



quotations of church historians which follow, it will be seen that in the churches of the East as well as in all the churches of the West, except Rome, the Sabbath was publicly observed by those who were courageous enough to withstand the rising tide of those endeavoring to appease a sun-worshipping heathen world which gave special prominence to Sunday. In contrast to the questionable beginnings of Sunday, consider the seventh-day Sabbath at the same time. The following two quotations have been given before, but are worthy of repetition. Socrates, a church historian of the fourth century, wrote thus: 'For although almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this.' (Socrates, *Ecclesiastical History*, b. 5, ch. 22, found in Nicene and Post-Nicene Fathers, 2d Series, vol. 2)" (*Truth Triumphant*, pp. 247-248)

"Another quotation from the church historian, Sozomen, who was a contemporary of Socrates, declares: 'The people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria.' (Sozomen, *Ecclesiastical History*, b. 7, ch. 19, found in Nicene and Post-Nicene Fathers, 2d Series, vol. 2)" (*Truth Triumphant*, p. 248) Thus the Waldenses and all Christians, except those at Rome and Alexandria, observed the Seventh-day Sabbath during the first several centuries after the cross.

"The Waldenses were so thoroughly a Bible people that they kept the seventh-day Sabbath as the sacred rest day for centuries. Two centuries after Pope Gregory I (A.D. 602) had issued the bull against the community of Sabbathkeepers in the city of Rome, a church council which disclosed the extent of Sabbathkeeping in that peninsula was held at Friaul, northern Italy (c. A.D. 791). Friaul was one of the three large duchies into which the Lombard kingdom had been originally organized. This council, in its command to all Christians to observe the Lord's Day, testified to the wide observance of Saturday as follows: 'Further when speaking of that Sabbath which the Jews observe, the last day of the week, which also all peasants observe.' (Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 13, p. 852) About one hundred years later (A.D. 865-867), when the sharp contest between the Church of Rome and the Greek Church over the newly converted Bulgarians and their observance of the Sabbath came to the front, the question again entered into the controversy, as can be seen in the reply of Pope Nicolas I to the one hundred six questions propounded to him by the Bulgarian king." (Allix, *The Ancient Churches of Piedmont*, p. 154)

B.G. Wilkinson quotes Blair in the *History of the Waldenses*, vol. 1, p. 220 in the following statement. “Among the documents we have by the same peoples, an explanation of the Ten Commandments, dated by Boyer 1120. It contains a compend of Christian morality. Supreme love to God is enforced, and recourse to the influence of the planets and to sorcerers, is condemned. The evil of worshiping God by images and idols is pointed out. A solemn oath to confirm anything doubtful is admitted, but profane swearing is forbidden. Observation of the Sabbath, by ceasing from worldly labors and from sin, by good works, and by promoting the edification of the soul through prayer and hearing the word, is enjoined.” (*Truth Triumphant*, pp. 250-251)

“As to the persecutions suffered by the Waldenses for Sabbathkeeping, the following is found in the decree of Alphonso, published about 1194: Alphonse, king of Aragon etc., to all archbishops, bishops, and to all others:... We command you in imitation of our ancestors and in obedience to the ordinances of the church, that heretics, to wit, Waldenses, Insabbathi and those who call themselves the poor of Lyons and all other heretics should be expelled away from the face of God and from all Catholics and ordered to depart from our kingdom. (Marianae, Praefatio in Lucam Tudensem, found in *Maxima Bibliotheca Veterum Patrum*, vol. 25, p. 190) The use of the term ‘Insabbathi’ in the previous quotation, designating those who should be expelled from Spain, leads to a consideration of Spanish Sabbathkeepers in medieval times. That the Insabbatati were Waldenses is proved by the statement of Bernard Gui, famous program builder of the Inquisition, that ‘Ensavates [Insabbatati] was the name given to the Vaudois.’ (Gui, Manuel d-Inquisiteur, vol. 2, p. 158) Abundance of evidence can be produced to show that these Sabbathkeepers were interchangeably called Waldenses and Insabbatati. (Du Cange, *Glossarium Mediae et Infimae Latinitatis*, art. Sabatati)” (*Truth Triumphant*, p. 251-252)

“These terms Sabbati, Sabbata, Insabbatati refer to keeping the seventh day as the Sabbath. The historian Goldast says of those who were called Insabbatati, ‘They were called Insabbatti, not because they were circumcised, but because they kept the Sabbath according to Jewish law.’ (Quoted by Dr. Jacob Gretzer, *Opera Omnia*, vol. 12, pt. 2, p. 11.55) (*Truth Triumphant*, p. 253)

J.N. Andrews also testifies to the fact that the Waldenses observed the Seventh-day Sabbath. “But let us now see who they are that make these statements respecting the observance of the Sabbath by the Waldenses, that Robinson alludes to in this place, lie quotes out of Gretser the words of the historian Goldastus as follows: — ‘Insabbatati

[they were called] not because they were circumcised, but because they kept the Jewish Sabbath.’ (Circumsci forsan illi fuerint, qui aliis Insabbatati, non quod circumciderentur, inquit Calvinista [Goldastus] sed quod in Sabbato judaizarent. — Eccl. Researches, chap. 10, p. 309.) Goldastus was ‘a learned historian and jurist, born near Bischofszell, in Switzerland, in 1576.’ He died in 1635. (Thomas’s *Dictionary of Biography and Mythology*, article, Goldast.) He was a Calvinist writer of note. (D’Aubigne’s *Reformation in the time of Calvin*, vol. 3, p. 456.) He certainly had no desire to favor the cause of the seventh day.” (*History of the Sabbath*, p. 307)

J.N. Andrews writes that some Waldenses did observe Sunday. “In consequence of the persecutions which they suffered, and also because of their own missionary zeal, the people called Waldenses were widely scattered over Europe. They bore, however, various names in different ages and in different countries. We have decisive testimony that some of these bodies observed the seventh day. Others observed Sunday. Eneas Sylvius says that those in Bohemia hold “that we are to cease from working on no day except the Lord’s day.” (Jones’s *Church History*, vol. 2, chap. 5, sec. 2.) This statement, let it, be observed, relates only to Bohemia.” (*History of the Sabbath*, p. 308) “D’Aubigne makes this statement: —;The barbes [the Waldensian pastors] were at first a little confused at seeing that the elders had to learn of their juniors; however, they were humble and sincere men, and the Bale doctor having questioned them on the sacraments, they confessed that through weakness and fear they had their children baptized by Romish priests and that they even communicated with them, and sometimes attended mass.’ (*Reformation in the Time of Calvin*, vol. 3, p. 249)” (*History of the Sabbath*, p. 308) Yes, some Waldenses apostasized, not because they did not believe the truth, but because of persecution.

J.N. Andrews elaborates on the Waldenses in France. “We have a further account of the Waldenses in France, just before the commencement of the Reformation of the sixteenth century: — ‘Louis XII., king of France, being informed by the enemies of the Waldenses inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, who was the confessor to his Majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Romish church; much less could they discover any traces of those

crimes with which they were charged. On the contrary, they kept the Sabbath-day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God. The king having heard the report of his commissioners, said with an oath that they were better men than himself or his people.’ (Jones’s *Church History*, vol. 2, chap. 5, sec. 4.)” (*History of the Sabbath*, pp. 310-311)

Peter Allix states, “He lays it down also as one of their opinions, ‘That the Law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, Circumcision, and other legal observances, ought to take place.’” (*The Ecclesiastical History of the Ancient Churches of the Piedmont and the Albigenes* by Peter Allix D.D., p. 165)

B.G. Wilkinson in his book says of the above quote by Allix, “However, the accusation that they practiced circumcision has been repeatedly proved to be false. Writing of the Passagians, who are taken to be a branch of the Waldenses, David Benedict says: The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way. Because they observed the seventh day, they were called, by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed of course, that they either did or ought to circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite, is altogether improbable.’ (Benedict, *A General History of the Baptist Denomination*, vol. 2, p. 414)” (*Truth Triumphant*, p. 250)

In addition to correctly believing that the Mosaic Law ought to be observed, the Waldenses also observed the feasts, or God’s Holy Days. Samuel Kohn, a Jewish rabbi, wrote a book about the Bosnian Cathars in Hungary. (Remember that Cathars is another name given the Waldenses as stated earlier.) “The hymnal was written in Hungarian. It consisted of one hundred and two hymns. Forty-four for the Sabbath, five for the New Moon, eleven for Passover and Unleavened Bread, six for the Feast of Weeks, six for Tabernacles, three for New Year, one for Atonement, and twenty-six for everyday purposes.” (Bosnia Cathars) 1588-1623 Samuel Kohn: *Die Sabbatharier in Siebenburgen Ihr Geshichte, Literalur, und Dogmatik*, Budapest, Verlag von Singer & Wolfer, 1894; Lipzig, Verlag von Franz Wager, p. 55. Translated by Gerhard O. Marx)

Samuel Kohn elaborates, “Furthermore they celebrated the three main Jewish Feasts: the celebration of the unleavened bread for a week and the Feast of Tabernacles, for which they had provided several songs

which tell the history and the meaning of the celebration concerned. In particular the first of these celebrations, which they tended to call Passover in the *Hungarianised* Hebrew term, was held in great admiration among them. They ate only unleavened bread during the time, ‘although they had not come out of Egypt themselves with the Jews.’ They observed the first and seventh day as high holidays, and the days lying between them, which were designated weekdays of the Passover after the literal translation of the Hebrew designation usual ‘with the Jews’, demi-feast days. This celebration had for them, apart from its direct Biblical meaning, in addition the significance of ‘the future redemption’ which Jesus will bring when he comes again to establish the millennial Kingdom of God. One of their Passover hymns refers to this deliverance of which the deliverance of the Jews is a reminder. The memory of the marvelous release of Israel from Egypt encourages them in their faith in ‘a still more splendid future release.’...They celebrated all of these Jewish celebrations, however, as they so seriously stress at every opportunity, in order to obey the teaching and example of Jesus. They sanctified the Sabbath because one who does not do so does ‘not participate with Christ in eternal life.’ They celebrated ‘the Feast of the Passover of Israel according to the instruction of our Christ,’ and the Feast of Tabernacles, because whoever observes it ‘belongs to Christ.” (ibid, pp. 106-107)

Kohn also tells us that large numbers of “high-ranking civil servants and influential personalities” were also followers of these Waldenses. (ibid, p. 90)

Kohn also states that these Waldenses did not observe the holidays of the Catholic Church. “The Christian holidays, which, according to their opinion were not prescribed in the Bible, but were the ‘inventions of the Popes’ are left completely disregarded by them.” (ibid, p. 108)

One of their Passover songs reflects their beliefs about the Catholic holidays.

“All pageantry not from the Bible Word  
Most certainly arrives from Italy.  
Of this truth we bear witness, hearts bestirred,  
As far as Rome itself, the Pope’s city.

Just ask the Pope! He shall himself confess  
His celebrations do not come from God,  
The Jewish statutes God alone will bless,  
Where Popes unholy refuse to trod.

He may claim that the Bible is divine,  
But his grand liturgies are not found there.  
He does not say they are not Rome's design,  
Invented for the god-man's idol prayer.

However held, Passover in God's Word  
As we can clearly read what God commands,  
Pope Victor changed, the Jewish rites interred,  
Wrote innovations with unholy hands.

The dastard change was implemented when  
Commodus ruled in splendid Roman state,  
In which year if you count from Christ till then  
One hundred seventy will give the date.”  
(ibid., p. 57-58)

As stated elsewhere in this book, the Waldenses were correct in stating that Pope Victor changed Passover to Easter. Another of their hymns also denounces the Catholic Church's holidays.

Instead of Sabbath, they Sunday hold,  
The Passover into Easter transform;  
Whitsuntide they boldly make the celebration of the  
Fiftieth day.

The New Year and its celebration they do boldly  
Shift from the autumn into the winter;  
They do not hold all other celebrations—  
Just as the Gentiles.”  
(ibid., p. 80)

Remember that the name *Puritans* was also another name for the Waldenses. Kohn has a very interesting quote about the Puritans. “We meet similar sects around 1545 among the Quakers in England. Several leaders and preachers of the Puritans, imbued with the Old Testament spirit, likewise raised the issue of reinstating the day of rest from Sunday to Saturday, and even demanded that the law of the Old Testament be recognized as the law of the State.” (ibid., p. 11)

“These Puritans were also known as the ‘Pilgrim Fathers’, and brought the Sabbath observance to America. This is confirmed by Dugger: In the month of December, 1934, Hugh Sprague, editor of the St. Joseph Gazette (Missouri), wrote an editorial on this very matter. ‘Strange as it may seem in the early history of America there was an attempt at suppression of the Christmas spirit. The stern Puritans at Plymouth, imbued with the rigorous fervor of the Old Testament, abhorred the celebration of the orthodox holidays. Their worship was on the Sabbath (Saturday), rather than Sunday, and Christmas in particular they considered a pagan celebration. Later immigrants attempted to observe Christmas as a time of joy, but were suppressed. Governor Bradford, Elder Brewster, Miles Standish and other leaders were firm against the yuletide spirit as we know it today.’ In a private conversation between Elder A. N. Dugger and Editor Hugh Sprague, after this editorial appeared, the latter stated that the Pilgrims were his direct ancestors, and that he very well knew their religious beliefs and practices. And in addition, he stated that all his grandparents and great-grandparents knew that the Pilgrims of the Mayflower days were strict Sabbathkeepers on the seventh day of the week instead of Sunday.” (*The Bible Study Papers* at [www.logon.org](http://www.logon.org))

The Messianic Jews have the following to say about the Feast of Tabernacles. “Many Americans, upon seeing a decorated sukkah for the first time, remark on how much the sukkah (and the holiday generally) reminds them of Thanksgiving. The American pilgrims, who originated the Thanksgiving holiday, were deeply religious people. As they were trying to find a way to express their thanks for their survival and for the harvest, it is quite possible that they looked to the Bible (see Leviticus 23:39) for an appropriate way of celebrating and based their holiday in part on the Feast of Tabernacles.” ([www.biblicalholidays.com](http://www.biblicalholidays.com)) “The 102 Pilgrims who sailed on board the Mayflower, fleeing religious oppression, were well acquainted with annual thanksgiving day celebrations. The custom was ancient and universal. The Greeks had honored Demeter, goddess of agriculture; the Romans had paid tribute to Ceres, the goddess of corn; while the Hebrews had offered thanks for abundant harvests with the eight-day Feast of Tabernacles. These customs had never really died out in the Western world.” (*Panati’s Extraordinary Origins of Everyday Things*, p. 64) Some of the Puritans observed the Seventh-day Sabbath and God’s Holy Days while rejecting pagan and Catholic holidays. Probably the first Thanksgiving was their celebration of the Feast of Tabernacles. It is probable that the Puritans knew that the harvest feasts of the pagans mentioned in the previous quote by Panati

were Satan's counterfeit of the Feast of Tabernacles. (More on Satan's counterfeits of God's Holy Days are coming later in this book.)

"In 1659, the General Court of Massachusetts enacted a law making any observance of December 25 (other than a church service) a penal offense; people were fined for hanging decorations. That stern solemnity continued until the nineteenth century, when the influx of German and Irish immigrants undermined the Puritan legacy. In 1856, the poet Henry Wadsworth Longfellow commented: 'we are in a transition state about Christmas here in New England. The old Puritan feeling prevents it from being a cheerful hearty holiday; though every year makes it more so.' In that year, Christmas was made a legal holiday in Massachusetts, the last state to uphold Cromwell's philosophy." (*Panati's Extraordinary Origins of Everyday Things*, pp. 70-71) For a long time in the United States the influence of the Puritans was felt, preventing the celebration of Christmas, because the Puritans knew that Christmas was a baptized pagan holiday.

"Behind the lofty bulwarks of the mountains—in all ages the refuge of the persecuted and oppressed—the Waldenses found a hiding place. Here the light of truth was kept burning amid the darkness of the Middle Ages. Here, for a thousand years, witnesses for the truth **maintained the ancient faith.**" [Emphasis added] (*Great Controversy*, pp. 65-66) The Waldenses maintained the ancient faith, the same faith that Paul and John the Revelator had, and observed God's Holy Days just as they did. The Waldenses also observed the Seventh-day Sabbath and rejected the pagan holidays, such as Christmas and Easter, which were brought into the Christian Church by the Catholics. More proof for this will be given later in this book. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jeremiah 6:16) "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3)

Several books quoted from in this section, which are no longer in print, were obtained on one CD from Ages Software. The page numbering on the CD is different from the hard copies of these books; thus, the page numbers quoted in this book will be different from the hard copies of these books. These books are: *The Ecclesiastical History of the Ancient Churches of the Piedmont and the Albigenses*, *Our Authorized Bible Vindicated*, *Truth Triumphant*, *The Great Empires of Prophecy*, and *The Two Republics*.



## GOD'S HOLY DAYS IN INDIA

B.G. Wilkinson testifies to the fact that the Seventh-day Sabbath was observed by the Christians in India. “Mingana proves that as early as 225 A.D. there existed large bishoprics or conferences of the Church of the East stretching from Palestine to, and surrounding, India. In 370 A.D. Abyssinian Christianity (a Sabbath-keeping church) was so popular that its famous director, Musaeus, traveled extensively in the East promoting the church in Arabia, Persia, India and China...These churches were sanctifying the seventh day, as can be seen by the famous testimonies of Socrates and Sozomen, Roman Catholic historian (cA.D. 450), that all the church throughout the world sanctified Saturday except Rome and Alexandria, which two alone exalted Sunday.” (*Truth Triumphant*, p. 456)

Eventually the Jesuits came to India to convert these Christians to Catholicism. “They (the Jesuits) accompanied the conquerors principally for the purpose of converting the St. Thomas Christians.” (*Christianity in India*, reviewed in Dublin University Magazine, Vol. 54, p. 340, as quoted in *The Inquisitive Christians*, p. 23) Thomas, one of the twelve apostles of Jesus, had traveled to India and raised up the Christian church there. Since these Christians were observing the Seventh-day Sabbath, then Thomas must have taught them to do so. One of the Jesuits who came to convert these Christians to Catholicism was Francis Xavier. “He (Xavier) could not tolerate what was known as ‘Jewish wickedness,’ such as Sabbath-keeping and refraining from eating pork, nor did he like the Moslems who regarded swine flesh with abhorrence and the Roman Catholics as idolaters. So, in the true spirit of Romanism, he opted for tried and tested methods of fear and force to coerce such people into conforming to the ‘true faith.’ On May 16, 1545 he wrote to D. Joao III, King of Portugal as follows: ‘The second necessity for Christians is that your majesty establish the Holy Inquisition, because there are many who live according to the Jewish Law and according to the Mahomedan sect, without fear of God or shame of the world.’ (Siva Redo) (Cited by A.K. Priolkar – *The Goa Inquisition*, pp. 23, 24, 1961).” (*The Inquisitive Christians*, p. 23) Thus these early Christians in India were observing the Seventh-day Sabbath and the Jewish Law. Since the Jewish Law includes God’s Holy Days, and since Paul and John the Revelator had taught their converts to observe all of God’s Holy Days, and since the apostle Thomas had

taught his converts to observe the Seventh-day Sabbath, the first of God's Holy Days, then most likely the apostle Thomas had taught these early Christians in India to observe the rest of God's Holy Days as well.

## THE SABBATH MORE FULLY

“And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath **more fully**. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth.” [Emphasis added] (*Early Writings*, p. 33)

What is meant by the words *more fully*? “That the obligations of the Decalogue might be *more fully* understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments...Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.” (*Patriarchs and Prophets*, p. 310) The Mosaic Law helps us to understand the Ten Commandments *more fully*. God's Holy Days are part of the Mosaic Law.

God's Holy Days are the Seventh-day Sabbath *more fully*. “Again, the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed...” (*Patriarchs and Prophets*, p. 311) If the yearly feasts were appointed to remind God's people of the sacred obligation of the Seventh-day Sabbath, then the yearly feasts are included in the fourth commandment along with the Seventh-day Sabbath. God's Holy Days must be at least part, if not all, of the Sabbath *more fully*, which God's people proclaim in a big way at the beginning of the Great Tribulation as stated in the above quote.

## GOD'S HOLY DAYS ARE ESPECIALLY FOR THE LAST GENERATION

Some say that because the Mosaic Law was put in a side pocket of the Ark of the Covenant, while the Ten Commandments were put in the Ark of the Covenant, that this is proof that the Mosaic Law has been abolished. Nowhere does the Bible say this. We must not read more into the Bible than what it says.

We need to remember that the Ten Commandments and the Mosaic Law were put into the Most Holy Place. The Most Holy Place was only used on The Day of Atonement, making every item in the Most Holy Place connected with The Day of Atonement.

Judgment happens on the Day of Atonement, and we are judged by the Ten Commandments. The Mosaic Law is simply the Ten Commandments in greater detail. "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." [Emphasis added] (*SDA Bible Commentary*, Vol. 1, p. 1104) If we want to know what law we are going to be judged by, then we should study the Mosaic Law, since the Mosaic Law explains the Ten Commandments. The Mosaic Law is a Day of Atonement message, and God's Holy Days are part of that law.

"The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophecy is introduced with the admonition, 'Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.'" (*The Southern Watchman*, March 21, 1905) This quote says that the Mosaic Law, with its statutes, are to be especially remembered by the last generation. God's Holy Days are statutes within this Mosaic Law.

"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. The commandment of this verse to remember the law of Moses, is the last one in the O.T., and given in connection with a prophetic description of 'the great and dreadful day of the Lord' as though the law contained something further descriptive of that day.' Perhaps we have paid too little attention to the law, not seeing its import and the light it was designed to shed on 'the good things to come.' Our Savior and the apostles taught from Moses as well as the prophets 'the things concerning himself.'" (O.R.L. Crosier, *Day-Star Extra*, February 7, 1846)

Read all of Malachi chapter 4. This entire chapter speaks of events connected with the Second Coming. In the middle of Malachi chapter 4 are the words, "Remember ye the law of Moses." (Malachi 4:4) God used the word *remember* because He knew the last generation would forget the Mosaic Law. Indeed, they have. In the Judgment we are judged by the Mosaic Law, with its statutes, and God wants us to know what standard we are being judged by. The Judgment of the Dead began on the Day of Atonement in 1844, and the Judgment of the

Living will commence during the Great Tribulation before the close of probation. (See discussion under *The Day of Atonement* in this book.) Thus the Mosaic Law, with the statutes, is of special importance for the last generation.

The last generation will have to live through the most difficult time period of earth's history and not lose their faith. To have the strength to do this they need to spend extra time with God and that is what the Holy Days are all about—spending extra time with God.

"Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another...**if the children of Israel needed the benefit of these holy convocations in their time, how much more do you 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!**" [Emphasis added] (*Testimonies*, Vol. 6, pp. 39-40)

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations...thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." (Deuteronomy 7:9, 11) We are to keep the commandments, statutes (which includes God's Holy Days), and judgments for a thousand generations. "If God's commandments are to be binding for a thousand generations, it will take them into the kingdom of God, into the presence of God and His holy angels." (*Fundamentals of Christian Education*, p. 413)

"The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, 'another angel' is to 'come down from heaven, having great power,' and the earth is to be 'lighted with his glory'...During the loud cry...the light of present truth will be seen flashing everywhere...The Word declares:... 'I will put My Spirit within you, and cause you to walk in My statutes' [Ezekiel 36:25-27]. This is the descent of the Holy Spirit,

sent from God to do its office work.” (*Review and Herald*, “The Closing Work,” October 13, 1904) This quote is saying that God will cause His people, during the last generation, to especially keep His statutes and that keeping the statutes is the work of the latter rain of the Holy Spirit. Since the Holy Days are statutes, then this means that keeping the Holy Days will be part of the latter rain. These Holy Days are of utmost importance for the last generation.

“In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired.” (*Prophets and Kings*, p. 678) Further on in this book we will show that the Catholic Church eliminated the yearly Sabbaths at the same time and for the same reasons that they eliminated the weekly Sabbath. The statutes in the Mosaic Law further interpret the Ten Commandments. The only statutes that further interpret the fourth commandment are the yearly Sabbaths. Thus the yearly Sabbaths and the weekly Sabbath stand together. It is time for the breach made in the law by the Catholic Church, when they eliminated all of God’s Sabbaths, to be repaired. It is time for God’s people to re-discover the beauty of observing all of His Holy Days and reap the rich rewards that spending extra time with God gives them.

## GOD’S HOLY DAYS WILL BE KEPT IN HEAVEN

“And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” (Isaiah 66:23) The context of this quote shows that after the wicked are all destroyed, which happens at the Second Coming, God’s people will observe His Sabbath forever in heaven. The Holy Days are part of the fourth commandment since they explain the Seventh-day Sabbath more fully and are thus included in the Sabbath mentioned in the above text.

Here is further evidence. “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year, to worship the King, the Lord of hosts, and to **keep** the Feast of Tabernacles.” (Zechariah 14:16) Read this whole chapter to see that the context of this chapter is in the new earth. Zechariah 14:4 states that Jesus will come down to Mount Olives which will split in half, preparing the way for the New Jerusalem to descend, and then the Lord shall be King over all the earth. See verse 9. Jesus is not King over all this earth until all sin and sinners have been vanquished off this earth forever. We will be keeping the Feast of

Tabernacles forever in heaven, just as Leviticus chapter 23 tells us to, where God says four times that we are to keep His feast days forever. If we are keeping the Seventh-day Sabbath and the Feast of Tabernacles in heaven, as the last two verses state, then surely we are keeping all of God's Holy Days! Why would God separate them and have us keep only part of His Holy Days when He says in Leviticus chapter 23 that we are to keep all of these days forever?

Here is even more evidence. Jesus says that we will keep the Feast of Passover in heaven. "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 any more eat thereof, until it (Passover) be fulfilled in the kingdom of God." [Parentheses inserted.] (Luke 22:15-16). We have already seen how the word *fulfill* in the Bible does not mean *abolish* but rather *to make more glorious*. How will the Feast of Passover be made more glorious in heaven? The Bible does not tell us, but here is our guess. In the preceding text Jesus is saying that Passover is fulfilled in heaven. The only meal that the Bible mentions us eating in heaven is the Marriage Supper of the Lamb. The Marriage Supper of the Lamb is the ultimate fulfillment of Passover. The Marriage Supper is the celebration of God's Church, His Bride, being united with her Bridegroom, Jesus. See Matthew 25:1-13 and Revelation 19:7-9. So Passover will forever be celebrated in heaven as the anniversary of the Marriage Supper! Do we want to celebrate the time when we *passed out* of sin forever to be with our Bridegroom throughout eternity? We certainly do!

## **THOSE WHO OBSERVE GOD'S HOLY DAYS RECEIVE SPECIAL PROTECTION**

"The people were surrounded by fierce, warlike tribes, that were eager to seize upon their lands; yet three times every year all the able-bodied men and all the people who could make the journey were directed to leave their homes and repair to the place of assembly, near the center of the land. What was to hinder their enemies from sweeping down upon those unprotected households, to lay them waste with fire and sword? What was to prevent an invasion of the land, that would bring Israel into captivity to some foreign foe? God had promised to be the protector of His people. 'The angel of Jehovah encampeth round about them that fear Him, and delivereth them.' Psalm 34:7. While the Israelites went up to worship, divine power would place a restraint upon their enemies. God's promise was, 'I will cast out the nations before

thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.' Exodus 34:24." (Patriarchs and Prophets, p. 537)

"The record of sacred history declare, that while God is a God of justice, strict to mark iniquity, and strong to punish the sinner, he is also a God of truth, compassion, and abundant mercy. While he visits judgments upon the transgressors of his law and the enemies of his people, he will protect those who respect his statutes and show kindness to his chosen." [Emphasis added] (Signs of the Times, August 24, 1882)

## **NEW LIGHT ALWAYS STRENGTHENS OLD LIGHT**

One test of new light is that the pillars of doctrine we know to be solid will be strengthened by the new light. The Holy Days strengthen the light we have on the Seventh-day Sabbath. In addition to using the texts that specifically mention the Seventh-day Sabbath, we can also use all the texts that mention the Holy Days to prove the Seventh-day Sabbath, since the Seventh-day Sabbath is the first Holy Day. See Leviticus 23:2-3.

For instance, one charge against the Seventh-day Sabbath is that no mention is made of God's people observing the Seventh-day Sabbath before Sinai; therefore the Sabbath is just for the Hebrews. However, since the Seventh-day Sabbath is the first Holy Day, we can use texts about the Holy Days, like Genesis 1:14, Exodus 5:1, and Psalm 81:3-5 to show that God intended for the Seventh-day Sabbath to be observed before Sinai.

Another charge against the Seventh-day Sabbath is that there is no direct command in the New Testament to keep the Sabbath, which is true. However, there is a direct command to keep a Holy Day in 1 Corinthians 5:7-8. Nowhere does the Bible say that God's people should keep some of the Holy Days and not all of them. Therefore, if God is commanding us to keep one Holy Day in 1 Corinthians 5:7-8, then by implication He is commanding us to keep all of the Holy Days, which includes the Seventh-day Sabbath. So now we do have a direct command to keep the Sabbath in the New Testament. The Holy Days considerably strengthen the Seventh-day Sabbath.

## SATAN'S DECLARATION OF WAR

Before Satan sinned and rebelled against God, he was the highest archangel in heaven and his name at that time was Lucifer. Ezekiel 28:12-18 tells the sad story of his fall. Isaiah chapter 14 also speaks of the fall of Lucifer before this world was created. In fact, Isaiah 14:13 reveals a very startling statement on the part of Lucifer/Satan. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the **mount of the congregation** in the sides of the north." [Emphasis added] Satan is literally declaring war upon God and stating that he will become greater than God. Looking up the word *congregation* in *Strong's Concordance* reveals that the original word for *congregation* is *moed*, which means *feasts* or God's Holy Days. Satan is saying that he is going to sit upon the *mount of the moed*, or the mountain of God's Holy Days. The *SDA Commentary*, Vol. 4, p. 171, states that the words *mount of the congregation* comes from the Hebrew word *har moed*. *Har* means *mountain* and *moed* means *assembly*. God's people assemble at feast times.

The word *Armageddon* appears only one time in the Bible in Revelation 16:16. *Armageddon* is correctly understood by all to mean Satan's Last Battle against God. The *SDA Bible Commentary*, Vol. 7, p. 846, states that the first part of the word comes from the Hebrew word *har*, which means *mountain*. The second part of the word *magaddon* has been interpreted two different ways, the first being as Megiddo, which was an ancient city, and the second as coming from the Hebrew word *moed*, which means *feasts, congregation, assembly*. God's people *congregate* to have a *feast* or *assembly* as described in Leviticus chapter 23. The commentary tells us that people who believe in the second interpretation as being *moed* are those who "understand the second derivation, *har moed*, figuratively also, on the basis of its use in Isaiah 14:13, in terms of the great contest between Christ and Satan."

The second interpretation is best because it *fits* the pieces of the puzzle that the Bible portrays. When all the pieces of the puzzle fit and you can see the picture clearly then you have arrived at truth.

The word *Armageddon* means *mount of the moed*. *Mount of the congregation* in Isaiah 14:13 also means *mount of the moed*. Both mean *mount of the feasts*. What is this telling us? **That Armageddon is a battle over whose Holy Days you are going to keep—God's or Satan's.** In Isaiah 14:13, Satan is declaring that he is going to invent his own holy days in opposition to God's Holy Days. Remember that



the word *congregation* in this text means *moed* or *feasts*. Revelation tells us that the Holy Days are what the last great battle is fought over.

“It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted upon the cross. Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan. That the law which was spoken by God’s own voice is faulty, that some specification has been set aside, is the claim which Satan now puts forward. It is the last great deception that he will bring upon the world. He needs not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained.” (*Desire of Ages*, p. 763)

“Satan is marshaling his forces for the last great battle; and the great question at issue is the Sabbath of the fourth commandment.” (*Advent Review and Sabbath Herald*, July 6, 1897) The Seventh-day Sabbath is the first Holy Day listed in Leviticus chapter 23. Armageddon, the last great battle, will be over the Holy Days.

“Not having a ‘thus saith the Scriptures’ to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. Those who fear God can not accept an institution that violates a precept of the Decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. (*Advent Review and Sabbath Herald*, January 23, 1908)

In the preceding three quotes Ellen White is agreeing with Isaiah 14:13 and Revelation 16:16 that Armageddon is a battle fought over whose holy days (moeds or feasts) are to be observed. The Seventh-day Sabbath is the first feast (moed) listed in Leviticus chapter 23.

“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.” [Emphasis added] (*Signs of the Times*, April 15, 1875) The Mosaic Law explains the Ten Commandments and thus is part of the Ten Commandments; together they constitute the law of God. “He (Satan) needs not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained.” [Parentheses inserted.] (*Desire of Ages*, p. 763) If Satan can

get us to delete any part of God's law, which includes the Mosaic Law, then he has won. We cannot with safety delete any part of the Mosaic Law, unless God Himself tells us to.

"The mark of the beast is exactly what it has been proclaimed to be. **Not all in regard to this matter is yet understood**, and will not be understood until the unrolling of the scroll." [Emphasis added] (*Testimonies*, Vol. 8, p. 159) The mark of the beast includes Sunday-keeping (see *Appendix III*), but it also includes more. If the mark of the beast includes more than we have thought and since the mark of the beast is Satan's counterfeit of the seal of God, perhaps the seal of God also includes more than we have thought.

Since Lucifer declared, before this world was created, that he was going to invent his own holy days in opposition to God's Holy Days, then the implication is that God's Holy Days existed in heaven at that time. Since God's Holy Days existed before the creation of this world, our educated guess is that God's Holy Days were wonderful times during which the whole universe would gather before God for special seasons of worship, rejoicing, and joy. It makes sense that God would assemble the universe just for the sheer joy of it. A universal choir would make an incredible sound! Since God's Holy Days existed before the creation of this world, and since we will celebrate these days in heaven forever, then the question is, "***Why are the majority of God's people not celebrating these days now?***"

## CHAPTER 5

### COUNTERFEIT HOLY DAYS

#### WHAT HOLIDAYS DID SATAN INVENT?

When Melody was a child her parents were Seventh-day Adventist missionaries in Turkey and Lebanon and there she spent the majority of her childhood. Seeing ancient statues of the gods of the heathen in ages past was commonplace to her. She remembers seeing statues of Diana, a heathen goddess, and standing in the very amphitheater of the Ephesians where they shouted, “Great is Diana of the Ephesians” for two hours in opposition to Paul’s preaching against their idols. These statues affected her father also, because she was raised hearing sermons about them and how these ancient religions still affect us today. Little did her father know how deeply this would affect her as an adult. What we are about to present is a combination of her father’s sermons and our own study. You may be shocked to find out that literally the beliefs of ancient Babylon are alive and well today. The Bible predicts in Revelation that Babylon will be revived at the end of time. That prediction has come true.

The story begins with Nimrod who built the city of Babel, which evolved into Babylon. See Genesis 10:8-10. In brief, a study of the ancient heathen religions reveals that every one of them revolved around three main gods—father, mother, and child. In each culture the names of these three gods were different, but the beliefs were essentially the same. Nimrod married Ashtoreth who was also his mother. Nimrod died, and after he died, Ashtoreth became pregnant. To conceal her wicked ways, she claimed that Nimrod had gone to the sun when he died and had become the sun god, that this child had been supernaturally conceived by Nimrod and was therefore the son of the sun god. Nimrod, Ashtoreth, and this child, Tammuz, became the first unholy trinity. Tammuz was conceived at Easter (derived from the name Ashtoreth) and born on December 25. Easter and December 25 were two important holidays of the heathen.

At this point does this story begin to sound a little familiar? You can do the research yourself through history books and encyclopedias to verify that we speak the truth. A very good book to read on this subject is *Too Long in the Sun*. (See *Additional Resources* at the back of this book to find out where you can obtain *Too Long in the Sun*.)

Tammuz is also mentioned in the Bible. In Ezekiel chapter 8 God is showing Ezekiel the abominations done in the Temple of God. "And He said unto me, Go in, and behold the wicked abominations that they do here...Then said He unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery. For they say, the Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house, which was toward the north; and behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And He brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east." (Ezekiel 8:9, 12-16) This is the prediction that some who profess to be God's people will worship Tammuz and the sun. Could this worship be the observance of Sunday and Christmas? December 25 is the birthday of Tammuz, which is now passed off to us as Christmas, the birthday of Jesus. By observing this day we are continuing the worship of Tammuz. Have you noticed that with each passing year Christmas seems to be creeping more and more into our churches?

"'Christmas is coming,' is the note that is sounded throughout our world from east to west and from north to south. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness. But what is Christmas, that it should demand so much attention?" (*The Adventist Home*, p. 477)

Another name for Tammuz is Baal (see the footnote in the King James Version of the Bible for Ezekiel 8:14). Israel apostatized by worshipping Baal and received God's condemnation and judgments. We are just as guilty as the Israelites; in fact, we are more guilty, because by passing off Baal's birthday as Jesus' birthday we have combined light with darkness, which is an abomination. "Her priests have violated my law, and have profaned mine holy things: They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." (Ezekiel 22:26) God knew that in the future Christians would mix Christianity with paganism by celebrating the pagan holidays. The above text is His prediction that this would happen, and it has.

Many Christians believe that celebrating Christmas is a harmless celebration because most have forgotten that it was originally a pagan holiday. What if someone murdered your son and became your archenemy. Later your family tells you, "From now on, we are going to celebrate your birthday on the birthday of the one who murdered your son." How would you feel? Yet this is what we are doing to God. God has not forgotten the origin of December 25.

By making December 25 the birthday of Jesus we are combining the holy and profane, the unclean with the clean, which is expressly forbidden in Ezekiel 22:26.

Where does the word *Christmas* come from? It comes from two words—the Mass of Christ. The Catholics took the pagan celebration and Christianized it. Many Protestants gave up their lives during the Dark Ages simply because they refused to celebrate Mass; yet once a year the majority of Christians now celebrate Christ's Mass. These changes began with Constantine who took Babylonian pagan celebrations and brought them right into the Christian church. The names of these Babylonian pagan holidays were given Christian names. Many pagan customs along with these holidays were brought in--Christmas trees, wreaths, Yule logs, Jack-o-lanterns and much more. Much of what we do on our holidays the Babylonians also did. Sunday-keeping in opposition to Sabbath-keeping was also brought in at the same time and for the same reasons.

"It is important to note that for two centuries after Christ's birth, no one knew, and few people cared, exactly when he was born. Birthdays were unimportant; death days counted. Besides, Christ was divine, and his natural birth was deliberately played down. As mentioned earlier, the Church even announced that it was sinful to contemplate observing Christ's birthday 'as though He were a King Pharaoh.' Several renegade theologians, however, attempted to pinpoint the Nativity and came up with a confusion of dates: January 1, January 6, March 25, and May 20...What finally forced the issue, and compelled the Church to legitimize a December 25 date, was the burgeoning popularity of Christianity's major rival religion, Mithraism. On December 25, pagan Romans, still in the majority, celebrated *Natalis Solis Invicti*, 'Birthday of the Invincible Sun God,' Mithras. The cult originated in Persia, and rooted itself in the Roman world in the first century B.C. By A.D. 274, Mithraism was so popular with the masses that Emperor Aurelian proclaimed it the official state religion. In the early 300s, the cult seriously jeopardized Christianity, and for a time it was unclear which faith would emerge victorious. Church fathers debated their options.

Thus, to offer converts an occasion in which to be pridefully celebratory, the Church officially recognized Christ's birth. And to offer head-on competition to the sun-worshiper's feast, the Church located the Nativity on December 25. The mode of observance would be characteristically prayerful; a mass; in fact, Christ's Mass. As one theologian wrote in the 320s: 'We hold this day holy, not like the pagans because of the birth of the sun, but because of him who made it.' Though centuries later social scientists would write of the psychological power of group celebrations—the unification of objectives—the principle had long been intuitively obvious. The celebration of Christmas took permanent hold in the Western world in 337, when the Roman emperor Constantine was baptized, uniting for the first time the emperorship and the Church. Christianity became the official state religion." (*Panati's Extraordinary Origins of Everyday Things*, pp. 67-68) This quote states that psychologists have acknowledged that groups can be unified by uniting their celebrations. This is exactly what happened. By uniting the pagan holiday of December 25 with the birth of Jesus, many pagans joined the Christian church in an unconverted state, bringing the church into a state of apostasy.

If we have managed to throw out Sunday on the basis that it was a baptized pagan holiday, are we not hypocritical if we celebrate Christmas which is also a baptized pagan holiday? Jeremiah 10:2-4 says, "Learn not the ways of the heathen...For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." Sound familiar?

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hosea 4:6) By stating that the Mosaic Law was eliminated at the cross, when the Bible and Ellen White clearly teach that it was not, we have forgotten part of the law of God. This text is warning us that if we forget God's law, God will forget us.

"O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jeremiah 16:19) Truly, we have inherited lies from past generations. It is time that we recognize this and throw these lies out. Christmas, Easter, and Halloween are all Babylonian pagan holidays celebrating the original unholy trinity and are the

invention of Satan. Satan has created his own holidays in direct opposition to God's Holy Days--His Sabbaths. In Old Testament times, Israel frequently apostasized and followed after Baal (Tammuz). Perhaps we are just as guilty? "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." (1 Kings 18:21) December 25 is the birthday of Baal. God is telling us in this text to either follow Baal or Himself, but not to mix the two. Who will you choose?

## **THE BIBLE PREDICTED WHO WOULD ABOLISH GOD'S HOLY DAYS**

In addition to being a book of songs, Psalms is also a book of prophecy. For instance, Psalm 22 gives a very accurate description of Jesus' death. "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him." (Psalm 22:7-8) Compare Psalm 22:7-8 with the fulfillment in Matthew 27:39-43. "They pierced my hands and my feet." (Psalm 22:16) Compare Psalm 22:16 with the fulfillment in Matthew 27:35. Psalms has many prophecies about the time of the end, Psalm 91 being one of the most famous.

Here is another amazing prophecy. "Thine enemies roar in the midst of thy *congregations*: they set up their ensigns for *signs*." (Psalm 74:4) The word *congregations* comes from Strong's #4150 which means *moed* or *feasts*. The word *signs* comes from Strong's #226 which means *mark*. This text should read, "Thine enemies roar in the midst of thy feasts; they set up their signs for a mark." The mark they set up is the mark of the beast. See Revelation 14:9-11.

Psalm 74 continues. "They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the *synagogues* of God in the land." (Psalm 74:7-8) The word *synagogues* is Strong's #4150, which means *moed* or *feasts*. This text is saying that God's enemies have taken away His Holy Days.

"We see not our *signs*, there is no more any prophet; neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?" (Psalm 74:9-10) This text is saying that because God's Holy Days have been taken away that God's people no longer see God's signs (seal, mark). The word *signs* in this text is from Strong's #226 meaning

mark. The text says that the Holy Days are taken away and no one knows how long Satan will be allowed to reproach and blaspheme God because it is the Holy Days that point out the timing of the Second Coming, which effectively ends the reproach. The final end of Satan will be after the millennium (God's Great Sabbath of rest). After the Second Coming Satan will no longer be able to "wear out the saints" because they are beyond his power. "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change *times* and laws." (Daniel 7:25) The little horn power is the one that does these things. This little horn power is the Catholic Church. See *Appendix III*. Daniel does not use a Hebrew word for *time* in this text; instead he uses the Chaldean word *zeman*, which means *appointed time*. See Strong's #2166 and 2165. Elsewhere Daniel uses the Hebrew word *moed* for the words *appointed time* in reference to God's Holy Days. "For at the time *appointed* the end shall be." (Daniel 8:19) The word *appointed* in this text is from Strong's #4150, which is *moed* or *feasts*. Daniel is saying that at the time appointed (God's Holy Days), this world will end.

Other Bible versions also recognize that Daniel is referring to the Holy Days.

"He shall speak words against the Most High, shall wear out the holy ones of the Most High, and shall attempt to change the **sacred seasons** and the law..." (*The New Revised Standard Version*)

"He will speak against the Most High God, oppress the holy people of the Most High, and plan to change **the appointed times** and laws..." (*God's Word*)

"He will speak against the Supreme God and oppress God's people. He will try to change their religious laws and **festivals**..." (*The Good News Bible in Today's English Version*)

"He will defy the Most High and wear down the holy people of the Most High. He will try to change their **sacred festivals** and laws..." (*The New Living Translation*)

Thus the Bible predicted that God's enemies would abolish His Holy Days.



## THE CATHOLIC CHURCH ADMITS THAT THEY ABOLISHED GOD'S HOLY DAYS

Seventh-day Adventists frequently quote the following letter from T. Enright, C.S.S.R., Bishop of St. Alphonsus Church, St. Louis, Missouri, June, 1905, offering \$1000 "To any one who can prove to me from the Bible alone that I am bound, under grievous sin, to keep Sunday holy."

S. M. J. A. T.



St. Alphonsus' (Rock) Church,

1118 N. Grand Ave.

St. Louis, June 1 1905

Dear Friend, I have offered & 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 & their lawful successors in the priesthood "Whatsoever you shall bind on earth shall be binding in heaven." Matt. 16. 19. Matt 18. 17. Luk 16, 19. The Cath. Church abolished not only the Sabbath, but all the other Jewish festivals.

Pray & study. I shall be always glad to help you as long as you honestly seek the truth

Respectfully  
T. Enright C.S.S.R.

Here is the typed form of this letter. "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."

Note that Bishop Enright stated, "The Catholic Church abolished not only the Sabbath, but all the other Jewish festivals." What an amazing admission!

Here is another source that says the same. "The new law has its own spirit...and its own feasts which have taken the place of those appointed in the law of Moses. If we would know the days to be observed...we must go to the Catholic Church, not to the Mosaic law." (*The Catholic Catechism* as quoted in the *Signs of the Times*, November 4, 1919)

"As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin."-- Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58." (*Great Controversy*, p. 448)

Indeed, the Catholic Church did abolish God's Holy Days and instituted their own. Satan also predicted he would abolish God's Holy Days in Isaiah 14:13, where he boasts, "I will sit also upon the mount of the congregation in the sides of the north." (Remember that this phrase *mount of the congregation* means *mount of the feasts*.)

The Catholic Church abolished all of God's yearly Holy Days and the Seventh-day Sabbath at the same time and for the same reasons. Until then God's people observed the Holy Days.

## **GOD'S HOLY DAYS AND THE THREE ANGELS' MESSAGES**

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is

come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of the beast. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.” (Revelation 14:6-12)

If God’s Holy Days are part of His end time message, then they must have something to do with these three angels’ messages. The first angel’s message is announcing the judgment, which is the Day of Atonement message, one of God’s Holy Days. (For review see the earlier section entitled *The Day of Atonement*.) This angel also says to “worship Him that made heaven, and earth, and the sea, and the fountains of waters.” The end time issue is going to be over worship. **Who** are you going to worship, **when** are you going to worship, and **how** are you going to worship? God says **when** we are to worship Him in Leviticus chapter 23 and Exodus 20:8-11. These worship times are His Holidays. The second angel announces that Babylon is fallen. The Bible presents only two groups existing at the end time—those who follow God and those who follow Babylon. Those who follow God will be observing His Holidays and those who follow Babylon will be following Babylon’s holidays. The third angel announces that those who follow Babylon will receive the mark of the beast. Those who follow God will receive the seal of God. Everyone living on earth at that time will receive either Babylon’s mark or God’s seal. See Revelation 7:3-4. Also see *Appendix III*. Since God’s Holidays are part of the seal of God (see earlier section entitled *God’s Holy Days Are Part Of The Seal of God*), then those who receive God’s seal will be observing God’s Holidays. Thus God’s Holidays are at the heart of God’s last offer of salvation—the three angels’ messages.

## DID ELLEN WHITE ADVOCATE THE OBSERVANCE OF CHRISTMAS?

Some say that Ellen White advocated observing Christmas. Let us first remember that she told us that not “all our expositions of Scripture are without an error” (*Advent Review & Sabbath Herald*, December 20, 1892), and that much new light is yet to come (*That I May Know Him*, p. 114). Ellen White is saying in these quotes that she did not have all the truth or the light yet to come. Those who refuse to accept anything beyond Ellen White are not holding true to her own statement that much new light is yet to come. When we closely examine how Ellen White says to celebrate Christmas we find that she advocates celebrating it very differently from what most do today. She says we are not to spend money on ornaments and extravagant gifts for others; rather we are to give our money to God. We can have a tree, but we should decorate it with money for God and not with other ornaments. We can give gifts to one another but they should be religious gifts—gifts that will draw the recipient closer to God. We should also spend this day helping others. You can read all about it in *Adventist Home*, pp. 477-483. By the time we spend Christmas the way Ellen White said to, we will find that we are really not celebrating Christmas the way the world does, or even the way most Christians do. In fact, we are really not celebrating Christmas at all. She also advocates doing good on Christmas and set the example herself by spending Christmas taking a meal to a poor family. I too feel that this is a good day to spend in helping others instead of celebrating it in the traditional way.

The following Ellen White quote shows that she does not advocate celebrating Jesus' birth at all. "The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, he would have spoken through his prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes. In his wisdom, the Lord concealed the place where he buried Moses. God buried him, and God resurrected him, and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them

by death. For the very same purpose he has concealed the precise day of Christ's birth; that the day should not receive the honor that should be given to Christ as the Redeemer of the world,--one to be received, to be trusted, to be relied on as he who could save to the uttermost all who come unto him. The soul's adoration should be given to Jesus as the Son of the infinite God." (*Second Advent Review and Sabbath Herald*, December 9, 1884)

## CHAPTER 6

### GOD'S HOLY DAYS AND THE REVELATION

#### THE SEVEN SEALS

By following the Biblical rule of interpretation in studying a subject throughout the Bible using word searches (see Isaiah 28:10), a study on the word *seal* will connect the seal of God with the seals of Revelation. Since God's yearly Sabbaths are part of the seal of God along with the Seventh-day Sabbath, then these yearly Sabbaths could help to unlock the meaning of the seals of Revelation. For instance, the sixth seal in Revelation is the Second Coming, and, as stated earlier in this book, the sixth yearly Sabbath is the day of the Second Coming. Seeing this pattern established, the seven seals are possibly seven great acts of God that begin on the seven yearly Sabbaths. The seven yearly Sabbaths give additional light as to **what** these seals are and **when** they happen. As already stated, in the past God has always done His greatest acts on His Holy Days. Jesus dying on Passover, the very day that pointed forward to His death, is the greatest example. Perhaps understanding the meaning of each of these seven yearly Sabbaths will give us clues as to what the seven seals are. Until a prophecy is fulfilled there is no way of knowing for certain that the prophetic interpretation is correct. However, the connection between the seals and the yearly Sabbaths is too great to be overlooked. With this in mind, here is the result of this study.

The seven thunders in Revelation give additional information as to when the seven seals begin, because the second thunder in Revelation is also the first seal. Revelation 10:4 states that God shared the seven thunders with John, but then told him to seal up the seven thunders and not to write what he heard about them. Besides this place in Revelation where we are told the seven thunders exist, Revelation has exactly seven places where thunder is uttered. These thunders are the seven thunders found in Revelation 4:5; Revelation 6:1; Revelation 8:5; Revelation 11:19; Revelation 14:2; Revelation 16:18; and Revelation 19:6. It is important to note that Revelation is basically given in chronological order.

The following is an interesting quote about the seven thunders. "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which

will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. **The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages.** It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer." [Emphasis added] (*SDA Bible Commentary*, Vol. 7, p. 971)

God shares with man the understanding of a prophecy on or about the time a prophecy is to be fulfilled. For instance, the wise men in the Bible did not know that the Messiah was about to be born from their study of the Bible until shortly before His birth. William Miller, as well as others in different parts of the world, did not understand the 2300 day prophecy in the Bible until just before it was to be fulfilled. See *Appendix II*. Since the thunders are events that transpire under the first and second angels' messages, and the second thunder is also the first seal, then it is logical that the seals and thunders will not be understood until or about the time of their fulfillment

The thunders will be fulfilled during the time of the proclamation of the first and second angels' messages. These angels' messages began to sound just before 1844 to announce the beginning of the judgment of the dead. These messages will be repeated in a mighty way again in the future to announce the beginning of the judgment of the living.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth." (*Counsels to Writers and Editors*, pp. 26-27)

"The first, second, and third angels' messages are to be repeated. The call is to be given to the church: 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk

of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (*Advent Review and Sabbath Herald*, October 31, 1899) The three angels’ messages will be sounded again, in greater power than they were before 1844, at the beginning of the Great Tribulation, to prepare people to reject the mark of the beast and instead accept the seal of God.

“The angel who unites in the proclamation of the third message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here brought to view. The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first message was carried to every missionary station in the world, and in this country there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the loud cry of the third message. The work will be similar to that of the day of Pentecost. Servants of God, with their faces lighted up and shining with holy consecration, hasten from place to place to proclaim the warning from Heaven. By thousands of voices, all over the earth, the message will be given. Miracles are wrought, the sick are healed, and signs and wonders follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth are brought to take their stand... ‘At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.’ [Daniel 12:1]” (*Spirit of Prophecy*, pp. 429-431)

Since we have two times when the three angels’ messages are sounded in a mighty way, the 1844 movement and again during the Great Tribulation, under which time-frame do the seals of Revelation begin to sound? Since the seals are great acts of God, and since during the coming Great Tribulation we will see the greatest acts of both God and Satan ever on this earth, the seals will begin either just before or during the coming Great Tribulation. Remember that “the seven thunders was a delineation of events which would transpire under the first and second angels’ messages.” (SDA Bible Commentary, Vol. 7, p. 971) The second thunder is the first seal, which means that the seals of



Revelation cannot begin before the 1844 movement. (The first thunder occurred during the 1844 movement, but this is another topic which we will not address at this time.)

“We ask John what he saw and heard in the vision at Patmos, and he answers: ‘And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.’ There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close. This roll was written within and without. John says: ‘I wept much, because no man was found worthy to open and to read the book, neither to look thereon.’ The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, ‘Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.’ John continues: ‘I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne.’” (*Manuscript Releases*, Vol. 20, p. 197) This book containing the seals is the record of this earth, from beginning to end. As each seal is opened, more about the end result of previous actions in earth's history is seen more clearly. With the opening of each seal, God is vindicated more fully as being right in this great controversy between Himself and Satan.

Passover is the first Feast Day of the year. In Revelation 5:4 John states that he wept much because no man was found worthy to open the book that contains the seven seals. However, in verses 5-9 we are told that Jesus, the Lamb of God who died on Passover, is worthy to open

the seven seals. Passover is not one of the yearly Sabbaths, but Passover is an important beginning to the seals. Salvation would not exist without Jesus dying as our Passover. Thus Passover is the key that unlocks the yearly Sabbaths and the seven seals.

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be, of them that obey not the gospel of God?” (1 Peter 4:17) Peter is referring to Ezekiel 9:6. Earlier in this book we showed that when we are judged, we are sealed, and the sealing occurs during the Great Tribulation before probation closes. When we are sealed we *pass out* of sin forever. For this reason we believe that the 144,000 will be sealed on the Day of Atonement that comes just before the Great Tribulation. “Just before we entered it [the time of trouble], we all received the seal of the living God. Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion.” (*Maranatha*, p. 243) This sealing is the sealing of the 144,000 who are the first ones sealed, which occurs just before the Great Tribulation. The 144,000 will then go out to proclaim salvation so that others may also receive God’s seal. When the sealing ends, probation closes. Also stated earlier in this book, a future fulfillment of Passover is when we *pass out* of sin forever. When Jesus comes we will pass out of Egypt (this world of sin) into Canaan (heaven).

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. **Every case has been decided for life or death.** Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up; ‘the kingdom and dominion, and the greatness of the kingdom under the whole heaven,’ is about to be given to the

heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.” [Emphasis added] (*Great Controversy*, pp. 613-614)

The preceding quote shows the intimate relationship between the latter rain, the blotting out of sins, and the sealing, all of which occur during the Great Tribulation before probation closes. The sealing is a progressive work during the Great Tribulation. As the 144,000 are proclaiming the last offer of mercy, many are accepting this last offer and being sealed as a result.

In Revelation the word *seal*, according to *Strong’s Concordance* # 4973, means “the stamp impressed as a mark of privacy or genuineness.” When God seals His people He is proclaiming to the universe that these people are His genuine jewels and are now fit to live among the heavenly universe with His perfect creation. This sealing of the 144,000 paves the way for the opening of the first seal.

## THE FIRST SEAL

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” (Revelation 6:1-2)

Studying key words in a text throughout the Bible can unlock the meaning of the text. The first key word to study in the preceding text is the word *horse*. Horses in the Bible can be symbolic for people as in the following texts: Song of Solomon 1:9, Isaiah 63:13, Joel 2:1-11, Zechariah 1:8-10, and Zechariah 10:3. Joel 2:1-11 is especially interesting. Verses 1, 2, and 11 give us the setting as the Great Tribulation when it says the time is the Day of the Lord, a time of darkness and gloominess. In the Bible the words *Day of the Lord* denote the Second Coming and the events just preceding the Second Coming. See Isaiah 13:6-9, Jeremiah 46:10, Obadiah 1:15-17, Zephaniah 1:14-18, Malachi 4:5, Acts 2:20, 1 Thessalonians 5:2, and 2 Peter 3:10. These texts portray the Day of the Lord as a day of darkness for the wicked, but not so for the righteous! Obadiah 1:15-17 states, “For the Day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. **But upon mount Zion shall be deliverance, and there shall be holiness; and the house of**

**Jacob shall possess their possessions.”** [Emphasis added] The Day of the Lord is darkness for the wicked but deliverance for the righteous. In Joel 2:1-11 is found a description of the activities of the 144,000 during the Great Tribulation. These verses say “a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations...they shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks (the 144,00 are totally united)...and the Lord shall utter His voice before His army: for His camp is very great.” [Parentheses inserted] These verses are depicting a mighty army of God who are completely united during the Great Tribulation. Revelation speaks of only one group of people at the end time who fit this description—the 144,000. Verse 4 says of this group, “The appearance of them is as the appearance of horses; and as horsemen, so shall they run.” The Bible is telling us here that horses are a symbol for the 144,000.

The first seal has a rider upon a white horse. Revelation 19:11-16 states that this rider upon a white horse is Jesus Himself. Since the rider controls the horse, this depiction of Jesus riding a white horse in the first seal means that Jesus has total control over the 144,000. Since God never controls anyone without their consent, this means that the 144,000 have voluntarily given Jesus permission to have complete control over them; thus they are able to be completely united as a group. White denotes purity. The 144,000 have just been purified of all sin and sealed at the judgment and are wearing the white robe of God’s righteousness.

The next key word in the first seal is the word *bow*. Bow is from *Strong’s Concordance* # 5115 which refers one to # 5088 which means “bear, be born, bring forth, be delivered, be in travail.” Jesus has just delivered the 144,000 from the power of Satan through great travail on His part. He is now going forth, to work through the 144,000, to deliver all who will hear His word, so He can seal them, just as He has just sealed the 144,000. The 144,000 are His mouthpiece.

Jesus also has a crown. A crown denotes power. It can also mean God’s people. See Isaiah 62:3, Zechariah 9:16, Philippians 4:1, and 1 Thessalonians 2:19. A crown can also mean righteousness and salvation. See 2 Timothy 4:8, James 1:12, and Revelation 2:10. This crown was given to Jesus. This is symbolic of Jesus going forth, through the 144,000, with great power during the Great Tribulation, to give righteousness and salvation to all who are willing to receive it, so they can become part of God’s people. The last part of the first seal

states that Jesus “went forth conquering, and to conquer.” He is going forth to conquer this world with truth.

The first seal begins on the first yearly Sabbath, which is the first day of Unleavened Bread. Unleavened Bread represents putting away all sin from one’s life. The 144,000, who have just had all sin removed from them through their sealing on Passover, go forth on this day, to offer to the world the same gift they have just received, to all who are willing to put all sin out of their lives. This is the day the 144,000 will begin proclaiming, in a mighty way, God’s last offer of salvation to the world.

## THE SECOND SEAL

“And when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.” (Revelation 6:3-4)

The word *sword* in this text is from *Strong’s* #3162 which can mean either *knife* or *judicial punishment*. Since the color red is connected with blood, the red horse represents the shedding of blood.

The Feast of Unleavened Bread represents the removal of sin. The last day of Unleavened Bread, which is the second yearly Sabbath and is connected with the second seal, represents the fact that the wicked will refuse to put all sin out of their lives. As a result, God will pronounce punishment on the wicked. This punishment begins under the fourth seal. By refusing His last offer of mercy they have pronounced judgment upon themselves.

Instead of repenting and receiving the evidence that the seal of God is all of His Sabbaths, both weekly and yearly, the wicked will, in response to this message, enact the Sunday Law. When the wicked boldly dare to enact a law that strikes directly at the heart of the Ten Commandments, a law that is in opposition to the Sabbath Commandment that contains God’s seal (His name, title, and dominion), then God will begin His judgments upon them. “It is time for thee, Lord, to work: for they have made void thy law.” (Psalm 119:126) The enactment of the National Sunday Law is God’s last call to get out of the big cities because He is about to begin destroying these cities in response to the wicked making a law that strikes directly at His seal. However, these judgments are delayed until the fourth seal in

order to give some time for the latter rain under the third seal to work before the judgments come.

“As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize.” (*Testimonies for the Church*, Vol. 5, pp. 464-465) At the end of time, the abomination of desolation standing in the holy place is when the churches follow Rome in enacting a Sunday Law, which is an abomination trying to stand in the midst of the Ten Commandments, the holy place. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judaea flee into the mountains.’ Matt. 24:15, 16. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.” (Maranatha, p. 180) This statement of Jesus in Matthew 24:15, 16 was a double application of prophecy, both for the Christians at the destruction of Jerusalem, and for Christians at the end of time. The early Christians heeded the warning and fled and not one of them lost their lives in the siege of Jerusalem. So at the end, those Christians who heed this warning will also be spared from the destruction of the cities.

To recap, the second seal represents peace being taken from the earth because the wicked are rejecting God’s last offer of salvation to remove sin from their lives and follow all of His laws and statutes. Rather than repenting in response to this last offer, the wicked will enact the National Sunday Law, which strikes directly at the foundation of God’s government. The National Sunday Law is God’s last call for His people to get out of the cities because He is about to begin the destruction of the cities of this world, which removes any remaining peace from the earth. This second seal begins on the last day of the Feast of Unleavened Bread, the second yearly Sabbath.

## THE THIRD SEAL

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” (Revelation 6:5-6)

The third yearly Sabbath is Pentecost. Pentecost is when the law was originally given from Sinai. On the first Pentecost after Jesus' death and resurrection the early rain was poured out and three thousand were converted. See Acts 2:41. Pentecost represents the outpouring of the Holy Spirit in both the early and latter rains.

The balances in the third seal represent law and judgment. Without a law there is no judgment. During the latter rain the 144,000 will be teaching that one must keep all of God's law, which includes all of the statutes in the Mosaic Law, except for the sacrificial system and the laws eliminated at the cross. (See earlier discussion for laws eliminated).

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, That I will give you the rain of your land in his due season, **the first rain and the latter rain**, that thou mayest gather in thy **corn, and thy wine, and thine oil**. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a **sign** upon your hand, that they may be as frontlets between your eyes. And ye shall teach your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord

your God, to walk in all His way, and to cleave unto Him; Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, and the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you. Behold, I set before you this day a blessing and a curse: A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known...And ye shall observe to do all the **statutes** and judgments which I set before you this day.” [Emphasis added] (Deuteronomy 11:13-28, 32)

In the preceding text, notice that all of God’s commandments are His sign, or seal. The entire law of God is the seal of God. For those who keep this whole law, which includes the statutes (God’s Holy Days are statutes), God promises that the early and latter rain of the Holy Spirit will fall upon them. He also promises the earth to them, which will be fulfilled at the end of the millennium.

Deuteronomy 11:14 says that those who keep all of God’s law will receive the latter rain that they may gather in the corn, wine, and oil. According to *Strong’s Concordance*, the word *corn* in this text means grain. Grain is symbolic of God’s people. The best illustration of this is the parable of the wheat and the tares. Matthew 13:38 states, “the good seed are the children of the kingdom.” Wine represents doctrine. “Jesus knew that He could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for His new wine of doctrine, and made fishermen and unlearned believers the heralds of His truth to the world.” (*SDA Bible Commentary* Vol. 5, p. 1089) (The wine of Babylon represents false doctrine. See Revelation 17:2.) The oil represents the outpouring of the Holy Spirit. “We all need to study as never before the parable of the ten virgins. Five of them were wise, and five were foolish. The wise took oil in their vessels with their lamps. This is the holy oil represented in Zechariah [Zech. 4:11-14 quoted]. This representation is of the highest consequence to those who claim to know the truth. But if we do not practise the truth, we have not received the holy oil, which the two golden pipes empty out of themselves. The oil is received into vessels prepared for the oil. It is the Holy Spirit in the heart which works by



love and purifies the soul.” (*SDA Bible Commentary*, Vol. 4, p. 1179) The meaning of Deuteronomy 11:14 is that those who keep all of God’s law, including the statutes, will gather in many converts for the kingdom (corn), they will receive much new light or doctrine (wine) and they will receive a great outpouring of the Holy Spirit (oil).

Under the third seal the Bible states, “And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.” (Revelation 6:6) When grain is very plentiful it is very cheap. This text is saying that those who keep all of God’s law, represented by the balances in verse 5, will gather in many new converts for God’s kingdom. They will also receive the latter rain of the Holy Spirit and much new light. Deuteronomy 11:13-28, 32 is saying the same as Revelation 6:6. Notice that both texts mention grain, wine, and oil. According to Deuteronomy 11:13-28, 32, one must be keeping all of God’s commandments, including the statutes (which include God’s Holy Days), in order to receive the latter rain and gather in the grain, wine, and oil.

The color black represents death. The black horse under this seal is a warning that those who do not keep all of God’s law will receive death. With our own strength we are incapable of keeping God’s law; but when our strength is united with God’s strength, by the power of the Holy Spirit, we are enabled to keep His law.

“Christ presented the principles of the law of God in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections.”(*Evangelism*, p. 230) Under the third seal the 144,000 will do the same and present the law of God in a mighty way with the power of the Holy Spirit under the latter rain and many will be converted. The third Seal represents the great outpouring of the latter rain, at which time the 144,000 will bring into the fold the great numberless multitude spoken of in Revelation 7:9-15. This third seal begins on Pentecost, the third yearly Sabbath.

## **THE FOURTH SEAL**

“And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill

with sword, and with hunger, and with death, and with the beasts of the earth.” (Revelation 6:7-8)

The fourth yearly Sabbath is the Feast of Trumpets. The fulfillment of the Feast of Trumpets is the seven trumpets in Revelation chapters eight and nine. When this seal is opened the Trumpets begin falling on this earth. The trumpets are the incredible devastations that God sends because the wicked have dared to enact a law that strikes directly at the foundation of His government—the Sunday Law. Because probation has not yet closed, these trumpets are judgments of mercy—an attempt on the part of God to try to wake up the wicked. “The time of God’s destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time.” (*SDA Bible Commentary*, Vol. 7, p. 979) The *large numbers* mentioned in this quote are the great multitude spoken of in Revelation 7:9-15.

In Leviticus chapter 26 God proclaims that those who keep His commandments, statutes, and judgments will receive wonderful blessings. These blessings are then listed. However, those who do not keep His commandments, judgments, and statutes will receive punishments. These punishments are also listed. Three of the penalties listed are the **sword** (verse 25), **beasts** (verse 22), and **famine** (verse 20). Under the fourth seal, just before the end of this world, we find that God makes this promise come true. “And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with **sword**, and with **hunger**, and with death, and with the **beasts** of the earth.” (Revelation 6:7-8) Because most of the people on this planet have not kept God’s commandments, statutes, and judgments, God is going to begin pouring out His punishments. These punishments are the trumpets of Revelation. Reading through the trumpets one finds that incredible devastations are sent upon the earth. A natural end result of these devastations will be **famine** because a third of the trees and grass are burned up. See Revelation 8:7. The sixth trumpet sets forth the Third World War, which fulfills God’s threat to punish by the **sword**. The locusts which come under the fifth trumpet (see Revelation 9:3) are some of the **beasts** God allows to punish the wicked.

“I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.” (*Early Writings*, pp. 33-34) Notice that Ellen White saw the sword and famine predicted in Deuteronomy chapter 26, the fourth seal, and the Trumpets of Revelation (see Revelation 8:7 and Revelation 9:16). The wicked believe that the righteous have brought these judgments on the world because of their refusal to accept the mark of the beast (see *Appendix III*), which is the observance of Sunday and Satan’s holidays such as Christmas and Easter. Instead, the righteous are observing God’s Holy Days, the Seventh-day Sabbath and the yearly feast days. The wicked believe that in order to save this world they will have to rid the world of the righteous, so they will enact the death decree. They will also pass the Universal Sunday Law. This death decree and the Universal Sunday Law come under the fifth seal.

“In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and will result in civil war.” (*Manuscript Release*, Vol. 5, pp. 305-306) As predicted under the sixth trumpet, Ellen White saw war which caused starvation.

In Leviticus chapter 26, after God lists the punishments for not keeping His commandments, statutes, and judgments, He then says that if the people repent, He will then remember His covenant. “If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I also remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember.” (Leviticus 26:40-42) In other words, God will offer forgiveness and salvation to those who repent, showing that under the fourth seal when He begins sending the punishments on this world, probation has not yet closed. Mercy still pleads with the inhabitants of this world. This fourth seal begins on the Feast of Trumpets, the fourth yearly Sabbath.

## THE FIFTH SEAL

“And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” (Revelation 6:9-11)

The fifth yearly Sabbath is the Day of Atonement. On the Day of Atonement we are judged, sealed, and perfected. When we are perfected we are given the white robe of Christ’s righteousness. Under the fifth seal the dead are given their white robes, which also is Day of Atonement work.

Martyrdom comes under the fifth seal for some of God’s people. However, this time of martyrdom is short. “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake, those days shall be shortened.” (Matthew 24:22)

We need not worry about martyrdom. God’s people who are martyred know that it will be but a short time that they are in the grave anyway, and the next thing they will know will be the resurrection of eternal life. They will be given the courage to face martyrdom at the time. Also, as a result of their martyrdom, many more will be converted to the faith. Here are some beautiful promises for those who are martyred.

“The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed. Then the Saviour’s promise was fulfilled. When Peter and John testified before the Sanhedrin council, men ‘marveled; and they took knowledge of them, that they had been with Jesus.’ Acts 4:13.” (*Desire of Ages*, p. 354)

“The rage of the persecutors was equaled by the faith of the martyrs. Not only men but delicate women and young maidens displayed unflinching courage. ‘Wives would take their stand by their husband’s stake, and while he was enduring the fire they would whisper words of solace, or sing psalms to cheer him.’ ‘Young maidens would lie down in their living grave as if they were entering into their chamber of nightly sleep; or go forth to the scaffold and the fire, dressed in their best apparel, as if they were going to their marriage.’” (*Great Controversy*, p. 240)

“When Jesus ascended to heaven, he appointed men as his representatives to carry forward, in his name, the work which he had begun, promising them that, as they engaged in this work, **they should have special help and strength**. In view of this promise, and the great love of God for man, it has been difficult for many to understand why he permits his followers to suffer as the martyrs did through the satanic cruelty of men professing to be the successors of Christ. This question troubled me for years. But when I saw how the angels of God hovered over these precious jewels, even as they hovered over the cross of Christ, my feelings were changed. By faith these faithful ones saw the crown of immortal glory, the white robe, and the palm branch of victory, and Jesus, their loved commander, watching over them. I then understood why our heavenly Father permits temptations, trials, and afflictions, to come to his loved ones. These are designed to give his children a deeper sense of his presence and providential care. They are also his providences, visitations of mercy, to bring back those who stray from his side. The peace that passeth understanding is not for those who try to shirk trials and self-denial. We cannot fully appreciate peace and joy in Christ, and the gift of eternal life, unless we are called to make some sacrifice to obtain these great blessings.” [Emphasis added] (*Advent Review and Sabbath Herald*, March 16, 1886)

“We will not have a murmuring thought because we have trials. God's dear children always had them, and every trial well endured here will only make us rich in glory. I crave the suffering part. I would not go to heaven without suffering if I could, and see Jesus who suffered so much for us to purchase for us so rich an inheritance; and to see the martyrs who laid down their lives for the truth, and the sake of Jesus. No, no. Let me be perfected through sufferings. I long to be a partaker with Christ of His sufferings, for if I am, I know I shall be partaker with Him of His glory.” (*Manuscript Releases*, Vol. 8, p. 340)

“Brother Andrews related an instance of a faithful Christian about to suffer martyrdom for his faith. A brother Christian had been conversing with him in regard to the power of the Christian hope--if it would be strong enough to sustain him while his flesh should be consuming with fire. He asked this Christian, about to suffer, to give him a signal if the Christian faith and hope were stronger than the raging, consuming fire. He expected his turn to come next, and this would fortify him for the fire. The former promised that the signal should be given. He was brought to the stake amid the taunts and jeers of the idle and curious crowd assembled to witness the burning of this Christian. The fagots were brought and the fire kindled, and the brother Christian fixed his

eyes upon the suffering, dying martyr, feeling that much depended upon the signal. The fire burned, and burned. The flesh was blackened; but the signal came not. His eye was not taken for a moment from the painful sight. The arms were already crisped. There was no appearance of life. All thought that the fire had done its work, and that no life remained; when, lo! amid the flames, up went both arms toward heaven. The brother Christian, whose heart was becoming faint, caught sight of the joyful signal; it sent a thrill through his whole being, and renewed his faith, his hope, his courage. He wept tears of joy." (*Testimonies*, Vol. 1, p. 657)

"Pray with simple faith. In the future world we shall see what great victories have been won by the prayer of faith. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions [not only beasts of prey, but human beings], quenched the violence of fire, [we shall know what this means when we hear the reports of the martyrs who died for their faith and felt no pain], escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" [Heb. 11:33, 34]. (*Manuscript Releases* Vol. 21, p. 43) The brackets in the preceding quote were written by Ellen White. Yes, God took away the pain of the martyrs when they died. What a wonderful God! We have nothing to fear.

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation [the United States] will disconnect herself fully from righteousness...As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convents vaults: 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon." (*Maranatha*, p. 190) "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the

holy place, (whoso readeth, let him understand:), Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes.” (Matthew 24:15-18) This statement of Jesus has two fulfillments at the end of time. The first is a limited fulfillment, when the United States enacts the National Sunday Law. At that time God’s people need to leave the large cities because God is about to begin the destruction of the cities; however, probation has not yet closed. When the Universal Sunday Law is enacted, then Jesus’ statement will have its final fulfillment, as then it will be time to flee to the mountains. Jesus says that when this happens we need to flee immediately; there will not even be time to go back to our homes to take anything with us. However, we need not worry. As Elijah was taken care of by the brook Cherith, so the angels will take care of us, bringing us food and water.

“In the eighteenth chapter is recorded the very last call to the churches. This call is now to be given.” (*The Upward Look*, p. 277) As God’s people are being martyred, God’s final offer of salvation is sent to the earth via the message of the fourth angel of Revelation.

“[Revelation 18:1-8 is quoted.] The whole chapter shows that Babylon that has fallen is the churches who will not receive the messages of warning the Lord has given in the first, second, and third angel’s messages. They refused the truth and accepted a lie. They refused the messages of truth. See 2 Thessalonians 2:1-12. The message in the eighteenth chapter of Revelation is plain and clearly defined. ‘For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies’ (Revelation 18:3) Anyone who reads this chapter need not be deceived.” (*Manuscript Releases* Vol. 1, pp. 361-362)

“As foretold in the eighteenth of Revelation, the third angel’s message is to be proclaimed with great power by those who give the final warning against the beast and his image.” (*Testimonies*, Vol. 8, p. 118) “The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel’s message will go forth, not in whispered tones, but with a loud voice.” (*Testimonies*, Vol. 5, p. 252) “I saw that this message will close with power and strength far exceeding the midnight cry.” (*Early Writings*, p. 278)

After the fourth angel of Revelation chapter 18 proclaims his message, probation closes, because the very next scenes are the

destruction of Babylon, which is accomplished under the seven last plagues.

The trumpets of Revelation chapters 7 and 8, which are judgments of God, are followed by the seven last plagues. When the seventh trumpet sounds then God's offer of salvation ends. Under the seventh trumpet the "mystery of God" is finished. See Revelation 10:7. Ephesians 6:19 says that the "mystery" is the "gospel." Since under the seven trumpets of Revelation God destroys one-third (see Revelation 8:7-12), preserving two-thirds, these trumpets are judgments mixed with mercy, for the offer of salvation has not yet ended. Shortly after the seventh trumpet the Universal Sunday Law is enacted and then the seven last plagues begin. The seven last plagues are judgments without mercy, for the wicked have filled their cup of iniquity and have rejected God's last offer of salvation, and they are forever lost. The very name *seven last plagues* implies that there are seven first plagues, which are the seven trumpets of Revelation. "The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain." (*Testimonies*, Vol. 7, p. 141)

Under the fifth seal the wicked will martyr some of the righteous for a short time, in response to the incredible devastations of the trumpets. They will also enact the Universal Sunday Law. God's response to this is to send the wicked their last offer of salvation, then close probation, and pour out the seven last plagues, destroying Babylon. This fifth seal begins on the Day of Atonement, the fifth yearly Sabbath.

## THE SIXTH SEAL

"And I beheld when He had opened the sixth seal, and, lo, there was a great **earthquake**; and the sun became black as sackcloth of hair, and the moon became as blood; **And the stars of heaven fell unto the earth**, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; **and every mountain and island were moved out of their places**. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the



mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?" [Emphasis added] (Revelation 6:12-17)

The sixth seal and the sixth yearly Sabbath are the events just preceding and including the Second Coming of Jesus. See Daniel 8:19, *Great Controversy*, pp. 399-400, and *Patriarchs and Prophets*, p. 541.

The sixth seal is the seventh plague and also the Second Coming of Jesus. Notice the similarity in wording of the seventh plague to the sixth seal. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great **earthquake**, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. **And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven**, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." [Emphasis added] (Revelation 16:17-21)

The stars falling under the sixth seal, and the hail falling under the seventh plague, are one and the same. These are asteroids that God sends. When asteroids fall, they look like a falling star. Asteroids are also composed of "dirty snowballs of ice and other frozen gases trailing long tails of debris" and some of this debris can contain chunks of rocks "the size of mountains." (*Time Magazine*, May 23, 1994) These "dirty snowballs of ice" are hail. In Job 38:22-23 God says, "Hast thou seen the treasures of the hail, which I have reserved against the day of time of trouble, against the day of battle and war?" We now know that God has the "treasures of the hail" reserved in outer space, waiting for the Great Tribulation. The Mosaic Law declares that Sabbath breakers should be stoned. God now stones with hail those who refused to keep His Holy Days.

"Immediately after the tribulation of those days (the Great Tribulation) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." [Parentheses inserted] (Matthew 24:29-30) Jesus is

speaking of the sixth seal. Some say that the first part of the sixth seal was fulfilled when the sun was darkened in May, 1780, and the stars fell in November, 1833 and is already in the past. God darkens the sun and has the stars fall several times during the time of the end. These events in 1780 and 1833 announced the beginning of the time of the end and the beginning of the judgment of the dead in 1844. God sends signs in the sun, moon, and stars at the end time to announce events. See Luke 21:25. The sun and moon will be darkened again during the Great Tribulation before probation closes. See Joel 2:10, 30-31. All of Joel is set during the Great Tribulation before probation closes. Joel 2:1-2, 11 gives the time frame as the Great Tribulation. Compare with Daniel 12:1. Joel 2:32 states that salvation has not yet ended, making the time-frame for the book of Joel during the Great Tribulation before God's offer of salvation closes. God will yet again have the stars fall (asteroids hitting the earth as hail) at the Second Coming.

Ellen White also gives these signs in the sun, moon, and stars a future fulfillment. "As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, that all who will may flee from the wrath to come. Jesus declares: 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations.' Luke 21:25; Matthew 24:29; Mark 13:24-26; Revelation 6:12-17. Those who behold these harbingers of His coming are to 'know that it is near, even at the doors.' Matthew 24:33." (*Great Controversy*, pp. 37-38)

The sixth seal is the sixth yearly Sabbath, which is the first day of the Feast of Tabernacles, and also the seventh last plague. They all describe the Second Coming. See discussion under *The Feast of Tabernacles*.

## THE SEVENTH SEAL

"And when He had opened the seventh seal, there was silence in heaven about the space of half an hour." (Revelation 8:1)

The seventh seal is also the seventh yearly Sabbath, which is the day we enter heaven. See discussion under *The Feast of Tabernacles*. The Jews also believed we would enter heaven on this yearly Sabbath which is why they called this Sabbath the Last Great Day. See John 7:37.

Why, on the day we enter heaven, is there silence in heaven for half an hour? An educated guess is that after we see the glories of heaven and how wonderful it is, it would only be natural for God to call the

first meeting of all the universe to celebrate our homecoming. Jesus will open this meeting, and when He raises His hands, and we see the nail scars in His hands, we will be reminded of the terrible price that Jesus had to pay for us. We now realize what a wonderful place He left in order to come down to the cesspool of sin on this earth to pay the awful price for our salvation. We will be overcome with emotion and be speechless, causing silence in heaven for half an hour.

How I long for the day we enter heaven where there is no more sorrow, sickness, death, nor parting. May that day come soon! “He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.” (Revelation 22:20)

## CHAPTER 7

### GOD'S HOLY DAYS TODAY

#### WHY OBSERVING GOD'S HOLY DAYS IS IMPORTANT

“United with Christ, who was the greatest of all teachers, Paul had been enabled to communicate lessons of divine wisdom, which met the necessities of all classes and conditions of men, and which were to apply to **all times, all places, and all people.**” [Emphasis added] (*Sketches from the Life of Paul*, p. 154) “He (Paul) plainly informed them that the sacrificial offerings and ceremonies of the Jews were no longer to be observed, and preached to them Christ and him crucified.” [Parentheses inserted] (*Sketches from the Life of Paul*, p. 161) Paul was teaching his converts to observe God's Holy Days, without the ceremonial laws, which are the sacrificial system. If Paul's teachings were to apply to **all times**, then we should also be observing God's Holy Days.

The preceding two quotes were taken from the chapter “Paul to the Corinthians” in the book *Sketches from the Life of Paul*. The Corinthians are the ones to whom Paul said, “Therefore let us **keep** the feast.” (1 Corinthians 5:8)

“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.**” [Emphasis added] (*Signs of the Times*, July 29, 1886)

“There are glorious truths to come before the people of God. **Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ.** As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines.” [Emphasis added] (*That I May Know Him*, p. 114)

“Would it not be well for us to observe **holidays unto God**, when we could revive in our mind the memory of his dealing with us? Would it not be well to consider his past blessings, to remember the impressive

warnings that have come home to our souls, so that we shall not forget God? The world has many holidays and men become engrossed with games, with horse-races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of Life, but that the prince of darkness rules and controls them. Shall not the people of God more frequently have **holy convocations** in which to thank God for his rich blessings? Shall we not find time in which to praise Christ for his rest, peace, and joy, and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the paradise of God, and tell of the honor and glory in store for the servants of Jehovah? ‘My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.’ We are homeward-bound, seeking a better country, even a heavenly.” [Emphasis added] (*Special Testimonies for Ministers and Workers*, p. 11-12) In the preceding quote Ellen White connects *holidays unto God* with *holy convocations*, just like the Bible does in Leviticus chapter 23. It appears that God, in inspiring Ellen White to write quotes like the one above, was preparing the minds of His people to receive the message of observing all of His Holy Days.

If we love God we will not want to miss our appointment times with him. One reason why we keep our Sabbath on the seventh day, instead of another day of the week, is because the seventh day is the day that God has promised to meet with His people. What if my spouse plans a special celebration for our wedding anniversary, but I decide I want to celebrate our anniversary on a different day? I would miss the special celebration my spouse has planned for me. It is the same with God. He has promised to meet with us on these special holy Sabbaths, both the Seventh-day Sabbath and the yearly Sabbaths. If we are not there to celebrate these days with our Heavenly Father then we have missed out on the special time that He has set aside to meet with us.

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” (Jeremiah 6:16) God’s Holy Days are part of the *old paths*. By following these *old paths* we obtain true rest. We want that rest for our souls. Do you?

## HOW TO OBSERVE GOD'S HOLY DAYS

Many people want to know how to observe God's Holy Days. In Leviticus chapter 23 God tells us the essentials of observing these days. The only part that has changed is that we no longer observe the sacrificial system, and the offerings that accompanied the sacrifices, since this system was abolished at the cross. See Daniel 9:27. Leviticus chapter 23 tells us which days are considered Sabbaths and that we are to observe these days by not doing any work and by having a holy convocation meeting with other like-minded people to worship God. This chapter also tells us to have all the leavening out of our homes during the Feast of Unleavened Bread and to fast on the Day of Atonement. Beyond these basic requirements, God has given us much freedom for individual creativity as to how we celebrate these days. I suggest that you study and pray, asking God to guide you as to how to make these days special for your family. God wants us to have a good time and enjoy ourselves during these days, because He calls these days *feasts*. He wants us to have a feast of good times in socializing with one another, in outdoor recreation, at mealtime, and at spiritual meeting times. The Messianic Jews, who believe in Jesus, have some wonderful ideas for celebrating these days. Their ideas can serve as a spring-board for creating your own. Robin Scarlata and Linda Pierce have written a book entitled *A Family Guide to the Biblical Holidays* that has many creative ideas for celebrating God's Holy Days, including ideas for children. This book will enrich your life. You may obtain this book at [www.biblicaltholidays.com](http://www.biblicaltholidays.com) or by calling 800-266-5564.

A few years ago the *Adventist Review* had an article about the fact that the Jews have had several thousand more years to come up with creative ideas for Sabbath observance than we have. This article then went on to elaborate on some of the ways that Jews observe the Seventh-day Sabbath. Our family adopted some of these ideas for our special family Friday evening and our children loved it. They tell us that they have very warm memories of our Friday evenings together. We should be ready for the Sabbath a few minutes before it begins. "We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time... Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business... Before the setting of the sun let the members of the family assemble to read God's word, to sing and pray. There is need of reform here, for many have been remiss." (Testimonies, Vol. 6, p. 356) In a Jewish home the family gathers eighteen minutes before sundown to

welcome in the Sabbath by having the mother light candles. Beginning the Sabbath a little early ensures that everyone is ready for the Sabbath and is also in the right frame of mind to keep the Sabbath holy. Our family has a special Friday evening supper together. We set the table with our best linens and china to make it look festive. For the centerpiece we light a seven-candlestick menorah, one candle for each day of the week. The middle candle is higher than the rest, representing the Sabbath as being more special than any other day of the week. We turn off the lights in the house and light other candles around the room as well, creating a very special festive atmosphere. We serve Jewish Challah Bread along with fruit soup. The Challah Bread is a six-strand braid with the seventh strand over the top of the six strands, representing the Sabbath as being above all other days. After the blessing the Challah Bread is not cut with a knife; rather everyone breaks off a piece. This ritual represents the fact that we are looking forward to heaven where the knives will be turned into ploughs and there will be eternal peace. See Isaiah 2:4. Here is our Challah Bread recipe.

## CHALLAH BREAD

For the Braids:

2 Tbsp. active dry yeast

4 tsp. salt

$\frac{3}{4}$  cup honey

1  $\frac{3}{4}$  cups hot water

2 cups unbleached white flour (more to come)

1  $\frac{1}{4}$  cups vegetable oil

3 large eggs or egg replacer

5-6 more cups unbleached white flour

For the Glaze:

1 egg

poppy seeds

Measure yeast, salt, honey, and hot water into a bowl and stir. Mix in the first two cups of flour. Mix in the oil and three large eggs. Add four more cups of flour gradually. As soon as working with the spoon or whisk becomes difficult switch to mixing the flour in with your bare hands. Keep adding flour just until it is no longer sticky and can be formed. This dough is easy to knead because it is soft and yielding. Knead ten minutes. Put the ball of dough into a greased bowl and turn it to grease all sides. Cover with a clean towel and let rise till double. Cut into two halves, as this recipe makes two loaves. Cut one half into seven small pieces. Form two three-strand braids. Place one braid on a cookie sheet and then place the next braid on top of it. We found that

the secret to keep the loaf from toppling over while rising was to make the bottom braid twice the size of the top braid. Take the seventh strand and lay it on the top, from one end of the loaf to the other, tucking it under at the ends. Do the same with the other half. Let rise till double. Take the remaining egg and beat it. Brush loaves with the beaten egg using a pastry brush. Sprinkle the poppy seeds on the loaves. Bake at 350 degrees Fahrenheit for 35 to 40 minutes until the loaves are a light golden brown. If you are vegan you can substitute egg replacer for the eggs and skip the glaze. Option: For a healthier loaf, substitute 1 to 1 ½ cups raw wheat germ for an equal amount of flour. With a cup of wheat germ in it your loaf will still be fluffy and light and the flavor will be faintly nuttier, which some people like better.

Once we spent a Sabbath with a group of Reform Jews. After their Sabbath morning services they had a potluck, unlike any we had ever attended. It was obvious that much planning had gone into this potluck to make it a Sabbath celebration. The tables were set with beautifully colored paper plates and matching napkins. Fresh flowers were placed on the tables giving it a very festive atmosphere. Each person had been assigned a dish to bring. Instead of setting out all the dishes at once they served the meal in courses. They were very relaxed and not at all in a rush. The first course was fresh fruit and dates, then soup, then the main course, and finally the dessert. During each course we had a lovely conversation with them and in between each course we sang songs. The whole meal took about 3 hours and it was wonderful to just sit and enjoy. At the end of the meal we felt more relaxed than we had in a long time. They told us that many times they enjoy their Sabbath celebration together so much that they continue their Sabbath a couple of hours past sundown. What a refreshing attitude! We should make our Sabbath celebrations so meaningful that our families do not want the Sabbath to end. Perhaps there are a few things we can learn from the Jews about Sabbath celebrations.

To close the Sabbath have a special worship together. The Jews pass around a box of sweet-smelling spices at this time for all to sniff, which represents the Sabbath as being the sweetest of all days. An excellent chapter to read about how to observe the Sabbath is found in *Testimonies*, Vol. 6, beginning on page 349. When our children got married we gave them a seven-candlestick menorah which we obtained from Rosenblums, 800-626-6536, [www.alljudaica.com](http://www.alljudaica.com). We could not find a seven-candlestick menorah on their website but they do carry them. Just call and they will help you obtain one. You may also obtain a menorah at [www.MessianicJewish.net](http://www.MessianicJewish.net) or call 800-410-7367.



The next Holy Day in Leviticus chapter 23 is Passover. On this day we are to remove all leavening from our homes. The first time we did this we thought removing the leaven would be very easy—simply take out the bread and the boxes of yeast and baking soda. All of a sudden our daughter exclaimed, “Mom, this cake mix contains yeast!” We had not thought of that. Together we went through the pantry, reading labels on boxes and finding yeast and baking soda in all sorts of foods. We thought that surely canned foods would not have yeast or baking soda, but on examination we found that a few canned foods did. We gathered up quite a lot of food to remove out of the house. We went through the refrigerator and found even more. Part way through the week of Unleavened Bread we discovered bread and other items with leavening in them in the freezer as we had not remembered to look in the freezer. Going through this ritual proved to be more difficult than we had thought, but we learned a great spiritual lesson from it. Leavening represents sin, and once we do an examination of our lives we find all sorts of unpleasant things in our hearts. We ask God to remove them and show us if anything else remains. God answers our prayer and shows us more, and more, and more. Sin is very difficult to root out of our lives and can be done only with the grace of God. It is best not to let sin take root in the first place.

By His example (see Luke 22:7-20 and 1 Peter 2:21) Jesus showed us that we are to observe Passover by having foot washing and Communion on this day. For several years we invited our friends over for a special supper on this day after which we had the foot washing and Communion. Then a dear friend of ours introduced us to the Jewish Passover Seder and the fact that much of what is done at the Seder represents Jesus and what He has done for us. For instance, at the beginning of the Seder three pieces of unleavened bread are placed in a special napkin. The Jewish unleavened bread, or matzah, is naturally a striped color with small pin-prick holes in it, representing the fact that “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.” (Isaiah 53:5) During the Seder the middle piece of matzah, which represents Jesus, the Bread of Life, is taken and broken in half, because our sins caused Him to die of a broken heart. Half of this matzah is then taken and hidden, which means that Jesus was taken to heaven and hidden from our eyes. At the end of the Seder the children go to find the hidden matzah. Quite a game is made of this and the children enjoy it immensely. When they find the matzah they bring it to the adults who have to redeem the matzah by paying money

to the child who found it, reminding us that Jesus redeemed us by His death. At the Seder one place is set for Elijah, which naturally remains empty during the meal. At the end of the Seder a child is sent to look out the door to see if Elijah has come. Malachi 4:5 says, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The "great and dreadful day of the Lord" is the Second Coming. John the Baptist was a type of Elijah, preparing the way for Jesus' first coming. See Matthew 17:11-13. The 144,000 will also be Elijahs, preparing the way for Jesus' second coming. This ritual reminds us of these Elijahs yet to come. There are other beautiful spiritual truths in the Passover Seder, too many to mention here. The Messianic Jews have done a wonderful job of showing how these truths apply to Jesus; if you ever get the chance to celebrate a Seder with them we highly recommend it. It will be an experience you will not forget. (You can find your local Messianic Jewish congregation by going to [www.umjc.org](http://www.umjc.org).)

The book *A Family Guide to the Biblical Holidays* contains a Haggadah for children and gives permission for it to be copied. The Haggadah is simply a small booklet which contains the order of the Seder and everything that is to be said or done. Everyone at the Seder table has a copy, and during the Seder different people read portions of it. Children are to do part of the reading. A couple of years ago we invited over a family who had three young boys. We made copies of the Haggadah for each person attending our Seder. We assembled the Haggadahs for our family and gave the other family the Haggadahs so their children could have the fun of assembling them. When Passover night arrived we set a beautiful table and gathered around while we ate and read through the Haggadah. At the end of the Seder we sent everyone home with their own copy of the Haggadah as a special memento. The mother of these boys later told us that their children enjoyed this so much that they were begging to have another Seder. The Jews do an excellent job of including their children in these special Holy Days and making them meaningful, a lesson we can learn.

As we celebrate Passover we remember that on this very day Jesus gave His life for us, without which we would not have eternal life. How sad that the majority of Christians pass by this day every year without any acknowledgement of this day. Surely this must make Jesus very sad after all He did for us. The least we can do is remember Him on this day, thank Him for His wonderful sacrifice for us, and rededicate our lives to Him. We discovered that celebrating

Communion on the very day that Jesus died for us makes His sacrifice for us much more meaningful.

The next day after Passover is the start of the Feast of Unleavened Bread which lasts seven days. The first and last days are Sabbaths. During this time we are not to eat any leavening. The first time we did this we discovered that it was natural to reach for bread during the meal, and then be reminded that the bread during this week is unleavened. Thus each meal is a reminder that just as we are to get leavening out of our homes, we are to get sin out of our lives. This week is a good time to "Examine yourselves, whether ye be in the faith; prove your own selves." (2 Corinthians 13:5) The only way to examine ourselves is to spend time with God in Bible study and prayer, comparing our lives with God's Rule Book, the Bible, to see if our lives measure up, while pleading with Him to help us be what He wants us to be. The second day of Unleavened Bread is Firstfruits. On this day we remember that Jesus was resurrected on this day, the Firstfruit of those raised from the grave. The 144,000 are also firstfruits because they are the first sealed, and the dead raised from the grave at the second coming are the final group of firstfruits. See 1 Corinthians 15:20-23 and Revelation 14:1-5.

Fifty days after Firstfruits is the Feast of Weeks, or Pentecost. This day is a Sabbath. On this day we gather with our friends and family for a potluck or picnic and Bible study and remember that this is the day that the law was given at Sinai. This is the day that the Early Rain of the Holy Spirit began, and is most likely the day that the Latter Rain of the Holy Spirit will begin to be poured out.

The Feast of Trumpets is usually in September or early October. Like Pentecost, this is just one day and is a Sabbath. On this day we gather with our friends and family again and remember that this Sabbath is the Sabbath of Repentance leading up to the Day of Atonement. (The Jews call the Feast of Trumpets the *Sabbath of Repentance*.) Interestingly there are ten days between the Feast of Trumpets and the Day of Atonement. We believe that God did this to give us one day for each of the Ten Commandments, to review our lives to make sure we are not breaking that commandment. Just as trumpets are used in the Bible to announce events so the Feast of Trumpets announces that the Day of Atonement, or Judgment Day, is near. The Feast of Trumpets is God's last call to repent before probation closes on Judgment Day. We believe the Trumpets in Revelation chapters seven and eight are the fulfillment of this Feast. The Trumpets in Revelation predict events of destruction sent by God to this world. The wicked in the world at the end of time are so depraved that the only way God can

get their attention to the fact that the Judgment of the Living is about to begin and this world is about to end is by sending these destructions.

The Day of Atonement is the most solemn Holy Day of the year. Leviticus 23:29 instructs us to afflict ourselves on this day. Afflicting one's self includes fasting. See Isaiah 58:3. We believe that just as the judgment of the dead began on this day in 1844, so the judgment of the living will begin on this day. As we fast, pray, and study the Bible with our friends and family on this day we remember that we need to have our lives ready at all times, for we never know what day might be our last and our probation will close.

The last Feast of the year is the Feast of Tabernacles. The word *tabernacle* also means *dwelling place* according to *Strong's Concordance*. The very word suggests that this is the day that God will dwell with us. It seems logical that it was at this feast that Jesus was born so He could dwell among men.

There are two ways of reckoning the time of Jesus' birth. 1) Jesus died when He was thirty-three and a half years old at Passover. Since Passover and the Feast of Tabernacles are about six months apart, thirty-three and a half years before Passover is about Feast of Tabernacles time. 2) On the website, [www.biblicaltholidays.com](http://www.biblicaltholidays.com), the Messianic Jews reckon the date of Jesus' birth with a different method, but arrive at the same date. The following is their method of reckoning this date. "The Bible does not specifically say the date of Jesus' birth. We know it was *not* during the winter months because the sheep were in the pasture (Luke 2:8). A study of the time of the conception of John the Baptist reveals he was conceived about Sivan 30, the eleventh week. When Zechariah was ministering in the temple, he received an announcement from God of a coming son. The eighth course of Abia, when Zekharya was ministering, was the week of Sivan 12 to 18 (Killian n.d.). Adding forty weeks for a normal pregnancy reveals that John the Baptist was born on or about Passover (Nisan 14). We know six months after John's conception, Mary conceived Jesus (Luke 1:26-33). Therefore, Jesus would have been conceived six months later in the month of Kislev. Kislev 25 is Hanukkah. Was the "light of the world" conceived on the festival of lights? Starting at Hanukkah, which begins on Kislev 25 and continues for eight days, and counting through the nine months of Mary's pregnancy, one arrives at the approximate time of the birth of Jesus at the Festival of Tabernacles (the early fall of the year)."

At the Feast of Tabernacles is when Jesus comes to take us home to heaven so we can dwell with Him forever. The Feast of Tabernacles is

also called the Feast of Harvest. Jesus told us that “the harvest is the end of the world.” (Matthew 13:39) This Holy Day is eight days long, and the first and last days are Sabbaths. We believe that probably the Second Coming will be on the first day of this feast and since we take one week to ascend to heaven, we will enter heaven on the Last Great Day of this feast. This feast is the most joyous one of the year and well it should be since at this Feast we will commence our new life of living with God forever and ever! Since we believe we will probably enter heaven on the Last Great Day we have started a tradition of eating the food of heaven on this day. We read the description of heaven in *Early Writings* pp. 15-19, which describes the food of heaven, “the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit.” (*Early Writings*, p. 19) (You may read this entire description of heaven under *Appendix I*.) We set a table with our best tablecloth and china along with mouth-watering platters of fruit, bowls of raisins, dates, figs, and nuts, along with crackers and bread to substitute for manna. We then have a wonderful time of fellowship together, as we long for that day when we will eat this meal together in heaven.

Satan’s substitute for the Feast of Tabernacles is Christmas. Here is a suggestion. Instead of celebrating Christmas this year, why not celebrate the Feast of Tabernacles and exchange family gifts at that time? “We should make our gifts such as will prove a real benefit to the receiver. I would recommend such books as will be an aid in understanding the Word of God, or that will increase our love for its precepts.” (*Adventist Home*, p. 479)

To cover all the details of the Holy Days would require a book much larger than this. I suggest that you study everything the Bible and Ellen White have to say about each of the Holy Days, and then on that Holy Day present to your family what you have found. Your spiritual life will be significantly enriched and blessed for having done so.

“After a day of pleasure seeking is ended, where is the satisfaction to the pleasure seeker? As Christian workers, whom have they helped to a better, higher, and purer life? What would they see if they should look over the record the angel wrote? A day lost! To their own souls a day lost, a day lost in the service of Christ, because no good was accomplished...They did not make the right use of their holiday, and it passed into eternity to confront them in the judgment as a day misspent.” (*Adventist Home*, pp. 472-473) By celebrating God’s Holy Days, instead of worldly pagan holidays, we will no longer have the problem of “misspent” holidays.

“Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive warnings that have come home to our souls so that we shall not forget God?” (*Adventist Home*, p. 475) The Biblical Holy Days do just this. These days are wonderful times to bind the hearts of families closer to each other and to God; by so doing we remember God instead of celebrating a holiday that has the tendency to cause us to forget Him. We have found by personal experience that these Holy Days are a tremendous blessing, enrich our lives, and deepen our relationship with God. Will you join us in celebrating them?

## HOW TO CALCULATE THE TIMING OF GOD’S HOLY DAYS

“And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you.” Exodus 12:1-2. God told Moses when to start calculating the year. Two weeks later, on the fourteenth day of the first month, is Passover. See Exodus 12:6. The most difficult part of calculating when the yearly Holy Days are is determining which new moon to start with. Since Passover is in the spring, usually in April, the new moon used to determine the Holy Days will be either in March or April. The Jewish priests took special care to sight the new moon every month, because the new moon was the beginning of their month and also determined when the Holy Days would be. They considered the new moon to be the first sliver of the moon. In the phrase *new moon* in the Old Testament, the word *moon* is *Strong’s* #2320, which comes from the Hebrew word *chodesh* and means *month*. *Chodesh* comes from *Strong’s* #2318, which is *chadash* and means *to be new*. The world today considers the new moon to be when there is no moon. This is an example of how Satan is trying to change the calendar so God’s people will not know when His Holy Days are. One can use the old-fashioned method of going out every evening and visually sighting the first sliver of the new moon; however this method makes it difficult for long-term planning in our complicated modern world when we need advance notice to get time off from our jobs. Obtaining a lunar computer calendar solves this problem. The most accurate and least expensive calendar that we have been able to find can be obtained by going to the website [http://www.calculatorcat.com/moon\\_phases](http://www.calculatorcat.com/moon_phases). Using this lunar calendar is a lot of fun!

Our pioneers determined that the first new moon after the spring equinox was the new moon used to begin calculating God's Holy Days. "Anciently the year did not commence in midwinter, as now, but at the first new moon after the vernal equinox." (*Spirit of Prophecy*, Vol. 4, p. 497) Our pioneers determined that starting the year with the first new moon after the spring equinox was the most accurate. They probably studied the following quote from Josephus. "In the month of Xanthicus, which is by us called *Nisan*, and is the beginning of our year, on the fourteenth day of the lunar month, **when the sun is in Aries**, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the *Passover*; and so we do celebrate this passover in companies, leaving nothing of what we sacrifice till the day following. [Emphasis added] (*Antiquities of the Jews*, III, Ch. X, Sec. 6)

One must understand a little about astronomy to understand what Josephus is speaking of. The Zodiac has twelve constellations. Each of these constellations takes up the space of thirty degrees, forming a perfect circle in the heavenly skies. The constellation Aries is one of these constellations in the Zodiac. When the children of Israel left Egypt, and still in the time of Josephus, who was alive in AD 70 when Jerusalem was destroyed, the sun was in the constellation Aries at the spring equinox. Every two thousand years, the sun rotates to the next constellation in the Zodiac at the spring equinox. It is my understanding that currently the sun is in the constellation Pisces at the spring equinox, but soon will shift to the constellation Aquarius, which is why the New Age movement is looking forward to the Age of Aquarius. We can see a picture forming. God has put a lot of knowledge in astronomy. Satan does not want us to know these things, so he has perverted this knowledge by inventing astrology. Remember Jesus said that at the end time "there shall be signs in the sun, and in the moon, and in the stars." (Luke 21:25)

Could it be that our pioneers discovered the above quote by Josephus and so they decided that the first new moon after the spring equinox was the most accurate? This method appears to be the most accurate and consistent. The spring equinox comes during the dates of March 19-21. However, once every several years the new moon comes just before or during the spring equinox. So which new moon do we begin with—the new moon about the time of the spring equinox, or the new moon after the spring equinox? The answer might be in the fact that on the second day of the Feast of Unleavened Bread, the first of the new

barley crop was to be waved before God. See Leviticus 23:10-11. Some years the crop of barley would be ready on the earlier date, but on other years it might be late due to weather patterns. In the days of Israel if the barley was ready with the earlier new moon, they began their new year with that new moon. If not, they waited for the next new moon. For a long time we wondered why God did not fix the beginning of the year to a definite date, eliminating our hassle of having to study to determine when His Holy Days begin. The reason why God tied the observance of His Holy Days to the harvest may lie in the fact that these Holy Days represent the harvest of His people at the end of this world. See Matthew 13:37-43. The harvest cannot be rushed or forced. God is patiently waiting until His people, His harvest, are ready.

The Bible contains an interesting story regarding God's Holy Days. The king before Hezekiah was wicked, and under his reign Israel turned to paganism and stopped observing the Holy Days. When Hezekiah began reigning, he commanded that the temple worship be restored. In the process of this restoration they found the book of law and came and read it to Hezekiah. When Hezekiah heard that they were supposed to be observing the Holy Days, he immediately commanded the Levites to prepare the temple for Passover and Unleavened Bread. However, the Levites were not able to get things ready in time and so they celebrated Passover a month late. They enjoyed their Passover and Unleavened Bread celebration so much they decided to extend it and celebrate for another week. The Bible tells us that "the Lord hearkened to Hezekiah, and healed the people." (2 Chronicles 30:20-23) Even though they observed the Holy Days a month late that spring, due to extenuating circumstances, God was pleased and blessed them. Also, Numbers 9:10-12 states that "If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto the Lord. The fourteenth day of the **second month** at even they shall keep it." The preceding text is saying that if a person is under extenuating circumstances they can defer keeping Passover until the next month. These texts show that when we do our best to follow God's instructions, He is pleased, even if we have to observe Passover a month late. The years that the new moon occurs close to the spring equinox, if we are able to find out when the barley is being harvested, follow that date, if not, then to the best of our ability we should choose the new moon we think right, follow that and God will bless.

Once the first new moon is determined, then figuring the timing of the Holy Days is easy. Just follow the instructions in Leviticus chapter 23.



Passover is to start on the 14<sup>th</sup> day of the month. The new moon is the first day and from there count fourteen days to Passover. The Feast of Unleavened Bread begins the day after Passover and continues for one week. The first and last days of Unleavened Bread are Sabbaths. The second day of the Feast of Unleavened Bread, or the day after the first Sabbath of Unleavened Bread, is Firstfruits, the day that the first of the barley harvest is presented to God. See Leviticus 23:6-11. From Firstfruits count fifty days to Pentecost, or the Feast of Weeks. “Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks.” (*Patriarchs and Prophets*, p. 540)

Over the centuries there has been a debate over which Sabbath Firstfruits follows and from which we begin the count to Pentecost—the first Sabbath, which is the first day of the Feast of Unleavened Bread, or the Seventh-day Sabbath during the Feast of Unleavened Bread. If one places Firstfruits on the day after the Seventh-day Sabbath during the Feast of Unleavened Bread, then Pentecost will always be on a Sunday. The following are seven reasons why one should place Firstfruits on the second day in the Feast of Unleavened Bread, which is the day after the first Sabbath in this feast.

The first reason why we begin the count to Pentecost from the second day of the Feast of Unleavened Bread is because then Pentecost will come on different days of the week from year to year, much like one’s birthday falls on a different day of the week from year to year. For instance, one year Passover can be on a Monday, next year it may be on a Wednesday, etc. This is the pattern that God has set up for the yearly Sabbaths. God is a God of reason and logic. See Isaiah 1:18. It is not logical that God would set up a pattern and then break this pattern part of the time, creating confusion. If God breaks patterns that He has set up, then this would make it very difficult to interpret the Bible, especially prophecy. God does not make His Word difficult to interpret. When one follows the rules of Biblical interpretation the Bible is not difficult and many areas of confusion are cleared up.

The second reason why we begin the count to Pentecost from the second day of the Feast of Unleavened Bread is because of the context of the Feast of Weeks. The context is that God has just finished speaking about the Feast of Unleavened Bread, which has two Sabbaths in it. If the context here were the Seventh-day Sabbath, then we would agree that we must date the counting of the Feast of Weeks from the Seventh-day Sabbath. But the context is not the Seventh-day Sabbath; the context is the Sabbaths in the Feast of Unleavened Bread. For this

reason we should count from the first Sabbath in Unleavened Bread—not from the Seventh-day Sabbath.

The third reason why we begin the count to Pentecost from the second day of the Feast of Unleavened Bread is because then Pentecost falls on different days of the week from year to year instead of always on Sunday. The Catholic Church observes their Pentecost on Sunday. In 1998, Pope John Paul II sent out a letter about Sunday-keeping. He dated this letter on Pentecost. We were curious as to why he would date this letter on Pentecost, and in reading it we found out why. The Pope stated in this letter that since the first Pentecost was on a Sunday, God honored Sunday, and this was why they now kept the Sabbath on Sunday. It does not make sense that God, who looked down the centuries and knew the Catholic Church would do this as an excuse to change to Sunday-keeping, would put Pentecost on a Sunday every year and give the Catholics this argument for Sunday-keeping.

The fourth reason why we begin the count to Pentecost from the second day of the Feast of Unleavened Bread is because Ellen White was inspired by God, and she wrote that the count started from Firstfruits, the second day of Unleavened Bread. “The Passover was followed by the seven days’ feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first fruits of the year’s harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered. Fifty days from the offering of first fruits, came the Pentecost, also called the feast of harvest and the feast of weeks.” (*Patriarchs and Prophets*, pp. 539-540) Some people say that in this quote Ellen White was referring only to the year Jesus died. He died on Passover, which was Friday, so the first day of Unleavened Bread, fell on the Seventh-day Sabbath. However, in this quote in *Patriarchs and Prophets* Ellen White does not mention even once that the context is the year Jesus died; rather, the context is how the Israelites celebrated these Holy Days in Old Testament times, long before the crucifixion. In this quote she says that Firstfruits came on the second day of Unleavened Bread.

Josephus, first century Jewish historian, also states that Firstfruits is on the second day of the Feast of Unleavened Bread. “The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed

on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days. But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt-offering to God.” (*The Life and Works of Flavius Josephus*, Book III, Chapter X, Sec. 5)

The fifth reason why we begin the count to Pentecost from the second day of the Feast of Unleavened Bread is because, according to Leviticus 23:14, the Israelites were not to eat of the new harvest until an offering from this harvest had been presented to God on Firstfruits. Joshua 5:10-11 gives an example of the Israelites doing just this the first year they entered the Promised Land. “And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month (Day 1) at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after Passover (Day 2), unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land (Day 3); neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.” [Parentheses inserted] Verse 11 states that on the day after Passover, which was the Sabbath of the first day of Unleavened Bread, they ate of the “old corn” and “parched corn.” The word *parched* simply means *roasted*. This verse is simply saying that on this day they ate the old corn which they had roasted. Verse 12 continues, “And the manna ceased on the morrow after they had eaten of the old corn of the land (the second day of Unleavened Bread or Firstfruits); neither had the children of Israel manna anymore; but they did eat of the fruit of the land of Canaan that year.” [Parentheses added] The Israelites did not eat of the new produce of the land until the second day of Unleavened Bread. According to Leviticus 23:14, they could not eat of the new harvest until the Firstfruits were presented. Joshua 5:11 shows that they ate of the new harvest on the

second day of Unleavened Bread (or the third day after Passover), proving that Firstfruits comes on the day after the first day of Unleavened Bread, which is a Sabbath. Because of the example in Joshua chapter 5, when we read Leviticus 23:15 we know that this verse, in speaking of the “morrow after the Sabbath” means the day after the first day of Unleavened Bread, which is a Sabbath.

The sixth reason why we begin the count to Pentecost from the second day of the Feast of Unleavened Bread is because Leviticus 23:15-16 reads, “And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days.” This text is the only text that perhaps suggests that Pentecost always falls on Sunday when it says that Pentecost comes “on the morrow after the seventh Sabbath.” However, taking this interpretation makes this text conflict with the previous texts and Ellen White quote presented under the first five points of this discussion. To correctly understand this text one must examine the meaning of the word *morrow* where it says “the morrow after the seventh Sabbath.” The word *morrow* comes from *Strong’s* # 4283 and from there we are referred to *Strong’s* # 4279 which, in addition to meaning *tomorrow* can also mean *hereafter*.” So this quote can also be interpreted as simply saying to count past seven Seventh-day Sabbaths to the fiftieth day. In Hebrew, as in English, words can have more than one definition. By studying the context of the quote one can easily figure out which definition was intended. With this interpretation all quotes harmonize. When all quotes harmonize, and when we follow all of the other rules of Biblical interpretation, we know that we have arrived at truth.

The seventh reason why we begin the count to Pentecost from the second day of the Feast of Unleavened Bread is because the peace offering in the Jewish economy tells us that Firstfruits has to be on the second day of Unleavened Bread. Leviticus 7:15-18 explains this peace offering. “And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an

abomination, and the soul that eateth of it shall bear his iniquity.” This peace offering represents the fact that only through Jesus, the Prince of Peace, and His death, can true peace be achieved. In *The Cross and Its Shadow*, pp. 159-160, Elder Haskell further explains. “This offering, which could be offered by rich and poor alike at any time of the year and as often as they chose, was a significant type of the resurrection of the Prince of Peace....**The Passover and waving of first-fruits on the third day taught the resurrection;** ....If one ate of the flesh upon the third day, it indicated that he counted the Antitype of his peace-offering still dead upon that day. On the other hand, the one who refused to eat the flesh upon the third day, and burned in the fire all that was left, showed his faith in a risen Saviour....It was upon this truth in regard to the resurrection of Christ as taught by David and typified in the peace-offering, that Peter based his strongest argument on the day of Pentecost. Paul evidently referred to the types of the Passover and the peace-offering when he taught that ‘Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.’ 1 Corinthians 15:3-4.” [Emphasis added] When Paul taught that Jesus rose the third day after being buried according to the Scriptures, the only Scriptures he could have been quoting from is the peace offering and the timing of Firstfruits in Leviticus chapter 23. Remember that the only Scriptures the apostles had was the Old Testament. Pentecost is counted from Firstfruits. If one believes that Pentecost is always on a Sunday then Firstfruits will also always be on Sunday. For instance, if the first day of Unleavened Bread is on Wednesday, then those who believe Pentecost is always on Sunday put Firstfruits on the following Sunday, five days after Passover, conflicting with the typology presented in the Old Testament scriptures which Paul quoted from when he stated, “He was buried, and that He rose again the third day according to the Scriptures.” (1 Corinthians 15:3-4) In *The Cross and Its Shadow*, pp. 159-160, Haskell explains, “In the warm country of Palestine the body would begin to decay upon the third day. Of Lazarus Martha said, ‘By this time he stinketh: for he hath been dead four days.’ But the psalmist, in prophesying of the resurrection of Christ, said, ‘Neither wilt Thou suffer Thine Holy One to see corruption.’ Psalm 16:10. David knew the Saviour would live the third day.” Since Jesus’ resurrection is the fulfillment of Firstfruits, and since Jesus rose the third day according to the Scriptures (see 1 Corinthians 15:3-4, Leviticus 7:15-18, Leviticus 23:5-11), then Firstfruits always has to be on the third day with Passover being the first day. Passover would be Day 1, the first day of

the Feast of Unleavened Bread would be Day 2, and Firstfruits would be Day 3. Pentecost will then move to different days of the week just like the rest of the yearly Sabbaths, which prevents Pentecost from always being on Sunday. Those who observe Firstfruits always on the third day after Passover affirm from year to year that they believe that Jesus rose on the third day according to the Scriptures. (See 1 Corinthians 15:3-4 and Leviticus 7:15-18.)

Let us illustrate what we have just said like this:

<b>Passover</b>	<b>1st Day of Unleavened Bread</b>	<b>2nd Day of Unleavened Bread</b>
<b>Nisan 14</b>	<b>Nisan 15</b>	<b>Nisan 16</b>
<b>Day 1</b>	<b>Day 2</b>	<b>Day 3</b>

Now for a brief overview of the Holy Days thus far. Determine which new moon to start counting from (see previous explanation). This new moon is Day 1 of the year. On day 14 is Passover, day 15 is the first day of Unleavened Bread which is a Sabbath, day 16 is Firstfruits, day 22 is the last day of Unleavened Bread which is a Sabbath, and day 65 is Pentecost. (If one counts Passover as the first day of the spring Holy Days, then Firstfruits is on the third day.) Get the lunar calendar I suggested and you are set to figure these dates out for yourself!

Figuring the fall Holy Days is very easy. According to Leviticus chapter 23, the seventh new moon is counted as Day 1 of the fall feasts, which is the Feast of Trumpets, Day 10 is the Day of Atonement, Day 15 is the first day of the Feast of Tabernacles, and Day 22 is the last day of the Feast of Tabernacles. Notice that if the Feast of Trumpets is on a Seventh-day Sabbath then the first and last days of the Feast of Tabernacles will also be on a Seventh-day Sabbath. So, get your lunar calendar and start calculating! Involve the whole family in counting the days to figure the timing of God’s Holy Days and you will have a rich educational and spiritual experience involving astronomy, math, and the Bible. Obtain the book *A Family Guide to the Biblical Holidays* to start you on the path of spending meaningful holidays that draw you closer to God and to one another.

## A HOLIDAY PARABLE

“Once upon a time there was a wonderful King that ruled a Kingdom. The King was always doing fine and wonderful things for His people. The people desired in their hearts to worship and glorify the King and His wonderful deeds. So the King planned appointed times each year: special times for celebrations to tell the stories of His deeds to the people's children and to glorify the King. The King wrote the instructions of how to observe the celebrations in a book called the Book of Wisdom. For many years the people enjoyed these celebrations. Each year they would learn more about their King and feel closer to Him. They realized the King's celebrations were not only to tell stories of the things the King had done for His people in the past, but also foreshadows of more fine things the King was planning to do for them in the future.

There was another kingdom that did not worship the King. They worshiped objects such as statues, animals, trees, and the sun. In this other kingdom, the people practiced several different annual parties that glorified the people and the objects instead of the King. Each party had a different theme. In some they dressed up like animals and other beings. In some they decorated their homes and gave gifts to each other.

Then a man from this other kingdom visited the King's kingdom and told the people the annual parties were much more fun than the King's celebrations. Some of the people wanted to continue celebrating the ceremonies that worshiped the King. Other people wanted to replace the special celebrations with the new celebrations. Through the years people started to combine both sets of celebrations. They would practice the annual parties, meant to worship objects such as statues, animals, trees, and the sun, but they would say that they were worshipping the King, not the object, so everyone would be happy. They changed the appointed times of the King's celebrations to new times that coincided with the annual parties. The people of both kingdoms were combining so many traditions that no one could tell that there were two kingdoms. The kingdoms blended into each other. This continued for many years until the most recent generations forgot the celebrations that the King planned that glorified the King and His wonderful deeds for the people.

One day a man was reading the Book of Wisdom. He came across a little known chapter that told about the King's appointed times each year: special times for celebrations to tell the stories of His deeds to the people's children and to glorify the King. He was so excited! He went to tell the people about the wonderful celebrations. This made the people

very angry. They felt that the man was condemning them for traditions that they had innocently done all their lives. They did not understand.

The man was sad, but he decided to keep the King's celebrations in his own family. The man's family learned much about the King. In fact, each year the man and his family grew closer and closer to the King because of the wonderful stories they learned about during the celebrations. The man and his family learned that the King had special secrets that revealed foreshadows of more fine things the King was planning to do for them. That man wanted so much to share these stories with others. Even though the man was continually rejected, he continued to tell about the King's celebrations. After a while, a few other families (who had always felt uncomfortable about the annual parties they kept) listened to the man. They read the chapter in the Book of Wisdom and also got excited. Soon many people returned to celebrating the King's appointed times, worshipping and telling stories about the King. This made the King very happy!"

This parable is reprinted by permission and written by Robin Scarlata and Linda Pierce in the book *A Family Guide to the Biblical Holidays* which one may obtain from [www.biblicaltholidays.com](http://www.biblicaltholidays.com) or by calling 1-800-266-5564. This story, although a parable, tells the truth about what has happened to God's Holidays. The purpose of this book is to bring out this truth and to show what relevance God's Holidays have for us today.

If we truly love God we will want to spend time with Him. A couple who is engaged spends as much time with each other as they possibly can. Right now we, God's Church, are about to be betrothed to Him for eternity. Does it not make sense that if we truly love Him we will also want to spend as much time as we can with Him? The real meaning of the Holy Days is our love relationship with God. This is what the Holy Days are really all about--time spent with the God that we love, to find rest for our souls. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jeremiah 6:16)

"O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jeremiah 16:19) Is it not time that we throw Satan's lies out and accept God's truth?

The Bible predicts in Revelation that at the end time Babylon will be prospering throughout the world. This book presents God's Holidays in opposition to Babylon's holidays. And like Elijah we ask you, "How long halt ye between two opinions? If the LORD be God, follow Him: but if



Baal, then follow him.” (1 Kings 18:21) And now, dear Reader, the choice is yours. Whose holidays will you honor?

## **WHAT CHOICE WILL YOU MAKE?**

## APPENDIX I

### ELLEN WHITE PROPHET OF GOD

Ellen White was born on November 26, 1827 in Gorham, Maine. Her parents, Robert and Eunice Harmon, were Methodists. When Ellen was in the third grade, on the way home from school, a classmate threw a rock at her, striking her in the face. For weeks she lay in bed, near the brink of death. She never had the health or strength to go back to school again. Following this accident she became an avid Bible student. At the tender age of seventeen she had her first vision from God and she was told to go and share what God had told her. She still had severely impaired health, weighed barely eighty pounds, and had a weak heart and lung. She initially shrank from telling others her vision because she thought she was too young for others to believe her. However, after receiving an invitation to speak she did share her vision. Throughout her lifetime she had more than two thousand visions and dreams. She also wrote thirty-seven books. Since her death, more than thirty-two books have been published from her unpublished writings. Her books have been sold in the millions and have been translated into more than one hundred languages. She remained very humble throughout her life. Many times she was asked if she regarded herself as a prophet. She would answer, "Why have I not claimed to be a prophet? It is because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ, and because my work includes much more than the word 'prophet' signifies." (*The Review and Herald*, July 26, 1906) She was a kind, Christian woman, who, in addition to being a prolific writer, still found the time to reach out to friends and neighbors when in need. Her grandson, Arthur, when asked about his memories of her replied, "I remember her as a quiet, kindhearted grandmother who was always full of love." (*Ellen White, Prophet of Destiny*, p. 24)

In addition to being a prolific writer she was a popular public speaker. The *American Biographical History* says of Ellen White, "As a speaker, Mrs. White is one of the most successful of the few ladies who have become noteworthy as lecturers, in this country, during the last twenty years. Constant use has so strengthened her vocal organs as to give her voice rare depth and power. Her clearness and strength of articulation are so great that, when speaking in the open air, she has frequently been distinctly heard at the distance of a mile. Her language, though simple, is always forcible and elegant. When inspired with her subject, she is often marvelously eloquent, holding the largest audiences

spell-bound for hours without a sign of impatience or weariness. The subject matter of her discourses is always of a practical character, bearing chiefly on fireside duties, the religious education of children, temperance, and kindred topics.” (As quoted in *Ellen White, Prophet of Destiny*, p. 40)

Ellen White had many of her visions while in public. Often, at the beginning of her vision, she would exclaim, “Glory, glory!” During her visions her eyes would stay open, but would appear to be gazing into the distance. She did not breathe while in vision, and sometimes her visions would last for several hours. On numerous occasions physicians examined her while she was in vision, and they all testified that indeed, she did not breathe. To test this fact they pinched her nostrils shut and put a mirror in front of her mouth to see if any breath formed on the mirror, which it did not. They would also hold a candle in front of her lips to see if the candle would flicker, and it also did not. Once, while in vision in a public gathering, her husband invited anyone who wished to do so to examine her. “Dr. Drummond, a physician who was also a First-day Adventist preacher, who before he saw her in vision had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and, after a thorough examination, turned very pale, and remarked, ‘She doesn’t breathe.’” (*Ellen White, Prophet of Destiny*, p. 76) While in vision Ellen would move freely around the room. Although she was a very petite woman, while in vision she exhibited superhuman strength. Even the strongest of men could not hold her still during her visions. On one occasion, while in vision, she held a very large and heavy Bible on one hand with her arm fully extended and lifted up above her head, while with her other hand she turned the pages of the Bible and pointed to texts. Curious, some of those present got up on a chair to read the texts she was pointing to and discovered that she was accurately reading these texts even though the Bible was above her head. She held this Bible at arm’s length for thirty minutes. The strongest of men have only been able to hold this same Bible in this same position for seven minutes. At the end of her visions she would take a very deep breath, long and full, showing that her lungs had been empty of air. Several minutes would pass before she would take her next breath, then after another two minutes she would take another breath, after which time her breathing became normal. After coming out of vision, frequently she would state how dark this world appeared and it would take a period of time for her eyes to readjust. In the Bible, Daniel, while in vision, also did not breathe. See Daniel 10:17.

Ellen White’s visions were about many different subjects. Sometimes the visions were about events yet in the future, other times

they were about events in the past. Other visions were for the edification of the church and the spread of the gospel, church counsel, and admonitions for those who were harboring sins in their lives. God also revealed to Ellen White the controversy between Himself and Satan, exposing the whole story from beginning to end. Ellen White wrote a whole book on this subject entitled *Great Controversy*. This book exposes many of the deceptions of the devil. Once Ellen White was preaching in a certain church, and during her sermon she began pointing to various people, exposing their secret sins, and telling them they needed to confess these sins to be right with God. A young man present, by the name of Eugene Farnsworth, had determined that he did not believe that Ellen White was a true prophet. Eugene's father secretly chewed tobacco and no one knew about it except Eugene, who had seen his father do so behind their barn. Even Eugene's father did not know that Eugene knew. Eugene determined that if Ellen White exposed his father's tobacco chewing habit, he would believe that she was a true prophet. Almost immediately, Ellen White turned to Eugene's father and told him that he was chewing tobacco in secret and he needed to stop. Eugene became a believer and later on in life became a powerful preacher. In Ellen White's day people believed that tobacco and smoking cigarettes were good for one's health. However, God had showed her in vision the dangers of tobacco. While in vision God also revealed to Ellen White much about healthful living, most of which was advanced knowledge for her day. At that time much of medicine was very primitive and even harmful. God exposed many of these harmful beliefs, showing what was healthful instead. For instance, favorite remedies were bleeding a patient when he was sick, or giving poisons for medicine such as opium or mercury, all of which hastened the poor sick person's death. For lung diseases doctors recommended cigar smoking. God showed Ellen White that all of this was harmful. "Commented Dr. Jackson A. Saxon, a well-known author and practicing physician in the Washington, D.C., area: 'The Spirit of Prophecy is medically up-to-date. Before starting medicine I was well acquainted with the health ideas found in the writings of Mrs. White. Since finishing medical school I have been in practice for nineteen years. I have not had to change one medical idea that I have gotten from the writings of Mrs. White, but all my medical books have had to be replaced with up-to-date versions based on more modern medical research. As medical science advanced, I find these guides [referring to her books, ed.] do not become outdated, but are still ahead of modern medical research on many health subjects.'" (As quoted in *Ellen White, Prophet of Destiny*, pp. 91-92) Dr.

Clive McKay states, "When one reads such works by Mrs. White as *Ministry of Healing* or *Counsels on Diet and Foods*, he is impressed by the correctness of her teachings in the light of modern nutritional science. One can only speculate how much better health the average American might enjoy, even though he knew almost nothing of modern science, if he but followed the teachings of Mrs. White." (As quoted in *Ellen White, Prophet of Destiny*, p. 92) For instance, God showed Ellen White the harmful effects of eating too much fat and sugar, all of which have not been validated by modern medicine until the last few years. God revealed to Ellen White that cancer was caused by viruses. However, back in her day, viruses had not yet been discovered, so Ellen White used the closest word she could and stated that cancer was caused by a germ. This fact was not validated by modern medicine until 1956, at which time Dr. Wendell Stanley, University of California virologist and Nobel Prize winner stated that "viruses cause most of all human cancers." (As quoted in *Ellen White, Prophet of Destiny*, p. 94) Ellen White also stated that eating animals who have cancer and tuberculosis transfers these diseases to people. Here are two representative quotes. "People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated." (*Counsels on Diets and Foods*, p. 388) "Cancer, tumors, and all inflammatory diseases are largely caused by meat-eating. From the light which God has given me, the prevalence of cancers, and tumors is due to gross living on dead flesh." (*Spalding and Magan Collection*, p. 48) The China-Cornell-Oxford Project, also known as the China Project, is the most comprehensive study on the connection between diet and disease in medical history. This study proved that the more meat one eats, including chicken and fish, the higher the incidence of cancer. You can order *The China Project* booklet at 800-915-9355 to learn more about this study. Thus medical science has recently proven Ellen White to be correct on this subject as well. She also spoke against the harmful effects of alcohol, stating that alcohol "destroys the sensitive nerves of the brain." (*Manuscript 38 1/2*, 1905) Science verified this statement in 1972. In Ellen White's day people mocked what she wrote on the subject of health, but modern science, over and over, has proved her to be correct.

The Bible has ten tests of a true prophet, all of which Ellen White lived up to. These tests are:

- 1) A true prophet does not lie and has 100% accuracy in foretelling future events. See Jeremiah 28:9.

- 2) A true prophet prophesies in the name of the Lord, not in his own name. See 2 Peter 1:21.
- 3) A true prophet does not give his own private interpretation of prophecy. See 2 Peter 1:20.
- 4) A true prophet points out the sins and transgressions of the people against God. See Isaiah 58:1.
- 5) A true prophet warns the people of God's coming judgment. See Isaiah 24:20, 21 and Revelation 14:6-7.
- 6) A true prophet edifies the church, counsels and advises it in religious matters. See 1 Corinthians 14:3-4.
- 7) A true prophet will be in harmony with the prophets that have preceded him. See Isaiah 8:20.
- 8) A true prophet recognizes the incarnation of Jesus. See 1 John 4:1-3.
- 9) A true prophet can be recognized by the results of his work. See Matthew 7:16-20.
- 10) A true prophet acts in accordance with the will and approval of God. See Deuteronomy 8:19-22.

Of the prophecies which Ellen White gave, those that are not yet in the future have been fulfilled with one hundred percent accuracy. Many believe she predicted the events that occurred on September 11, 2001. The following is this prediction: "On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify the owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: 'How can we best glorify God?' The Lord was not in their thoughts. I thought: 'Oh, that those who are thus investing their means could see their course as God sees it! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man.' As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and

insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah. The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: 'They are perfectly safe.' But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines." (*Testimonies*, Vol. 9, pp. 12-13) Notice that in this prediction these buildings in New York City appeared as if they were rising "story after story toward heaven." These buildings were also declared fireproof, but when the alarm of fire came, the firemen were powerless to do anything and the buildings were consumed. This is exactly what happened on September 11, 2001. In fact, the architect who designed these buildings had designed them so that an airplane flying into them would not cause them to fall, but the architect's design failed and Ellen White's prediction came to pass.

God gave Ellen White a beautiful vision of the Second Coming and heaven. I thought you might like to read this vision and so have included it here.

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, 'Who shall be able to stand? Is my robe spotless?' Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: 'Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.' At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.

"Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, 'Awake! awake! awake! ye that sleep in the dust, and arise.' Then there was a mighty

earthquake. The graves opened, 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.

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, 'You have washed your robes in My blood, stood stiffly for My truth, enter in.' We all marched in and felt that we had a perfect right in the city.

"Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.

"We all went under the tree and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, "Alleluia, heaven is cheap enough!" and we touched our glorious harps and made heaven's arches ring.

"With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, 'The city, the great city, it's coming, it's coming down from God out of heaven,' and it



came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

“I saw another field full of all kinds of flowers, and as I plucked them, I cried out, ‘They will never fade.’ Next I saw a field of tall grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees moved to and fro, and we all cried out, ‘We will dwell safely in the wilderness and sleep in the woods.’ We passed through the woods, for we were on our way to Mount Zion.

“As we were traveling along, we met a company who also were gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they also had a hem of red on their garments. Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place: the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs--these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, ‘Only the 144,000 enter this place,’ and we shouted, ‘Alleluia.’

“This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I

tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying, ‘Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you.’ We shouted, ‘Alleluia! glory!’ and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, ‘Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain.’ And He said, ‘You must go back to the earth again and relate to others what I have revealed to you.’ Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!” (*Early Writings*, pp. 15-20)

God also showed Ellen White some of the other worlds that He has created. Here is her description of these other worlds. “The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, ‘We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.’ Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, ‘None in this place have tasted of the forbidden tree; but if they should eat, they would fall.’ Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written ‘Victory.’ Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written ‘Purity,’ and around the wreath were stones of various colors, that shone brighter than the stars, and cast

a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written ‘Holiness.’ Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, ‘It is not; the city is my home, and I have come to visit this place.’ He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. 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*, pp. 39-40) -

One would expect that any true prophet of God would be attacked by the devil. While she was alive, and still to this day, there are many who do their best to discredit Ellen White and her writings. Several times we have thoroughly investigated some of the charges brought against her and found, every time, that these charges are false. With prayer, do your own study of Ellen White and her writings. In fact, the greatest testimony that Ellen White was a true prophet is found in her writings. As one reads what she wrote one cannot help but be deeply impressed that these are the words of God. I challenge you to read her writings extensively for yourself and your life will be forever changed—for the better. Also, study her life. A good book to read is *Ellen White, Prophet of Destiny* by Rene Noorbergen. Noorbergen’s book can be obtained at [www.amazon.com](http://www.amazon.com). If you are interested in obtaining Ellen White’s books you can find a source under *Additional Resources* at the end of this book.

## APPENDIX II

### THE JUDGMENT OF THE DEAD BEGAN IN 1844

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” (Revelation 14:6-7) The Bible is clear that the seven last plagues, which fall just before the Second Coming of Jesus, fall only on the wicked. See Revelation chapter 16. To determine who the wicked and the righteous are, God has to judge them before this time.

Daniel tells us when this judgment begins. “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (Daniel 8:14) During the times of ancient Israel, the sanctuary was cleansed on the Day of Atonement, which they understood to be judgment day. See Leviticus chapter 16. The Bible tells us that this sanctuary represents God’s people, who are the temple of God. See 1 Corinthians 3:16. God’s people are cleansed of all sin on judgment day. Please read earlier discussion under *The Day of Atonement* in this book for review. In the Bible, some times one day is equal to one year, particularly when reading prophecy. See Ezekiel 4:6 and Numbers 14:34. Thus these 2300 days in Daniel 8:14 are 2300 years. Daniel wanted to know the meaning of these 2300 days, so an angel was sent to him to explain it. See Daniel 8:15. However, the angel was not able to finish explaining these days because Daniel became sick. See Daniel 8:27. After Daniel recovered, while he was praying, the angel was sent back to Daniel to finish explaining this vision of the 2300 days. See Daniel 9:21-23. The angel said to Daniel, “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.” (Daniel 9:24) According to *Strong’s Concordance*, the word *determined* in the previous text means *to cut off*. Since the angel was sent to explain the vision of the 2300 days, then these seventy weeks are *cut off* of the vision of the 2300 days. In other words, the seventy weeks are part of the 2300 days. Since in this prophecy a day equals a year, then these seventy weeks, or 490 days, would be 490 years.

The angel next explained when this time prophecy begins. “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.” (Daniel 9:25) Remember a score equals twenty years. Threescore years equals sixty years. Seven weeks plus threescore and two weeks equals sixty-nine weeks, which is 483 days, or 483 years in prophecy. At the time of this vision, Israel had been taken captive by Babylon and had destroyed the sanctuary in Jerusalem. The angel told Daniel that this prophetic time period would begin with the decree to rebuild Jerusalem and that the first sixty-nine weeks reaches to the appearing of the Messiah. The angel continues. “And He (the Messiah) 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.” [Parentheses supplied]) (Daniel 9:27) So, the first sixty-nine weeks reaches to the appearing of the Messiah, then, in the midst of the final week of these seventy weeks, the Messiah would cause the sacrifice and the oblation to cease when He died on the cross for our sins.

The key to understanding the timing of this vision is to find out when the commandment to restore and rebuild Jerusalem was issued, because the angel tells Daniel that this vision begins with this command. See Daniel 9:25. Three decrees were issued regarding the restoration of Israel to her land. Cyrus sent out a decree for the temple to be rebuilt, Darius Hystaspes sent out a decree to continue that work, but the decree of Artaxerxes in 457 B.C. restored the full Jewish government. Thus this last decree is the one from which the seventy weeks and the 2300 days began. The angel told Daniel that the Messiah would appear after sixty-nine weeks. See Daniel 9:25. Sixty-nine weeks equals 483 days, or 483 years. Counting 483 years from 457 B.C. we arrive at 27 A.D., which is the date that Jesus, the Messiah, commenced His ministry on earth for man. In the middle of the final week of these seventy weeks Jesus was to die. Half a week equals 3 ½ days, which is 3 ½ years in this prophecy. Jesus’ ministry lasted 3 ½ years and He died in the spring of 31 A.D., exactly as predicted in this vision received by Daniel.

Since the beginning of both the vision of the seventy weeks and the 2300 days is the decree to restore and rebuild Jerusalem in 457 B.C., counting 2300 years from 457 B.C., we arrive at the date of 1844 A.D. The Bible tells us that judgment begins on the Day of Atonement; thus, on the Day of Atonement in 1844 the judgment of the dead began. “As

the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living.” (*The Faith I Live By*, p. 212) God did not let this date pass without notice. For a number of years before 1844, various people around the world, independently of each other, came to the same conclusion that this 2300 day/year prophecy would end in 1844. This fact was preached with great vigor, resulting in the Great Awakening, a great world-wide religious revival. You can read more about this in *Great Controversy*.

## APPENDIX III

### THE SEAL OF GOD VS THE MARK OF THE BEAST

According to the Bible, just before the end of this world, the righteous, when they are judged, will receive the seal of God. All of those who are not judged to be righteous are among the wicked and will receive the mark of the beast. Therefore, the seal of God is the opposite of the mark of the beast. Since they are opposites, if we can figure out what one is, we can figure out the other. Another way of determining what the mark of the beast is, is to ask the beast, for he proclaims it. More on this subject will shortly be forthcoming. The Bible gives a fearful warning regarding the mark of the beast. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” (Revelation 14:9-10) Revelation also speaks of those who receive the seal of God. “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” (Revelation 7:2-4) The Bible also proclaims that these 144,000 servants of God who are sealed are perfect when they are sealed. “And in their mouth was found no guile: for they are without fault before the throne of God.” (Revelation 14:5) Since we all want to be among those who receive the seal of God and not among those who receive the mark of the beast, we need to understand what the seal of God is and what the mark of the beast is.

First, let us determine what the seal of God is. There are three parts to a seal. 1) The name of the ruler. 2) The ruler's title. 3) The territory over which this ruler presides. In the Bible there is only one place, which identifies God as the ruler of this world, His title, and His territory. Here it is: “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy

cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” (Exodus 20:8-11) Notice that in the heart of this Sabbath commandment are all the parts of a seal. 1) God’s name as LORD. Wherever the Bible contains the word LORD in all capitals the original word for LORD is YEHOVAH. See *Strong’s Concordance* and also *Appendix V* for a discussion of the importance of God’s Name. 2) God’s title as Creator. 3) God’s territory as “heaven and earth, the sea, and all that in them is.” God’s seal is His Sabbath. Included in this Sabbath are also all the other yearly Sabbaths. Please refer to earlier discussion in this book. Elsewhere, the Bible does directly tell us that His Sabbaths are His special sign, or seal. “And hallow My Sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.” (Ezekiel 20:20) In the Bible the word *sign* means the same as *seal*. See Romans 4:11. Exodus 13:7-9 also tells us that the Feast of Unleavened Bread is included in God’s seal. If one of God’s Holy Days are included in His seal, then they all are. And, indeed, Ezekiel 20:20 calls God’s Holy Days *Sabbaths* (plural), indicating that all of His Sabbaths are included, both weekly and yearly.

Now to determine what the mark of the beast is, we must find out who this beast is. The Bible clearly tells us as the Bible interprets itself. In fact, when I am done listing the characteristics that this beast has, anyone who knows their history will be able to tell me who this beast is. Here are the characteristics of this beast.

- 1) A beast in prophecy represents a kingdom, a nation, or a power. See Daniel 7:23.
- 2) This beast arises from the sea. See Revelation 13:1. In Bible prophecy the sea represents a highly populated area. See Revelation 17:15.
- 3) This beast has seven heads and ten horns. See Revelation 13:1. The head represents the headquarters of the government. A horn represents a king or ruler. See Daniel 7:24.
- 4) The beast has the “name of blasphemy.” (Revelation 13:1) The Bible states that blasphemy is for a man to claim that he is God. See John 10:32, 33. The Bible also states that blasphemy is a man claiming to forgive sins, a right that only God has. See Mark 2:7. Thus this beast power has a man at the head of it who claims to be God and claims to be able to forgive sins.



- 5) The dragon gives this beast “his power, and his seat, and great authority.” (Revelation 13:2) The Bible tells us that the dragon is Satan himself. See Revelation 12:9 and Revelation 20:2. The Bible also states that this dragon stood ready to devour the woman’s child as soon as it was born. This child would “rule all nations with a rod of iron.” (Revelation 12:3-5) This child was Jesus. Thus the Bible tells us that this dragon is also a kingdom who tried to kill Jesus. Herod, employed by Rome, tried to kill Jesus. See Matthew 2:1-18. So this beast power also gets its power, seat, and authority from Rome. This dragon also has ten horns. See Revelation 12:3. Remember, a horn is a king. The Roman empire eventually collapsed into ten divisions. They were: the Alemeni (Germany), the Franks (France), Burgundians (Switzerland), the Suevi (Portugal), the Anglo-Saxons (Britain), the Visigoths (Spain), the Lombards (Italy), and the Vandals, Ostrogoths, and Heruli. These last three were destroyed by the Pope of Rome because they refused to become Christians. The beast in Revelation is the same as the little horn in Daniel. Here is the comparison. 1) The little horn has the eyes of man. See Daniel 7:8. The beast has the number of a man. See Revelation 13:18. 2) The little horn wears out the saints of the Most High. See Daniel 7:25. The beast also makes war with the saints. See Revelation 13:7. 3) The little horn speaks great words against the Most High. See Daniel 7:25. The beast blasphemes against God. See Revelation 13:6. 4) The little horn comes up among the ten horns which are the ten divisions of Rome. See Daniel 7:8. The beast receives its power, seat, and great authority from Rome after the ten divisions were formed. See Revelation 13:2. 5) This little horn plucks up three other horns. See Daniel 7:8. This happened when the Pope of Rome destroyed the Vandals, Ostrogoths, and Heruli.
- 6) “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” (Revelation 13:8) Thus this beast is not only political, but it is religious, because it demands worship.
- 7) This beast is a world-wide power. “All the world wondered after the beast.” (Revelation 13:3)
- 8) This beast power thinks to “change times and laws.” (Daniel 7:25) In other words, this power changes God’s “appointed times,” or His Holy Days, to their own holy days, and this power also changes God’s law.

- 9) This beast rules for 1260 years and then at the end time comes back and rules again for 1260 days, which is also 42 months or 3½ years. See Revelation 13:5, Revelation 11:2-3, Daniel 7:25, Revelation 12:14, Revelation 11:3, Revelation 12:6, and Daniel 12:7. In Bible prophecy a month is 30 days. When the Bible speaks of times, time, and dividing of times or half a time, a *time* is one year, *times* is two years, and *half a time* is half a year. They all add up to 1260 days/years, 42 months, or 3 ½ years. For further proof of this prophetic time period see *Appendix IV*.
- 10) This beast power is not only the same as the little horn in Daniel chapter 7, it is also the same power as the great whore riding on the beast of Revelation chapter 17. “And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgement of the great whore that sitteth upon many waters...and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” (Revelation 17:1-3) We have already identified the seven heads and ten horns as Rome (see point #5). This woman is a harlot controlling this beast. In Bible prophecy a woman is represented as a church. See Jeremiah 6:2. A pure woman represents God’s true church. See Revelation 12:1-2. A harlot represents a corrupt church. This harlot is also a mother; in otherwords, other churches have come out of her. “And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” (Revelation 17:5-6) This harlot woman has persecuted and killed God’s true people. I know this is shocking, but God in His great love is telling us these things so that we will separate ourselves from this beast power.

By now, those of you who know your history should know who this beast power is. What world-wide political and religious power exists that has a man at the head of it who claims to be God on earth and able to forgive sins, who also received its seat from Rome, and whose leader is “wondered after” by the whole world? Also a power that ruled for 1260 years in history, and who has martyred many of God’s people? The Roman Catholic Church is the only power that fits all of these characteristics. The Catholic Church ruled from 538 A.D. when the

Emperor Justinian gave the power of Rome to the Pope when he declared the Pope to be over all the Christian churches. At the same time, this emperor's general, Belisarius, drove the Ostrogoths from Rome. The Catholic Church ruled for 1260 years, during which time she martyred many of God's people. Exactly 1260 years later, in 1798 A.D., Napoleon's general Berthier captured the Pope and broke his power. This was the deadly wound that the Catholic Church received. The Bible predicts that at the end of time this same power will again take over the world and persecute God's people. See Revelation 13:1-5. God loves us so much that He told us who this beast power is because those who follow this power "have no rest day nor night." (Revelation 14:11) God wants us to have rest. See Hebrews 4:9. Indeed, this beast power outright admits that it abolished all of God's Holy Days, which are also God's special rest days for His people. For review read the earlier section in this book entitled *The Catholic Church Admits They Abolished God's Holy Days*. God loves the Catholic people very much and realizes that many of them do not know these things about their own church. That is why at the end time He sends out a call for them to come out of this beast power so that they can be saved. See Revelation 18:1-8.

Now that we have identified who this beast power is, we will let this beast power tell us what its mark is. Here is what the Catholic Church says regarding the change of the Sabbath from Saturday to Sunday. "Of course the Catholic Church claims that the change was her act. And the act is a **mark** of her ecclesiastical power and authority in religious matters." [Emphasis added] (Thomas, H.F., Chancellor of Cardinal Gibbons, in answer to a letter regarding the change of the Sabbath.) Remember the letter written by T. Enright, C.S.S.R., Bishop of St. Alphonsus Church, St. Louis, Missouri, June, 1905 quoted earlier in this book. The letter reads, "I have offered and still offer \$1000 to anyone 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.' Matt. 16:19. Matt. 18:17. Luke 16:19. The Cath. Church abolished not only the Sabbath, but all the other Jewish festivals." The mark of the beast stands in opposition to the seal of God. Since the seal of God is the observance of God's Holy Days, the weekly Sabbath and the yearly Sabbaths, then the mark of the beast is the observance of

Sunday and all of the feast days the Catholic Church has instituted to take the place of God's Holy Days. Remember that in Daniel 7:25 this beast power will "think to change times and laws." Here is a statement from the Catholic Church stating that they have done just that. "The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ." (Decretal, *de Tranlatic Episcop*) Indeed, they have changed times and laws. They changed God's appointed times, His Holy Days, to their own holy days, and they changed God's Ten Commandments by removing the second commandment which forbids the worship of idols. They had to do this since they have idols in their churches. In order to still have Ten Commandments the Catholic Church took the tenth Commandment and split it into two parts. Here is another statement from *A Doctrinal Catechism*, by Stephen Keenan, p. 174. "Question – Have you any other way of proving that the church (Roman Catholic) has power to institute festivals of precept? Answer – Had she not such power, she could not have done that in which all modern religionists agree with her – she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." Here is yet another statement from *The Convert's Catechism of Catholic Doctrine*, p. 50, third edition. "Question – Which is the Sabbath day? Answer – Saturday is the Sabbath day. Question – Why do we observe Sunday instead of Saturday? Answer – We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 364), transferred the solemnity from Saturday to Sunday."

Protestants also admit that the Bible gives no command for changing the Sabbath from Saturday to Sunday. The Methodists say, "The reason we observe the first day instead of the seventh is based on no positive command. One will search the Scriptures in vain for authority for changing from the seventh day to the first." (Clovis G. Chappell, *Ten Rules for Living*, p. 61) The Baptists say, "There is nothing in Scripture that requires us to keep Sunday rather than Saturday as a holy day." (Harold Lindsell, *Christianity Today*, November 5, 1976) The Episcopalians say, "The Bible commandment says on the seventh day thou shalt rest. That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday." (Philip Carrington, *Toronto Daily Star*, October 26, 1949) Here is what the Catholics say about the Protestants observing Sunday. "The Bible says, 'Remember that thou keep holy the Sabbath day.' The Catholic Church says, No! By my divine power I abolish the Sabbath day, and

command you to keep the first day of the week. And lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church!” (Father Enright, C.S.S.R. of the Redemptoral College, Kansas City, Missouri) The Catholic Church is boasting that the Protestants are obeying a command of the Catholic Church, which is not found in the Bible.

Revelation tells us that in the end time this beast power “causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” (Revelation 13:16, 17) In other words, the Catholic Church is going to have the nations make laws forcing everyone to keep Sunday holy and that “as many as would not worship the image of the beast should be killed.” (Revelation 13:15) Those who do not go along with this Sunday law will be sentenced to death. God’s people will need a lot of faith and strength from God to survive those days, which is why we need to seek a close walk with God now. God will give His people strength to face these times when they come. The Bible has many beautiful promises about how God will take care of His people during this time. “For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.” (Psalm 27:5) That Rock is Jesus. See 1 Corinthians 10:4. “He that walketh righteously...shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure.” (Isaiah 33:15-16) In other words, God’s people will have to flee to the mountains, but God will provide their necessities of bread and water during this time. Jesus said of those times, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand), Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” (Matthew 24:15-22) Jesus also said that at the end time we should pray that we do not have to flee on the Sabbath day. This means that at the end time God wants His people to still be observing His

Seventh-day Sabbath and His yearly Sabbaths. Notice also Jesus said that the signal to flee would be the abomination of desolation, spoken of by Daniel. This abomination is none other than the Sunday Law. When the United States passes the National Sunday Law God's people need to leave the large cities. Ellen White comments on the words of Jesus in Matthew chapter 24. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judaea flee into the mountains.' Matt. 24:15, 16. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." (Maranatha, p. 180) God is going to begin destroying the cities in response to the United States daring to enact a law that strikes at the heart of the Ten Commandments, where His seal is contained. Psalm 119:126 says of this time, "It is time for thee, Lord, to work: for they have made void thy law." "For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work: and bring to pass His act, His strange act." (Isaiah 28:21) This "strange act" is the destruction of the wicked. Destroying is described as "strange" because destroying is not God's natural character. When the world passes the Universal Sunday Law it is time for God's people to flee to the mountains, as Jesus stated in Matthew 24:15-22.

"Sunday law?" some scoff, "How ridiculous." However, this world has already had Sunday laws passed. The first one was passed in 321 A.D. by Constantine. "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun." (Edict of March 7, 321 A.D. Corpus Juris Civilis Cod., lib. 3, tit. 12, Lex. 3.) Sunday laws are already on the books of this nation. Here is the first Sunday law passed in the United States, in the state of Virginia. "Every man and woman shall repair in the morning to the divine service and sermons preached upon the Sabbath (Sunday), and in the afternoon to divine service, and catechizing, upon pain for the first fault to lose their provision and the allowance for the whole week following; for the second, to lose the said allowance and also be whipped; and for the third to suffer death." (*Laws and Orders, Divine, Politique, and*

*Martial, for the Colony in Virginia:* first established by Sir Thomas Gates, knight, Lieutenant-General, the 24<sup>th</sup> of May, 1610) This Sunday law and others like it in other states still remain on the books. They lie dormant—waiting for the right time. The current Catholic Catechism also has an interesting statement. “2188 In respecting religious liberty and the common good of all, Christians should seek recognition of Sundays and the Church's holy days as legal holidays.” (Taken from the Catholic Catechism at:

<http://www.christusrex.org/www1/CDHN/comm2.html#DAY>) For something to be legal it must be enforced by the power of the government—in other words, a law. The Catholic Church is stating here that Christians should work to have Sunday laws passed.

## APPENDIX IV

### THE 1260, 1290, AND 1335 DAYS OF DANIEL 12

Daniel, chapter 12, begins with these solemn words. “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Daniel 12:6 continues, “And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?” Daniel is saying that the question is being asked, “How long to the end of this Great Tribulation spoken of in Daniel 12:1?” The answer is then given as to how long the time will be for the Great Tribulation. “And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Daniel 12:7) A time is one year, times is two years, and a half is half a year. The original Hebrew word for *time* and *times* in this verse is *moed* or God’s Holy Days. The original word *moed* is also used for God’s Holy Days in Leviticus chapter 23. In other words, the Great Tribulation will last from one holy day to the same holy day the following year, for a total of 3 ½ times or years, also 1260 days or 42 months.

Revelation chapter 13 confirms this same time period. First, the beast comes up out of the sea with the deadly wound healed (see Revelation 13:1-3), and then this beast rules for 42 months. See Revelation 13:5. This beast will persecute God’s people for 3 ½ years during the Great Tribulation. See Revelation 13:7. The SDA Bible Commentary, Vol. 7, p. 817, comments about this beast in Revelation chapter 13. “He (John the Revelator) saw the wound completely healed, as the Greek implies. Following the healing he saw ‘all that dwell upon the earth,’ except a faithful few, worshipping the beast (v 8; cf. GC 579). This is still future.” (The first parentheses is inserted.)

“The Sabbath question will be the issue in the great conflict in which all the world will act a part. [Rev. 13:4-8, 10 quoted.] This entire chapter is a revelation of what will surely take place.” (*Manuscript 88*, 1897) Notice that Ellen White quotes these verses about this beast in Revelation



chapter 13, including verse 5 where the Bible states this beast will rule for 42 months, and then puts this entire chapter of Revelation 13 in the future by using future tense when she says, “This entire chapter is a revelation of what **will** surely take place.” [Emphasis supplied.]

The reason God tells us how long the Great Tribulation will last is because the Great Tribulation will require some enduring on the part of God’s people as it will not be an easy time. Jesus said of this Great Tribulation, “But he that shall endure unto the end, the same shall be saved.” (Matthew 24:13) By the grace of God, His people will be strengthened for this difficult time. (Note: For those who believe that God’s people are raptured before the Great Tribulation, we sincerely hope that they are right, but do not find that Scripture supports this view.) A group of soldiers in the United States Army were called upon to march 25 miles for training while carrying a heavy pack. The Army decided to do a test on this group. Half of the group were told that they had to march for 25 miles and then they could stop. The other half were told that they just had to march until they were told to stop and were not told how far they had to go. The group that were told how far the distance was all made it to the end of the 25 miles, but the majority of the group that were not told the distance dropped by the wayside in fatigue and did not make the finish line. Why? The reason is because those who were told how far and how long they had to endure kept cheering themselves and others by saying, “Only 10 more miles, only 9 more miles, only 8 more miles,” etc. Knowing how far to the end kept them going. However, the group who did not know the time or distance, when they became weary, could not cheer themselves up by knowing how much further they had to go and so they were not able to endure to the end. Could God tell His people how long they have to endure during the Great Tribulation for this same reason? His people will be encouraging each other saying, “Only two more years to go, only one more year to go, only six more months to go,” etc. God, in His great love for His people, encourages them by telling them how long they have to endure.

Daniel chapter 12 continues with two more time periods. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” (Daniel 12:11, 12) It appears that the 1260 days, the 1290 days, and the 1335 days run concurrently. The 1335 days ends with the end of the Great Tribulation when God’s people are delivered, which is why the Bible says they are

blessed. Our educated guess is that the 1290 days will begin with the National Sunday Law being passed (see *Appendix III* for evidence of this), then 75 days later this decree will begin to be enforced, which begins the 1260 days of persecution for God's people who observe the Seventh-day Sabbath. As we get closer to these days God will reveal more about how they interact with each other.

## APPENDIX V

### GOD'S NAME

The Bible has numerous references to the importance of His name. Here are some examples. "I will set him on high, because he hath known My **name**." (Psalm 91:14) "Neither is there salvation in any other: for there is none other **name** under heaven given among men, whereby we must be saved." (Acts 4:12) "And whatsoever ye shall ask in my **name**, that will I do, that the Father may be glorified in the Son." (John 14:13) "Go ye therefore, and teach all nations, baptizing them in the **name** of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:19) "Because I will publish the **name** of the Lord: ascribe ye greatness unto our God." (Deuteronomy 32:3) "Glory ye in His holy **name**." (1 Chronicles 16:10) "Let it even be established, that thy **name** may be magnified for ever, saying, the Lord of hosts is the God of Israel." (1 Chronicles 17:24) "I will praise the Lord according to His righteousness: and will sing praise to the **name** of the Lord most high." (Psalm 7:17) "I will make thy **name** to be remembered in all generations: therefore shall the people praise thee for ever and ever." (Psalm 45:17) "Wherefore God also hath highly exalted Him, and given Him a **name** which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11) "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My **name**." (Revelation 3:8) Obviously, God's name is of great importance.

The words *God*, *Lord*, and *Christ*, are not the true names of God; rather, they are titles. Even the word *Jesus* is not our Savior's true name. These words, *God*, *Lord*, *Christ*, and *Jesus* were not in the original Bible when it was written. Down through the ages someone substituted these titles/name for God's true name in the Bible. According to *Strong's Concordance*, *Christ* means *Messiah*, "or to consecrate to an office or religious service, anoint;" in other words, it is a title, not a name. The word *God* originally was both *Yehovah* and *Elohim*, and the word *LORD* in all capitals in the Bible was *Yehovah*. Notice that *Yehovah* is very similar to *Jehovah*. The letter *J* does not exist in Hebrew and only came into the English language in the 1500's; originally this letter in Hebrew was *Y*. Thus we find that in the Bible

God calls Himself Yehovah and Elohim. According to *Stong's Concordance*, the word *Jesus* was *Jehoshua*; however, since Hebrew did not contain the letter *J*, His name was *Yehoshua*. The Messianic Jews today call Him *Yeshua*. In the original Hebrew, there were also no vowels, so the name *Yehovah* was originally written *YHVH* in the Bible. John 19:19-22 records an interesting story. Pilot wrote a title above Jesus' head when He was on the cross that said, "Jesus of Nazareth the King of the Jews." This infuriated the Jews for the following reason. Notice how it reads as an acrostic in Hebrew.

Yahshua (Jesus)  
Hadnotzre (Nazareth)  
Vemelech (King)  
Hayehudim (Jews)

Reading the first letter of each word spells out YHVH, which, as has already been pointed out, is God's name. That is why the Jews were upset with Pilot and wanted him to change this sign. Even at the cross humanity was reminded that Jesus (Yahshua) was God.

Worshippers of the ancient Babylonian religion called their gods by the names of *god* and *lord*. In the book *A Trip into the Supernatural*, p. 41, the author, Roger Morneau, tells his story of escape out of devil worship. He states that Satan had his worshippers call him by the name of *god*. So why do we now call the true God by the same names that Satan has his followers call him? In Isaiah 14:13, Satan states that his goal is to become God. Satan has managed to get his titles written into the Bible. In other words, our Bibles have been corrupted. **Originally, these names for the true God were not in the Bible.** The texts quoted showing the importance of knowing God's true name are only a few among many texts in the Bible that stress the importance of knowing God's true name and that we use His name with respect.

## ADDITIONAL RESOURCES

Our ministry, [www.GodsHolidays.com](http://www.GodsHolidays.com), 1-877-820-1926. Periodically recheck this website as we will post new books and articles as we get them written. Call if you would like us to give a seminar in your area.

Bible Explorations, 25810 Ave. 100, Terra Bella, CA 93270, [www.bibleexplorations.com](http://www.bibleexplorations.com), 559-535-5441. Bible Explorations, an organization run by a retired Seventh-day Adventist minister, Elder John VanDenburgh and his wife Clara, has excellent books and videos about God's Holy Days, a bi-yearly week-long retreat during the spring and fall Holy Days, plus a free newsletter that is sent out periodically. Contact them to get on their mailing list.

For another in-depth study of God's Holy Days, read the book *The Testimony of the Moon* by Shauna Manfredine. To obtain this book go to [www.lightedway.org](http://www.lightedway.org).

Adventist Book Center (ABC), 800-765-6955. From the ABC you can obtain *The Cross and its Shadow* by Haskell. This book will help you understand the Jewish economy and what it means for us today. You can also obtain Ellen White's books.

The Ellen White Estate, <http://www.whiteestate.org>. At this website you can do word searches through Ellen White's writings. Also, many of her magazine articles quoted from in this book are not currently in print, but they are on this website.

For more information on the Sabbath go to [www.the7thday.org](http://www.the7thday.org), [www.tagnet.org/1lt](http://www.tagnet.org/1lt), or call 800-558-4478.

Partakers Publications, P.O. Box 23031, Charlotte, NC 28227, [www.toolong.com](http://www.toolong.com), [toolong@united.net](mailto:toolong@united.net). Partakers Publications has an excellent book, entitled *Too Long in the Sun*, which proves that most of our modern holidays are straight out of the Babylonian religion.

The House of Yahweh, P.O. Box 2498, Abilene, TX, [www.yahweh.com](http://www.yahweh.com), [hoy@bitstreet.com](mailto:hoy@bitstreet.com). The House of Yahweh is a Messianic Jewish group who sell *The Book of Yahweh, The Holy Scriptures*. This Bible translation was used for the section entitled

*Ephesians 2:15*. They also have some excellent material showing how much the ancient Babylonian religion pervades our modern culture.

Echoes from the Past, 890 Hitching Post Rd., Grants Pass, OR 97526, 541-479-2000, [www.vbates.com](http://www.vbates.com), [adreview@vbates.com](mailto:adreview@vbates.com). Echoes from the Past sells Ellen White's original books, photo-reproduced. They also sell the autobiography of James and Ellen White and other early publications written by our pioneers.

Chick Publications, P.O. Box 3500, Ontario, CA 91761, [www.chick.com](http://www.chick.com). Chick Publications sells the book *New Age Bible Versions* by Gail Riplinger. This book proves that all Bible versions, except for the King James Version, have been significantly corrupted and cannot be trusted. They also sell the book *50 Years in the Church of Rome*, an autobiography written by Charles Chiniquy, a Catholic priest who lived over one hundred years ago and converted to Protestantism. This is an amazing story you will not want to miss. In the process of reading this book you will learn the major doctrines of the Catholic Church plus the Bible texts that refute their false doctrines. Chick Publications also sells the Alberto Series, which is the biography of Alberto Rivera, another Jesuit priest who converted to Protestantism. In this biography Mr. Rivera reveals facts most people do not know about the Catholic Church.

Ages Software, P.O. Box 1926, Albany, OR 97321, 800-297-4307, [www.ageslibrary.com](http://www.ageslibrary.com). You can obtain the *Reformation History Library* all on one CD from Ages Software. This CD contains the following books that were quoted from in this book: *The Ecclesiastical History of the Ancient Churches of the Piedmont and the Albigenses* by Peter Allix, *Our Authorized Bible Vindicated* and *Truth Triumphant* by B.G. Wilkinson, *The Great Empires of Prophecy* and *The Two Republics* by A.T. Jones, and *History of the Sabbath* by J.N. Andrews. The page numbers of these books on the CD are different from the hard copy of these books. This CD also contains many other Reformation books.

Christian Churches of God, P.O. Box 76, Airway Heights, WA 99001-0076. The Christian Churches of God sell the book *The Sabbatarians in Transylvania* by Samuel Kohn.

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Jeremiah 8:22**

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