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# *Rediscovering Passover*

*in The*

*Christian Church*

**Clarifying the Adult Sabbath School Lesson  
(October 17 – 23, 2009), Lesson #4**

**A General Conference 2010 Research Project**

Garrick D. Augustus

October 20, 2009

- "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! *O Judah [Remnant Church], keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off..*" Nahum 1:15
- "Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2Ti 2:15
- "*Prove all things; hold fast that which is good.*" 1 Thess. 5:21

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"The Catholic Church *abolished not only the Sabbath, but all the Jewish Festivals.*" T. Enright CSSR. The Mission Church of the Most Holy Redeemer, Detroit, Michigan, *Letter*, April 26, 1902.

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**Clarifying the Adult Sabbath School Lesson,  
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**An Appeal to The Reader**

What I am about to share with you, dear reader, is my discovery of the Yahweh's (God's) *times and laws*, with special emphasis on the Passover. Proof will be given to ascertain that these *times* were never repealed by Him, but by the very power—the papacy—which tampered with His Law. Indeed, it will be shown that at the same time when the seventh-day Sabbath was changed, Rome made a broad sweep with her ecclesiastical broom, and swept away not only the Sabbath day, but every other divine institution that Yahweh had given to His people centuries before. My only appeal is that you approach this subject with prayer, and with the attitude of a learner. Let not spiritual prejudice, and pride of opinion bar your mind from reading further, and finally, do not prematurely make the claim that the "ceremonial law" was nailed to the cross, with all its ordinances and statutes. As you will discover, Rome has divided the Creator's Statutes into moral and ceremonial codes, for the sure purpose of confusing, misleading, and deceiving, to the extent that "if it were possible, they [would] deceive the very elect." Matt. 24:24. Simply put, the artificial division of the Torah into moral and ceremonial codes was not done by the Law Giver of Israel, but by the Law Changer—the very power which prophecy declared would "wear out the saints of the Most High, and think to change times and laws" (Dan. 7:25). In your journey with me in this vitally important subject, please be guided by the inspired council given below:

“Do not read the word in the light of former opinions; but, with a mind free from prejudice, search it carefully and prayerfully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the word, do not try to make the word fit these opinions. Make your opinions fit the word. *Do not allow what you have believed or practiced in the past to control your understanding.* Open the eyes of your mind to behold wondrous things out of the law.” *Messages to Young People*, p. 260.

Much of what we will be studying regarding the Passover has been written in “the law,” and you are invited to join me on this epic journey, as “wondrous things” are contained therein.

### **Executive Summary**

The purpose of this essay is to conduct an investigative study into the subject of the Passover, as discussed in the Adult Sabbath School *Quarterly* (October 17 – 23, 2009) Lesson #4. While there is much that can be said concerning the relevance of our Creator’s festivals (Lev 23) to our times, in this article, I will curtail the discussion to focus only on the modernized view regarding the Passover, which view is held by Christians, in general, and Seventh-day Adventists, in particular; this doctrine is broadly projected in this current *Quarterly* under discussion.

A deeper goal of this article, is to help the church take a fresh look at an old subject—the relevance of the Passover to Christians today. It is my desire that enough readers, theologians, and pastors, will find the subject of sufficient gravity to help moving the discussion forward to the upcoming General Conference Session, to be held in Atlanta GA, summer 2010, where it can receive a *broader* review. I am calling on all our scholars, and other interested parties to bring their spiritual muscles to bear on this eternal truth of the Passover. Friend, ask yourself the question, is it possible that we have overlooked something here?

Since the birth of the Christian Church, the subject of Passover has been one of the most hotly debated subjects among orthodox Christians, Jews and Roman Catholics alike. This debate has created such heated controversies in the churches of the Western Roman Empire, that when the Council of Nice met in 325 A.D., this theological dispute brought forth the ecclesiastical “thunders of Rome,” in which the papacy, under the leadership of Constantine, issued its first universal decree against the Biblical Passover, and made way for the so-called “Christian Passover,” more commonly known today as Easter. Over time then, the “communion” service has replaced the celebration of the Biblical Passover, by many who today call themselves Protestants; and Easter, rather than Passover, is commemorated on an annual basis.

I will also demonstrate that the divinely appointed *statutes* which are called “ceremonial law” by the Christian world, are still in force today, and that they contain the ten commandments, and are the moral and spiritual “guardians” to them. The reader will be challenged to acknowledge that the seventh-day Sabbath had more sacrifices done on it over and above the regular daily sacrifices. This discovery will drive the discussion, that if the *ceremonial* Sabbaths were terminated at the cross, by virtue of the many sacrifices which were offered on them, then the seventh-day Sabbath would be first on the list to be discarded with! We will take a Biblical survey to see if the festivals *predated* Sinai’s pronouncement of the Law, and what if any impact this will have on our current theological understandings. Finally, the reader will discover that the flawed teaching of our church, which holds that “the ceremonial law” was given at Sinai, will create much theological embarrassment to our position, and weaken our ability to *declare the Sabbath more fully*.

My parting counsel is to read *every word* and not take for granted what you’ve read herein. Do your due diligence by *verifying* that these things are so (Acts 17:11). The Bible admonished us to “prove all things, and hold fast” *only* to those things which are proven to true and good (1 Thess. 5:21). Therefore, be a Berean, and do the right thing—study to show thyself approved unto the Almighty! **Caution:** It is possible that while your study has made you “approved” of heaven, you may not receive the approval of your fellow men, especially *the Church*. Do not be discouraged by this, but learn the song, “Dare to be a Daniel, dare to stand alone, dare to hold a purpose firm, and dare to make it known.”

### Introduction

In his diatribe against the true faith, and a willingness to wholly ban everything Jewish from the Christian Church, Constantine decreed:

“The question having been considered relative to the most holy day of Easter [Passover], it was determined by common consent that it would be proper that all should celebrate it on one and the same day everywhere...And in the first place it seemed very unsuitable in the celebration of this sacred feast, that we should follow the custom of the Jews; a people who, having imbrued their hands in a most heinous outrage, and thus polluted their souls, are deservedly blind....Let us then have nothing in common with that most hostile people the Jews...

“But to sum up matters briefly, it was determined by common consent that the most holy festival of Easter [Passover] should be solemnized on one and the same day; for in such a hallowed solemnity any difference is unseemly, and it is more commendable to adopt that opinion in which there will be no intermixture of strange error, or deviation from what is right. These things therefore being thus ordered, do you gladly receive *this heavenly and truly divine command*; for whatsoever is done in the sacred assemblies of the bishops, is referable to the divine will.” Socrates’ *Ecclesiastical History*, Book 1, Chap. 9, Quoted by A.T. Jones, *The Two Republics*, pp. 319-320; [Supplied—from the context, Passover is implied as Jews do *not* celebrate Easter, only the Heathens do.]

With this decree the rest of the Western Churches adopted the custom of Rome, and for over seventeen centuries now, the spirit of contempt for the Torah has prevailed in the mind of *Catholicized* Christians, to the extent that, in general, Protestants see in harmony with Constantine, virtue in the false teaching that “from the earliest time” the true believers celebrated Passover on Easter. The burden of this article therefore, is to present Biblical and historical evidences which incontrovertibly prove that the Passover was *never* abolished at the cross when our Saviour died. It will also be shown that a specific transaction took place on that rugged hill, when the true Lamb to which all sacrifices for four thousand years pointed, was nailed to the Cross. Thus, Christ, by virtue of His life and death, became the great antitypical Passover Lamb, and thus the great antitypical Sacrifice of sacrifices, bringing an end to the ritual law of sacrifices and oblations.

Galvanizing its efforts behind the Supremacy of Constantine, in his so-called “heavenly and truly divine command” against the Law (Torah), and a willingness to wholly ban everything Jewish from the Christian Church, the Council of Nice wrote:

"We have also gratifying intelligence to communicate to you relative to unity of judgment on the subject of the most holy feast of Easter [Passover], for this point also had been happily settled through your prayers; so that all the brethren in the East who have heretofore kept this festival when the Jews did, will henceforth conform to the Romans and to us, and to all who from the earliest time have observed our period of celebrating Easter." Socrates’ *Ecclesiastical History*, Book 1, Chap. 9, Quoted by A.T. Jones, *The Two Republics*, p. 319.

Note carefully that these *Mesolithic* Christians willingly chose to “conform to the Romans”—the Papacy, and abandoned the Passover in favor of Easter; thus, over time, the subject of Passover lost its significance to the *Neolithic* Christians.

### **Foundation For Analysis**

In our survey of the Passover, which has been abolished from the Christian calendar by the church of Rome, we need to ask ourselves the searching questions: What is really at stake here? Whose authority will we ultimately give allegiance to; is it the Pope's or the Creator's? Rome has literally challenged the entire Christian world to produce biblical support for their keeping of Sunday as the Sabbath, and it will not be long before she makes the like challenge with respect to all the divine institutions given by Yahweh to Israel, which she has changed. The time is ripe for all professing present truth believers to squarely stand on the platform of the Bible in support of all their theological positions, and recognize that the Passover and attendant festivals (Lev. 23) were never “nailed to the cross” through the Savior’s death. In truth, Rome has already posed her challenge to the first-day Adventist body of Christians, and now she challenges Seventh-day Adventist Christians in the following letter:

“Your note was forwarded to me here where I reside at present. ...I still offer \$1,000 to any one who can prove to me, from the Bible alone, that I am bound under pain of grievous sin to keep Sunday holy. We keep Sunday in obedience to the law of the Catholic Church. The Church made this law long after the Bible was written; hence the law is not in the Bible. The Catholic Church abolished not only the Sabbath, but all the Jewish Festivals. Those who deny the authority of the Catholic Church and obey only the Bible must *answer correctly the following*: 1. Where does the Bible teach that we must keep Sunday holy; 2. Where does it teach that we must keep Sunday once a week and not once a year like Christmas; 3. Where does it teach that we must keep Easter always on the 1st Sunday after the full moon of the Vernal Equinox; 4. In Lev 23 you find 7 holy days binding as strictly as the Sabbath. Where does the Bible say that they are abolished? ... *Here also you obey the Catholic Church and not the Bible.*” T. Enright CSSR. The Mission Church of the Most Holy Redeemer, Detroit, Michigan, *Letter*, April 26, 1902. [Italics and emphasis added.]

Portions of this letter have been reproduced by our Denomination when proving the truth of the change from Sabbath to Sunday. What has been noticeably left out, however, is the heart of the *changes* made to the entire Divine Code. Friend, are you ready and *able* to cash in on the \$1,000, not for fame but in defense of truth? Give the money to any local Charity, and let truth be vindicated! Strange enough, this wager has not yet been met, it's been over 100 years now, and the champions of Bible Prophecy and Sacred history have not been able to take up Rome on her challenge regarding the holy days in Leviticus 23! Could it be that all along Rome is right in her claim that *she is the responsible party for changing the holy-days appointed in the law*, including the change of Passover from the Christian's calendar? Could it be that Rome is the responsible party for developing the doctrine that the "ceremonial laws were nailed to the cross" when our Saviour died? In this essay, these questions will be answered with clarity.

The festivals of YHWH, or "holy convocations," were contained in the "statutes" given to Israel, of which the prophetess to the remnant declares:

"Christ gave to Moses...precepts which were to govern the every day 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 man in every age as long as time should last.*" E.G. White Comments, *SDA Bible Commentary*, Vol.1, p. 1104.

Ellen White has made it quite clear that Yahweh did not intend to, nor did He abolish (nail to the cross) the divine statutes given to Israel for the world, but that they are "binding upon man in every age, as long as time shall last." As this subject climaxes, it will be discovered that these "statutes" including the "festivals" will be kept not just in this life, but even in the new heavens and the new earth—throughout eternity!

### **SABBATH AFTERNOON**

It is a curious thought that many times, as Seventh-day Adventists, we place the writings of Ellen White above the Bible, in as much as we've taken a different posture in our official publications, when dealing with our critics. This might be a conscious or unconscious act, however, the

practice has created a shaded view of the Scriptures with the undertone that, “If Sister White has not commented on a particular passage of Scripture, it is not worthy of our study.” Specifically then, as it relates to the Passover, many of our esteemed theologians have entrenched themselves behind Sister White’s writings, and at times assert meanings to her writings which she herself has not endorsed. She counsels: “Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people; but *such a conclusion is erroneous and in harmony with the deceptions of Satan; for truth will be constantly unfolding.*” *Signs of The Times*, May 26, 1890.

A good test for any Church member then is to ask the question: Why do we have so many Christmas Trees in our churches during the Yule tide season? The answer will go something like this, “Sister White has said that it is okay to place a Christmas Tree in the church, and place on it gifts to Jesus for the poor.” The same individuals, when shown that the Bible flatly condemns this practice (Jer. 10, Ezek. 8) will walk away with the thought, which goes something like this: “Sister White said it, I believe it, and that’s good enough for me!” Without digressing too deeply into church history then, I’d like to focus our attention on the Fourth Quarter of 2009, *Sabbath School Quarterly*, Lesson #4.

After quoting 1 Cor. 5:7—“Christ our Passover is sacrificed for us,” the *Quarterly* asserts that: “At the last Passover that Jesus ate with His disciples, He instituted the Lord’s Supper. Taking some of the same elements of the Passover meal, Jesus said, ‘Take, eat; this is my body.’” Then it made the bold claim, challenging the Messiah Himself by declaring: “The Lord’s Supper is the Christian Passover, the New Testament parallel to Israel’s deliverance from Egypt.”

Let’s be clear, Sunday-keepers call Sunday “the Christian Sabbath,” and as a people, we make much of this, because it is unbiblical. How much different a claim is it to transform the sanctity of the festival which was instituted by the Saviour—Passover, to the “Christian Passover”—Eucharist, or Communion, and thereby hold it on any day and time of our choosing? This is the very same road which the Papacy has walked 18 centuries ago, by calling Sunday sacredness Sabbath holiness! I encourage the reader to do a quick search in any Bible Dictionary for the phrase “Christian Sabbath” and invariably the Sunday will appear, in as

much as that day was never considered by the Bible writers as having any Christian sanctity attached to it. In like manner, the search for the “Christian Passover” in books on Church history will yield Easter, Eucharist, or Communion, but not Passover!

### **Apostolic Teaching Influences Early Christians’ Liturgy**

A pioneer and historian of the Christian faith noted with much interest that: “The first Christians being mostly Jews, *continued to celebrate the Passover in remembrance of the death of Christ*, the true Passover; and this was continued among those who from among the Gentiles 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 celebration...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...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 absolutism.” *The Great Empires of Bible Prophecy*, A.T. Jones, p. 383; see also *The Two Republics*, p. 213-214

From Jones’ testimony, it is rather clear that Passover was not an empty notion to the early Christians, but a fundamental doctrine;—even the Gentile converts to the faith practiced this holy rite. Let us try then to understand what Paul meant when he declared, “Christ our Passover is sacrificed for us.” First, let us quickly agree on some basic understandings before going farther. The word Passover has many and various meanings in the Bible, as shown below:

- 1) Passover—Sacrifice (1 Cor. 5:7)
- 2) Passover—Lamb (Ex. 12:2-7)
- 3) Passover—Day (Luke 22:7)
- 4) Passover—Meal (Supper) (Luke 22:15)
- 5) Passover—Feast of Unleavened Bread (Luke 22:1)
- 6) Passover—Feast (1 Cor. 5:8)

So when the word Passover is used, the first question the reader needs to ask is, which aspect of Passover is being discussed here? Without evaluating this question, one can quite easily be misled into thinking that the Bible is speaking of the Passover *day*, for example, when in reality it is speaking of the Passover *Lamb*! Of these six Biblical definitions for Passover, Christians, in general, and Seventh-day Adventists, in particular, attribute only one meaning to Passover—the day (which we include with the ceremony of slaying the lamb). It should not be surprising then, that with such a limited understanding driving our thinking, that we end up with a strained view of the Bible and Spirit of Prophecy. These views have caused us to think that the Passover “day” has been nailed to the Cross when it was only the Passover “Lamb.” Let’s therefore examine the verse to see what the Bible actually teaches in 1 Cor. 5:7. To correctly understand this verse, let’s do a quick reading exercise, by completing the sentence (fill in the blank) below:

**Christ our Passover [ \_\_\_\_\_ ] is sacrificed for us.**

- a) Day
- b) Supper
- c) Feast
- d) Lamb
- e) Unleavened bread
- f) None of the above

You’ve got it! He is our “Passover Lamb.” So the completed sentence now reads, “Christ our Passover *Lamb* is sacrificed for us.” Thus, rather than repeating the word sacrifice twice in the same breath, the Apostle used it once and pointed it to the Passover Lamb. He did not stop there however, and this is the sad part, because most people have stopped here, and did not care to read further in the chapter. Most church members, as with tunneled vision, will stop just where the *Quarterly* tells them to. Armed with this knowledge, I invite you, dear reader, to read the next verse, yes, verse 8, connectively with verse 7: “For even Christ our Passover is sacrificed for us: Therefore let us keep the feast.” I Cor. 5: 7-8. After acknowledging Christ as the Passover Lamb, the inspired Apostle *invited* believers everywhere to “keep the feast” of Passover, “in sincerity and in truth.” From this exercise, it should now be clear to the reader that Christians everywhere have been given singular Biblical

directive to “keep” the Passover feast in remembrance of Calvary, and with our eyes looking forward to eternity—the Kingdom of Glory!

The reader should also note that one cannot slay a “day,” nor can one slay a “supper,” or a “feast,” but one certainly can slay a Lamb, even the *sacrificial* Lamb! This truth Paul labored to teach the Corinthian church, a truth which Rome and most modern Christians flatly reject. Again, the Apostle could not have admonished believers everywhere, on the other hand, to “keep” the Passover “sacrifice,” nor could he implore them to keep the Passover “lamb,” but only the Passover Supper (the Feast) which is held on the 14th day of the first month, commemorating the death of “Christ our Passover” Lamb who has been “sacrificed for us.”

Up to this point we have seen strong Biblical authority, and definite Apostolic endorsement of the divinely appointed feast of Passover in the Christian Church. For the Christian then, there exists no more the need for an earthly “sacrifice,” since the Messiah has become that eternal sacrifice. Thus, for the Christian, Passover must be celebrated with the emblems pointing to that Sacrifice—the *unleavened* bread and the *unleavened* wine, in remembrance of Calvary.

Now, for the statement, “At the last Passover that Jesus ate with His disciples, He instituted the Lord's Supper;” this requires a working knowledge of church history. Here is a quick overview: In the early centuries, the Christians from the latter part of the first century and onwards, started calling Sunday “the Lord's day,” but this was only a cultural and *sentimental* expression. While they clearly knew that Isa. 58:13 calls the Sabbath “my holy day,” they, by virtue of the resurrection on Sunday, called Sunday the Lord's Day, as well. “It was *the first day of the week* when Christ rose from the dead and which because of that fact was *early observed as the Lord's Day.*” *Seventh-day Adventist Bible Commentary*, Vol. 9, p. 360.

This innocent change in nomenclature later came to haunt the early Christians when Constantine substituted Sunday (“the Lord's day,” as colloquially used), for the Sabbath (“the Lord's day,” as Biblically used)! The same is true of the Passover supper. While Christians celebrated the Passover once per year, they *sentimentally* and culturally started calling it “The Lord's Supper.” It was not long afterwards that the Papacy

attached to this title the meaning of “the communion,” and silently the practice of Passover was replaced by a daily, weekly, and monthly communion service. Today, when a Protestant Christian speaks of observing the Passover, s/he is looked upon as an apostate from the faith, because true Christians do not keep Passover but the Lord’s Supper—Communion instead! Search all the synoptic Gospels (Mathew thru John) and you will not find a single mention of the phrase “Lord’s Supper,” however, with the passage of time, like the “Lord’s day” terminology for Sunday, the Passover started taking on the name, “the Lord’s Supper,” which really meant the agape feast, but was the very Passover ceremony itself, without the sacrificial lamb, and they kept it annually on the 14th of Nissan, according to the Bible (Lev. 23: 5), only with the *new* emblems.

Because they were personally admonished by the Saviour to do this “in remembrance of me,” the early Christians affectionately attached to the feast the Saviour’s Greek title, thus “the Lord’s Supper,” just as we today call the Disciples’ prayer (Luke 11:1-4) “The Lord’s Prayer,” though the Bible nowhere calls it “the Lord’s Prayer!” To be clear, the ceremony of breaking bread and wine, and washing feet, was always known in the Christian Church as the Passover, and for over seven hundred years after the Cross, still retained its historical Messianic meaning and practice. In fact, the term “Lord’s Supper” is used only once (1Cor. 11:20) in the entire New Testament, whereas the term Passover is used 26 times! On a “weight of evidence” basis then, the term Passover bears the preponderance of evidence. So to be entirely Biblical, the term “Lord’s Supper” is the “Passover supper,” and must always be understood as such. When used by the Christian Church, the Passover was a replacement festival only in emblem, with the added component of feet washing, with a looking back to Calvary, and a looking forward to eternity! This topic will be treated more fully in Sunday’s Lesson.

### **SUNDAY’S LESSON**

The Lesson recommended the reading of Exodus 12:1-29. The reader should note with peculiar interest that the Bible three times in those 29 verses reminds us that Passover is an ordinance “for ever” (Verse 14, 17, 24). It is also remarkable to note that this word, “for ever,” carries Strong’s Hebrew # 05769: ‘owlam, or o-lawm,’ and is used 272 times in

the KJV Bible. It means “long duration, antiquity, futurity, for ever, ever, *everlasting*, evermore, perpetual.” This is the same Hebrew word used to describe the seventh-day Sabbath as “perpetual,” (Ex. 31:16). Therefore, to throw out Passover’s “perpetual” emphasis on the basis that the word “perpetual” means “until it is used up,” would be folly, because we would be forced to use the same logic against the seventh-day of the week—Sabbath, and like others, nail it to the cross with the sacrificial Lamb! Placed a different way, if the “perpetual” mention regarding the Sabbath is reason enough to keep it in force today, though divest of the abundance of sacrifices which were continually offered on it (Num 28:9-10, please read these verses.), in like manner, the “perpetual” emphasis attached to the Passover and its abundant sacrifices, should not excuse us from keeping Passover today. In as much as Christian today do not slay a lamb on the Sabbath day in order to keep it holy, no more are we required to slay a Passover lamb on the 14th of Nissan to keep it holy, since, as mentioned earlier, the Messiah became the *perpetual* sacrifice. When the veil of the temple was rent in twain, the true Passover Lamb solemnized this event with His life forever!

A centerpiece of this *Sabbath School Lesson* appears intent on silencing, in the reader’s mind at least, the notion that Passover has any relevance beyond the cross! And here they take the first and major jab at it in the following dialectic: “How are the followers of Jesus to commemorate the Passover today? [Luke 22:15, 19, 20](#). What is this service to remind us of?” They then provided the answer they wanted the reader to focus on: “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. . . The ordinance of the Lord’s Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. . . . It is the means by which His great work for us is to be kept fresh in our minds.”—Ellen G. White, *The Desire of Ages*, [pp. 652, 653](#).

It is important in the discovery of truth to be objective, to be “close reasoners and logical thinkers” (*Child Guidance*, p. 333), rather than being bait hunters. Let me explain: The statement, “The national festival of the Jews was to pass away forever” is the proof-all statement in the mind of many readers, and in this they see Ellen White to be teaching that the Passover day, and everything attached to it, has forever ended at Calvary. Before we get too hasty in our conclusions, let’s first make sure that this conclusion does not contradict a cardinal teaching of the Bible, thereby making her a false prophetess, or Christ a false Messiah! Now compare the two, and judge for yourself:

### **The Theology of *The Desire Of Ages*, p. 652 Examined**

Now let’s take a fresh look at this familiar passage, to ascertain that its teachings are in harmony with the credenda of truth.

#### **The Messiah**

“Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, **I will no longer eat of it until it is fulfilled in the kingdom of God.**" Luke 22: 15-16

#### **Ellen White**

“As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. **The national festival of the Jews was to pass away forever.** The service which Christ established was to be observed by His followers in all lands and through all ages.” *Desire of Ages*, p. 652.

Now, we have a challenge on our hands—an apparent contradiction! For some, it would be an easy matter to cast Ellen white in the bin of false prophets, while for others, it would be just as easy to say that since they both contradict each other, it really doesn’t matter, because Christ spoke in parables, and many of His words have a deeper meaning which is open to any interpretation. For this author, however, the answer is more deep-seated, because it challenges the Divinity of the Son of the Highest, and if He cannot be trusted on this basic premise, then He cannot be trusted on anything else! I contend then, that both statements are in perfect agreement, and that the apparent contradiction is in the way we perceive them, based on our preconceived assumptions which we bring to bear on the reading.

The class who sees Passover as having been terminated at the cross, cannot deal with Christ himself declaring that it will be “fulfilled in the kingdom of God,” an event which is yet future! And to disagree with Ellen White on this point, would, for others, spread the pall of error over her writings. What a dilemma! To harmonize both statements, the reader must go back to Sabbath’s Lesson (pages 6-11, above), to get foundations for the phrase “the Lord’s Supper.” Suffice it to say that Passover is an “ordinance for ever”—as perpetual as the Sabbath, and for this reason our Saviour projected its fulfillment in eternity! Let’s now do a quick reading exercise together, before going further:

“Then He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.’” Luke 22: 15-16.

Based on the two verses just quoted, **what did Christ say will be “fulfilled” in the kingdom of God?**

- a) The Communion (the Eucharist)
- b) The Lord’s Supper
- c) Easter
- d) The Passover
- e) None of the above
- f) It is too confusing, I don’t understand what these verses mean

Yes, the correct answer is ‘d’—“the Passover!” Friend, if the Saviour tells us that the Passover is yet future, even to be celebrated in eternity—in the Kingdom—who are we to teach that it has ended at the Cross? Are we adding to the Scriptures? Are we challenging His authority? Have we taken on the career of him whom prophecy has declared will “change the feast days and the law” (Dan. 7:25)? These are vital questions, because to teach more than what He taught is to add to the scriptures, a practice which is strictly forbidden (Rev. 22:18).

Speaking of the far-reaching claims of the Passover, a faithful pioneer of the Advent message wrote: “The work typified by the Passover extends on down through the ages, and *will not have fully met its antitype until the children of God are forever freed from the power of the enemy of all*

*righteousness.* It was at midnight that the destroying angel passed throughout Egypt...so it will be at midnight that God will manifest His power for the final deliverance of His people.” *The Cross and Its Shadow*, Stephen N. Haskell, p. 98.

Now let’s take *The Desire of Ages* again, this time more objectively, realizing that just as one cannot build a doctrine out of *one* verse in the Bible, no more can one prop up a point of doctrine based on *one* statement from E.G. White, divest of Biblical authority! Let’s recast the statement again, this time with brackets to amplify its meaning:

“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 [the Passover Lamb], that He would thus bring to an end the system of types and ceremonies [Sacrificial System] that for four thousand years [Passover lasted 1500 years from Moses to Messiah!] had pointed to His death [as the sacrificial Lamb]. As He ate the Passover [supper] with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice [unleavened bread and unleavened wine]. The national festival of the Jews [the Passover sacrificial system] was to pass away forever. The service which Christ established [bread and wine] was to be observed by His followers in all lands and through all ages.” *The Desire of Ages*, p. 652.

Rightly understood then, we see that that which was to be done away with was the “sacrifice” which for **four thousand years** pointed to the death of Messiah. As stated in brackets above, up till the time of Calvary, the Passover was not in existence for 4000 years, however the sacrificial system was. Every Bible Student knows that from the Exodus to Messiah was some fifteen centuries, a far cry from 4,000 years! The Saviour of the world Himself, being the Passover Lamb, nullified all sacrifices in His ignominious death on Calvary, and this is what prophecy actually declares to have been terminated: “and in the midst of the week he shall cause the sacrifice and the oblation to *cease*.” Dan 9:27. As a point of emphasis, the prophecies pointing to the death of Messiah declare not that he will terminate or end any of the holy days, but rather that He “caused the sacrifice and oblation” to cease—terminate, come to an end. Sacrifices and Oblations are Blood offerings

and rituals of grain and drink offerings etc., they do not extend to any holy day. A holy day was never, in the Bible, called a “sacrifice” or an “oblation,” instead they are called “holy convocations.” Be sure to check the Bible out on this one too!

That the Passover has been in existence for only fifteen hundred years before the death of our Redeemer, whereas the *sacrificial system* had been in place for 4,000 years prior to His death, is a common teaching of the author of *The Desire of Ages*, as indicated below:

“The striking of the door-post with the blood of the slain lamb was to represent the blood of Christ to which they were to look forward. *Fifteen hundred years* after this night, Jesus, the antitype of the paschal lamb, died upon the cross for the sins of the world. The lamb without blemish represented the spotless Lamb of God, without the taint of sin.” *Youth Instructor*, May 1, 1873.

“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.’” *The Great Controversy*, p. 399.

The reader will recall that *The Desire of Ages*, p. 652, clearly states that “He would thus bring to an end the system of types and ceremonies that for **four thousand years** had pointed to His death.” The same author has repeatedly stated that Passover lasted for “*fifteen hundred years*,” prior to the death of Y’shuah (Christ) on Calvary. What then? The simple truth is this: The “Lamb slain from the foundation of the world” met its consummate fulfillment in the Passover Lamb, and so as the Paschal Lamb, Y’shuah became the great antitypical Lamb of all lambs, and thus brought to an end the system of blood letting, by becoming the Sacrifice of sacrifices, when He gave His own life, and in this regard, He brought to an *end*, the system of shadows and types, with their ceremonies and washings, which for **four thousand years**, pointed to His death.

In light of what we’ve just learned, I now ask the reader to evaluate this additional statement, also found in *The Desire of Ages*: “‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ Dan.

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

Please note that “the sacrificial service” is what she said “had departed,” not the Passover as a day! To repeat, the Passover *sacrifice* terminated at the death of Messiah, however, the lamb was substituted with the *unleavened bread and unleavened wine*, and thus the day continued throughout the succeeding centuries unchanged. Accordingly, when He comes again, He will join with us in fulfillment of His own words, “I will not eat this Passover [supper] with you anymore until it be fulfilled in my Father’s Kingdom.” Be sure to read line upon line, and precept upon precept; don’t be gullible to jump at any bait provided in printed media without *first* giving it the Truth test!

To further clarify her theology as to what she claimed was fulfilled at Calvary, the author of *The Desire of Ages*, again writes: “He took upon Himself the curse of disobedience. **The sacrifices and offerings pointed forward to the sacrifice He was to make.** The slain lamb typified the Lamb that was to take away the sin of the world.” *Selected Messages*, Bk1 p. 237.

“Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that **when Christ came to the world, and died as man’s sacrifice**, type met antitype.” *Selected Messages*, Bk1, p. 237-238.

“The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that **the sacrifices and offerings have lost their significance.**” *Selected Messages*, Bk1, p. 239. While the Passover day retained its meaning, “the sacrifices and offerings” had lost their significance!

“In the last Passover our Lord observed with his disciples, **he instituted the Lord’s supper in place of the Passover [supper]**, to be observed in memory of his death. *No longer had they need of the Passover [sacrifice], for he, the great antitypical Lamb*, was ready to be sacrificed

for the sins of the world. Type met antitype in the death of Christ.” *Youth Instructor*, May 1, 1873. Did you catch the truth here? He replaced the *elements* of the Passover sacrifice with the *emblems* of the Passover (Lord’s) supper!

“The slaying of the Passover lamb was a shadow of the death of Christ.” *The Great Controversy*, p. 399. In clearest language we now have it stated, that in the slaying of the Passover “lamb” was foreshadowed the slaying of the Lamb of God, not the termination of the Passover *day*—“Let him that readeth understand!” Mark 13:14.

“As He now ate the Passover with His disciples, He put an *end to the sacrifices* which for **four thousand years** had been offered.” E.G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1139. The last Passover our Saviour celebrated on earth also inaugurated Him as the ultimate *sacrificial* Lamb, and thus He brought to an end the “*sacrifices*,” which for four thousand years had pointed to his death. While the Passover was instituted only fifteen hundred years prior to the death of Christ on Calvary, the Passover *sacrifice* was a compacted part of the *sacrificial system*, which was instituted in Eden. And when that *sacrificial system* came to its end, so did the Passover *sacrifice*. It is important that the reader realizes that even though the weekly seventh-day Sabbath had a double sacrifice offered on it (Num. 28:9-11), when the *sacrifice* was lifted from that day, by virtue of Calvary’s Cross, neither did the *commemorative* events of that *day* come to their end; and so, we today, for nearly two-thousand years *after* the crucifixion, continue to commemorate the significance of, and experience *truth* worship on the Sabbath, and will continue doing so *throughout eternity*!

These last two quotations are worthy of juxtaposing with the one produced in the *Quarterly*:

#### EGW in *Desire of Ages*

“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

#### EGW in *Other Works*

“The slaying of **the Passover lamb was a shadow of the death of Christ.** *The Great Controversy*, p. 399

“As He now ate the Passover with His disciples, **He put an end to**

the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice.”  
*The Desire of Ages*, p. 652.

**the sacrifices** which for four thousand years had been offered.”  
*SDA Bible Commentary*, Vol. p. 1139.

As if to clear any future doubts to this question, Ellen White further comments: “At the moment when Christ breathed His last, there were witnesses in the temple who beheld the strong, heavy material rent by unseen hands from top to bottom. This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that *all sacrificial offerings terminated in the one great offering of the Son of God.*” E.G. White Comments, *SDA Bible Commentary*, Vol. 5, p. 1109.

Have you noticed that *she did not say* “all feast days terminated”? Mark this point with care! She did say, however, “all sacrificial offerings terminated” with the death of Messiah! This is exactly what the Bible teaches. This is exactly what the Christian church taught and practiced for over 700 years after the cross! And this is exactly what the Holy Spirit is asking the 59<sup>th</sup> General Conference to take a fresh look into next summer—2010 in Atlanta Georgia. We have nothing to lose by being obedient to the teachings of the Scriptures, only heaven to gain.

“When Christ died, He fulfilled the prophetic symbolism of the *sacrificial system*. Type met antitype, and the ceremonial law came to an end. Centuries earliest Daniel had predicted that the death of Messiah would ‘bring an end to *sacrifice and offering*’ (Dan. 9:27).” *Seventh-day Adventists Believe...27*. p. 243.

This statement from the *fundamental beliefs* of our Church underscores the truth herein taught that the Bible everywhere teaches that it was only the *sacrificial services* which came to their *end* when the true Lamb was slain. This fact cannot be overstated, for the clarity it holds.

### **Were The Divine Statutes Instituted Before Sin?**

“*Before* this earth was called into being, God's law existed. Angels are governed by its principles, and in order *for earth to be in harmony with heaven, man also must obey the divine statutes*. To man in Eden Christ

made known the precepts of the law ‘when the morning stars sang together, and all the sons of God shouted for joy’ (Job 38: 7). The mission of Christ on earth was not to destroy the law, but by His grace to bring man back to obedience to its precepts. . . . His mission was to ‘magnify the law, and make it honourable’ (Isa. 42: 21). He was to show the spiritual nature of the law, to present its far-reaching principles, and to make plain its *eternal obligation*.” *God’s Amazing Grace*, p. 100.

Before the earth experienced her first seventh-day Sabbath, YHWH, on **the fourth creative day** 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.” Gen 1:14. The word “seasons” as herein used, must not be confused with the agricultural cycles of our times. It must be remembered that prior to the flood, there was no rain, for YHWH “had not caused it to rain upon the earth” (Gen. 2:5), but a mist came up from the earth to water the roots of the plants (Gen 2:6). So the “seasons” we are looking on here, are not summer and winter either, because the earth had one temperature, there were no extremes in the temperature until the flood, thus the promise, “while the earth *remaineth*, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Gen. 8:22. This is clear indication why we today have the Polar Ice-caps” buildups, because of the leftover frozen waters form the Noahtic Flood. The verb “remain” indicates that the present earth will wax old and decay, and until such time, the present Summer, Winter, Autumn, and Spring seasonal cycles will continue.

The word “season” in Gen. 1:14, as stated above, has a totally different meaning from the agricultural cycles we are accustomed to relate to as seasons. From *Strong’s Hebrew Dictionary*, entry #04150, the word is: “*mow’ed*, mo-ade,’ or dem mo’ed mo-ade,” which occurs 223 times in the KJV and is defined as: “congregation” 150 times, “feast” 23 times, “season” 13 times, “appointed” 12 times, “time” 12 times, “assembly” 4 times, “solemnity” 4 times, “solemn” 2 times, “days” 1 time, “sign” 1 time, and “synagogues” 1 time. In its fullness then, the word “seasons”—mo’ed—means *holy festivals in which the congregation of believers meet in solemn assembly on the appointed times to worship YHWH*, which is their sign of their loyalty and badge of allegiance to Him. This is what the “sons of YHWH” did in the days of Job. *Strong’s*

further defines the word season—mo'ed—as: “(1) appointed place, appointed time, meeting, (1a) appointed time, (1a1) appointed time (general), (1a2) *sacred season, set feast, appointed season.*”

Since the Bible teaches that “*in the multitude of counsellors there is safety*” (Prov. 11:14), I shall presently share the renderings of other translations (Counsellors) of the Hebrew Scriptures recorded in Genesis 1:14. The reader will, therefore, see that this working definition (season = religious festival) is not an interpretative spin on the Scriptures by this author, but an actual truth, founded in the very epistemology of the word:

“Then God commanded, let lights appear in the sky to separate day and night and to show the time when days, years, and *religious festivals* begin.” Gen. 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.” Gen. 1:14, *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.” Gen. 1:14, *The New English Bible*

Then God said, “Let there be lights in the sky to separate the day from the night. They will be signs and will mark *religious festivals*, days, and years.” Gen. 1:14, *God's Word*

“Then God said: ‘Let there be lights in the dome of the sky, to separate day from night. Let them mark the *fixed times*, the days and the years.’” Gen. 1:14, *New American Bible*

“God spake: Let there be a system of light bearers in the vault of the heaven to distinguish between the day and the night, and they shall also serve for signs and for *festival times* and for cycles of days and years.” Gen. 1:14, *The Pentateuch* -- Samson R. Hirsch New York: Bloch (1963)

“Then God said, "Let there be lights in the expanse of the sky to separate the day from the night. They will serve as signs for *festivals* and for days and years.” Gen. 1:14, *The Holman Christian Standard Bible*

“God said, let there be lights in the vault of the heavens to separate day from night, and let them serve as signs both for *festivals* and for seasons and years.” Gen. 1:14, *The Revised English Bible*, Oxford University Press, 1989

As the final witness in this “multitude of counselors” I now turn to our very own Bible Commentators for their understanding of the word seasons: “Yearly returning *festival periods* and other definite times were to be regulated by the movement of the celestial bodies.” *The Seventh-day Adventist Bible Commentary*, Vol.1, p. 213, “Seasons.”

“There is an accepted rule of Biblical hermeneutics called The Law of First mention, which states that the first time a word is used in the Scriptures defines how that word is to be understood in its primary sense. Therefore, the fact that mo’ed indicates ‘festivals’ in Genesis 1:14 sets the precedence for the rest of Scripture, especially in Leviticus 23 where the Sabbath and the holy days are called mo’edim or ‘feasts.’” J.L. Ashton, *The Statutes of The Lord*, p. 52.

There is not the slightest indication of agricultural sowing or reaping in the meaning of this word—“season” in Gen 1:14. This is the same word used in Dan. 7:25, which the *Amplified Bible* translates thusly: “...and shall wear out the saints of the Most High, and think to change the times [of *sacred feasts and holy days*] and the law.” [Brackets belong to quotation.] Hence, that which the Church or Rome sought to abolish, was not the agricultural seasons and times, but the entire system of worship codified as the sacred feasts and the Law—the Statutes. To this charge thy have confessed, with a sense of pride and ownership: “The Catholic Church abolished not only the Sabbath, but *all the other Jewish festivals*.” *Letter*, T. Enright C.S.S.R., Bishop of the St. Alphonsus' (Rock) Church, St. Louis, Missouri, June 1905.

“The ‘times and laws’ here meant are those of religious ordinance; *stated times of feasts* [MAURER].” *Jameison-Faussett-Brown Commentary*, on Dan. 7:25.

There are many Seventh-day Adventists who are scholars in the history produced by our Church, but who will not turn another leaf on the pages

of sacred history beyond what is written in *The Great Controversy*, or in *Bible Readings for The Home*. Knowing this fact, I shall provide historical evidences which are available at any average library across the world, which are also in abundance in any standard encyclopedia. Did I mention the Internet? From my experience, as a Seventh-day Adventist, I know that our people will spare no option to prove the observance of the Sabbath throughout the ages; we will *search under the pope's chair*, so to speak, to provide documentation affirming the historicity of the Sabbath. Let us now look at the historians' pen below with the same degree of scholarship, enthusiasm and candor:

“Since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not from the Church, observe Sunday instead of Saturday? Yes, of course, it is inconsistent.” John A. O'Brien, *The Faith of Millions*, pp. 400-401, as quoted in *Seventh-day Adventists Believe...27*, pp. 259-260.

When it suits our aims, we spare no chance of declaring the truth as recorded in history, and here we have produced from “the Roman Catholic scholar” his view on the Sabbath-Sunday controversy. I will only take one issue with Mr. O'Brien here, and thus our Church as well: no where in the Bible does it say to keep “Saturday” holy, hence, it is incorrect to state that “Saturday... is specified in the Bible.” I know it makes for a sensational and compelling argument in “defense” of the Sabbath question, but an unbiblical one, nonetheless!

“The New Law has its own spirit, its own Sacrifice, 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*, or the regulations about them, or the spirit in which they are to be kept holy, *we must go to the Catholic Church, not to the Mosaic Law.*” *The Threshold of the Catholic Church—A Course of Plain Instructions for those Entering her Communion*, by Rev. John B. Bagshawe, Author of “*The Catechism, Illustrated With Passages From The Holy Scriptures*,” London, 1873, p. 99; Also published in *The Signs of the Times*, Nov. 4, 1919. (Italics and emphasis added). This statement from the Roman Catholics also bolsters our historic position that the Papacy has tampered with the Sabbath, as well it shows that Rome has changed *more than the Sabbath!*

Now, here is a more familiar challenge which we have historically read at most revivals, and have baptized many Sunday-keeping pastors who failed the challenge. I will give the full length version of what is now known as the \$1000 challenge:

June 1, 1905

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." Matthew 16:19. Matthew 18:17. Luke 16:19. *The Catholic 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 study the truth. Respectfully, T. Enright, C.S.S.R., St. Alphonsus (Rock) Church, St. Louis, MO. (I have the mimeographed copy of this letter in Mr. Enright's own handwriting and church letter head).

Since this letter gives acknowledgement to the fact that "the Catholic Church abolished ...*all the other Jewish feasts,*" is it possible that she has told us *when* this transaction occurred, and *what* feasts were involved? Let's see:

"As to the Sabbath, which was a sign recalling the first creation, its place is taken by the Lord's Day, which recalls the beginning of the new creature in the Resurrection of Christ. In like manner other solemnities of the Old Law are supplanted by new solemnities because the blessings vouchsafed to that people foreshadowed the favours granted us by Christ. Hence the feast of the Passover gave place to the feast of Christ's Passion and Resurrection; the feast of Pentecost when the Old Law was given, to the feast of Pentecost on which was given the Law of the living spirit; the feast of the New Moon, to the feast of the Blessed Virgin, when appeared the first rays of the sun, that is Christ, by the fullness of grace; the feast of Trumpets, to the feasts of the Apostles; the feast of Expiation, to the feasts of Martyrs and Confessors; the

feast of Tabernacles, to the feast of the Church Dedication; the feast of the Assembly and Collection, to the feast of the Angels, or else to the feasts of All Saints." Saint Thomas Aquinas, *Summa Theologica*, Question CIII, Of The Duration Of The Ceremonial Precepts, Article 3.— *Summa Theologica*, by St. Thomas Aquinas, [1947], at [sacred-texts.com](http://www.sacred-texts.com/chr/aquinas/summa/sum241.htm) <http://www.sacred-texts.com/chr/aquinas/summa/sum241.htm>,

At this point, it is important to contrast the two systems of worship, and see how they stack up against each other. On the left I will list the Feasts of YHWH, and on the right I shall list the feasts of the Papacy—the Beast.

### YHWH'S Feast Days

1. Seventh-day Sabbath
2. Feast of the Passover
3. Feast of The Wave Sheaf
4. Feast of Pentecost
5. Feast of the New Moon
6. Feast of Trumpets,
7. Day of Atonement
8. Feast of Tabernacles

### Rome's (The Beast's) Feast Days

1. Sunday
2. Feast of Christ's Passion and Resurrection—Easter
3. Feast of Pentecost (White Sunday)
4. Feast of the Blessed Virgin,
5. Feasts of the Apostles
6. Feasts of Martyrs and Confessors;
7. the Feast of the Church Dedication;
8. Feast of the Angels, or else to the Feasts of All Saints
9. Christmas

It is left as an assignment to the reader, after making the above comparisons, to answer the following questions to the soul's satisfaction: On which side of this worship tree do I fall? Am I guilty of denying any or all of the Creator's appointed times? Am I guilty of commemorating any or all of the Beast's holidays? Let the Holy Spirit be both your judge and guide on the next move you'll need to make in your religious allegiance. Only you in the quietness of your own heart can make that decision. You already know my convictions and where I stand. I want to worship the Saviour "in spirit and in truth," how about you, dear Friend?

The Church of Rome has told us that she has abolished every Jewish institution bequeathed to the Christian Church, and has replaced them with her own feasts. Thus, when the question was asked: "How prove

you that the Church has power to command feasts and holydays?" The answer given was: "By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking *most other feasts* commanded by the same Church." *Bible Readings For the Home*, p. 417. It is now left for you to decide whether you will join Rome's apostasy of trampling the truth under feet, or whether you, like the reformers, will be a *Protestant!* You know from this essay where I stand. I encourage you to take a stand too, not with me, but on the platform of Truth.

Right here in our own Bible Resource Reference, we have correctly reproduced the claims of the Catholics which prove that there are "other feasts" which they instituted to replace those mentioned in the Torah.

### **Tracing The Passover Throughout The Christian Church**

"There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers. *The first Christians continued to observe the Jewish festivals, though in a new spirit*, as commemorations of events which those festivals had foreshadowed. Thus the Passover, with a new conception added to it, of Christ as the true Paschal Lamb and the first fruits from the dead, continued to be observed." *Encyclopedia Britannica* 11th edition, p.828 (Italics and emphasis supplied).

"The quartodeciman minority remained faithful to their previous practice throughout the whole of the 3rd century,...(later) the council of Nicea expelled the Quartodecimans from the ecclesiastical community. Thereafter, their numbers continually declined, though even into the fifth century the great church had to deal with them on occasion." Karl Baus, *The Apostolic Community to Constantine*, p. 271.

"In the second century of our era there were many churches in Asia which kept the fourteenth day (Passover). They were called Quartodecimans, which means the keepers of the fourteenth day of the lunar month. Among the observers of the quartodeciman festival are counted Polycarp ...it is (also) incontrovertibly clear that the quartodeciman Christians celebrated Passover. The name and the date of the festival are the same as in the Israelite calendar... The quartodeciman

Christians commemorated only the Death of the Lord Jesus, and not his Resurrection.” *The Encyclopedia Britannica*, Passover.

“Therefore we keep the day undeviatingly, neither adding nor taking away, for in Asia [area of Paul’s ministry] 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, there is also John, who lay on the Lord’s breast, and there is also Polycarp at Smyrna, both bishop and martyr, Thraseas, both bishop and martyr from Eunemaea...All these kept the fourteenth day of the Passover according to the gospel, never swerving but following according to the rule of the faith . . .And I also, Polycrates, the least of you all, live according to the tradition of my kinsmen, and some of them have I followed. For seven of my family were bishops and I am the eighth, and my kinsmen ever kept the day when the people put away the leaven, 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 [Supplied]

Polycarp was a disciple of John “the disciple whom the Lord loved,” the one who wrote the Revelation! This faithful saint was slaughtered for keeping the Passover, a practice he learned from the aged Apostle!

Towards the latter portion of the nineteenth century, Dr. Samuel Kohn, the Chief Rabbi of Budapest Hungary recognized the fervor of the Waldenses Christians thusly:

“Of the Christian groups in Transylvania during this period [1588-1623], there were those who restored the original and true Christianity, in that *they actually accepted and practiced Jewish religious customs and statutes which the Old Testament prescribes and which original Christianity observed* as binding and only later discarded.” *DIE SABBATHARIER IN SIEBENBURGEN Ihre Geshichte, Literatur, und Dogmatik, Budapest*, Verlag von Singer & Wolfer, 1894; Leipzig, Verlag von Franz Wagner, p. 8.

"The first Christians being mostly Jews, continued to celebrate the Passover in remembrance of the death of Christ, the true Passover; and this was continued among those who from among the Gentiles 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 celebration. . . . 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 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 absolutism." *The Great Empires of Bible Prophecy*, A.T. Jones, p. 383.

Please note what the prominent historian has recorded of Passover: "those who from among the Gentiles had turned to Christ," also celebrated the annual Passover in harmony with the teachings of the Apostles. Nothing could be more clear or emphatic. The claim has been made by some Sabbath-keepers today, who deny the continuance of the festivals beyond the Cross, that the Early Church being purely Jewish, continued in these dead ceremonies, simply from the strength of tradition—"traditions are hard to break," they say. These same individuals also claim that the Seventh-day Sabbath is on a different plane from the annual Sabbaths, and so whereas the Church was commanded do keep the Sabbath day, the annual festivals were not obligatory, and died, when more gentiles came into the fellowship of the saints. This kind of double-talk is just what the enemy of righteousness has projected against the weekly Sabbath in the mouths of those who despise the fourth-commandment! Friends, we cannot have it both ways. We cannot hold that because there were sacrifices on the annual Sabbaths, and when the ultimate Sacrifice came, the days lost their significance. To hold this view is to play directly in the hands of the opposition, and you will realize that this same view, when translated to the weekly Sabbath, will compel you to logically give it up to the scrap-

heaps of history! Sunday-keepers have ever taught that the early Church kept the Sabbath out of tradition, rather than from Biblical obligation.

"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." E.G. White, *The Acts of the Apostles*, page 390-391.

It is remarkable to observe that the Philippians were not *novices* in the Scriptures, but instead they were the most "truehearted" of the apostle's converts—they knew their bibles quite well, and it was with this class of believers that Paul and Luke (a gentile) celebrated the *annual* Passover. What most Christians fail to realize is that the Law is not merely *moral* and *ceremonial*. In truth, the law is made up of three parts, thus it is divided into "Statutes, judgments and Commandments," all of which together are known as the Law, or the *Torah*.

Most Seventh-day Adventists see only the ten commandments as the Law, and so it strains our understanding of the Scriptures, and forces conclusions which are untenable, at best. For example, in Dan. 7:25, we take a very *narrow* view of the word "laws" and relegate it to the ten commandments, whereas Daniel actually was speaking of the *festivals* which are included in the *Torah*—the Law. The Roman Catholics who have much to hide from this verse, translates it thusly: "He shall speak against the Most High and oppress the holy ones of the Most High, thinking to *change the feast days and the law.*" *New American Bible*, St. Joseph Edition, ©1970.

### **What Constitutes The Statutes of YHWH?**

"Christ gave to Moses...precepts which were to govern the every day 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 man in every age as long as time should last." E.G. White Comments, *SDA Bible Commentary*, Vol.1, p. 1104. We can all agree that if the statutes were to "guard the ten commandments" that they are *not* the ten commandments.

For starters, we need to realize that the ten commandments were expanded upon in the book of *statutes*, the so-called “law of Moses.” These *statutes* were especially given to govern the daily lives of “the church in the wilderness.” By living in obedience to these statutes, the requirements of the ten commandments were fulfilled. Note some interesting facts about the Statutes:

- They were practiced by Abraham, who was recognized by Heaven for having “kept my charge, my commandments, my *statutes*, my laws.”—Gen. 26:5
- They were known by Noah, who had clear knowledge between *clean* and *unclean* animals—Gen 7: 2-3; Lev. 11 (entire chapter).
- They teach morality between human interactions, and human vs. beast relationship—Lev. 18 & 19
- They embody the gift of the Holy Spirit and “the new heart” (*new birth*) experience—Ezek. 37:27, Ezek. 11: 19-20
- They contain the *sign* (seal) of sanctification—Ezek. 20:12-13, 20-21
- They were taught to the Gentile believers in the early Church—Acts. 15: 19-21. In these verses it is important for the reader to note that the elements of the so-called *ceremonial* law were handed down to the Gentile converts, to wit they should abstain from “pollutions of idols, and from fornication, and from what is *strangled*, and from *blood*.” The prohibition against eating carryon, strangled animals, and the eating of blood, are clearly not even suggested in the ten commandments, yet the Jerusalem counsel saw fit to instruct the new converts from the Gentiles in these so-called *ceremonial* principles, with the assurance that the rest of the *statutes* will be taught to them from Sabbath to Sabbath, in the readings and teachings from the Torah (Moses).
- They are to be “remembered” in the latter days, *with* the ten “commandments,” and proclaimed as the *Elijah’s Message*—Mal. 4: 4-6.
- They embody the entire system of *tithes and offerings*! The General Conference will quickly lose all *obligatory* financial support if it can be shown that the system of tithes and offerings were *not* included in the ten commandments, but were placed in the so-called the *ceremonial law*, “book of Moses”—the statutes—Heb, 7:5; Deut. 14: 22-23, 28-29. (Please *read* these verses.)

- “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.’ EG White, *The Southern Watchman*, March 21, 1905
- “That God who reads the hearts of everyone, will bring to light hidden things of darkness where they are often least suspected, that stumbling blocks which have hindered the progress of truth may be removed, and God have a *clean and holy people to declare His statutes and judgments.*” *Testimonies for the Church*, Vol. 1, p. 332.

When rightly understood, we will no longer make statements which suggest that the ten commandments are *eternal* and the statutes are *temporal*. When the whole *truth* is known, then it will be realized that the “statutes” were placed on the *outside* of the ark of the covenant, not because they were of *inferior* significance and sacred force, but that they were so placed to *guard* the ten commandments from being violated. The statutes are the *sacred hedge* around the ten commandments! Thus, when there is complicity with the Statutes, the *Golden Ten* are automatically obeyed! It is for this reason that the Psalmist sings of them in such antiphonal strains:

- “The statutes of YHWH *are* right, rejoicing the heart: the commandment of YHWH *is* pure, enlightening the eyes.” Ps 19:8
- “I will keep thy statutes: O forsake me not utterly.” Ps 119:8
- “Blessed *art* thou, O YHWH: teach me thy statutes.” Ps 119:12
- “I will delight myself in thy statutes: I will not forget thy word.” Ps 119:16
- “Teach me, O YHWH, the way of thy statutes; and I shall keep it *unto* the end.” Ps 119:33
- “Salvation *is* far from the wicked: for they seek not thy statutes.” Ps 119:155

As a Christian today, learning the truths of the historic faith handed down from the Apostles, the prominent question in my mind is: “since the Apostles bequeathed Passover with the *statutes* to the Christian church, why are they not recognized and observed by modern Christianity today?” The answer seems rather obvious: modern

Christianity has yielded its theological conscience to the dictates of another master, even Constantine, the Great Roman Pope and Emperor, who declared of Passover:

“And first of all it appeared an *unworthy thing* that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with the enormous sin, and are, therefore, deservedly afflicted with blindness of soul....Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honorable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things.” *Seventh- Day Adventist Bible Commentary*, Vol. 9, p. 363.

Thus, hatred for the Jews and their so-called heritage compelled Constantine to lead the charge of his anti-Semitic beliefs by “having nothing in common with the Jews.” The doctrine of contempt for *Jewishness*, was then created, which later fomented into Hitler’s wrath—the execution of some 6 millions in recent times!

### **Is the Weekly Sabbath one of The Feasts Of YHWH?**

To this question, a loyal Adventist student will immediately answer “no--Passover is *Ceremonial* whereas Sabbath is *Moral*, and thus the Sabbath stands separate and apart from the *annual sabbaths*.” This doctrinal stand is part of the legacy of St. Thomas Aquinas’s *Summa-Theologica* dissertation, which we have inherited from Rome, but it is not true to the Scriptures. Read Leviticus 23:1-43, and you will see eight feasts mentioned there, and YHWH calls them “My feasts”:

1. The Seventh-day Sabbath—(verses 2-3)
2. The Passover—(verse 5)
3. The Feast of Unleavened Bread—(Verses 6-8)
4. The Wave Sheaf Offering on the 16th day—(Verses 10-14)
5. The Feast of Weeks (Pentecost)—(verses 15-21)
6. The Feast of Trumpets—( verse 22)

7. The Day of Atonement—( verses 24-32)
8. The Feast of Tabernacles—( verses 33-43)

The chapter concludes by saying, “Moses declared unto the children of Israel the feasts of YHWH” Lev. 23: 44. Note whose feasts they are, and that the seventh-day Sabbath is interwoven in them! It is, therefore, high time to stop calling these *festivals*, “Jewish” holy days. Like the weekly Sabbath, all these holy days are called “holy convocations”—assemblies.

The difficulty we face as Seventh-day Adventists, is that we have taken a double-talk on these kindred passages; for while on the one hand, we *try* to exonerate the seventh-day Sabbath from popular *evangelical* attacks, we have, on the other hand, swept it away by denying the truth of the festivals contained in the *statutes*. Shall the festivals, therefore, die that the Sabbath may live? YHWH forbids!

“While the weekly Sabbath was ordained at the close of Creation week for all mankind, the annual Sabbaths were an integral part of the Jewish system of rites and ceremonies instituted at Mount Sinai,...which pointed forward to the coming of the Messiah, and the observance of which terminated with His death on the Cross.” *Seventh-day Adventist Believe...27*, pp. 252-253.

This teaching will cause us much theological embarrassment in coming years, if it can be shown that the Passover, for example, was not “instituted at Mount Sinai,” but at the time of the Exodus from Egypt (Ex. 12 & 13), some 2 months earlier! Most of all, however, if it can be further shown that the feasts were kept by the Hebrews while yet they sojourned in Egypt, ere they spoke the language of the Egyptians, we will again be forced to scratch out heads for answers! The Psalmist records the *appointed times* thusly: “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**: *where* I heard a language that I understood not.” Ps. 81: 3-5.

It is also important for the reader to know that the “rites and ceremonies” mentioned in the *Fundamental Beliefs* above, is another phrase for the word *Statute*. Hence the logical conclusion reads as follows: “the annual

Sabbaths were an integral part of the Jewish system of STATUTES instituted at Mount Sinai,...which pointed forward to the coming of the Messiah, and the observance of which *terminated* with His death on the Cross.” It has already been proven that the *statutes* predated Sinai’s thunderous peals, by an order of magnitude, and are not worth further discussions at this point, except to clearly state that “They were to be binding upon man in every age as long as time should last.” E.G. White Comments, *SDA Bible Commentary*, Vol.1, p. 1104.

### **Inspired Counsels to Consider**

“If professed Christians would but carefully and prayerfully compare their views with the Scriptures, laying aside all pride of opinion and desire for the supremacy, a flood of light would be shed upon the churches now wandering in the darkness of error. As fast as his people can bear it, the Lord reveals to them *their errors in doctrine* and their defects of character. From age to age he has raised up men and qualified them to do a special work needed in their time. But *to none of these did he commit all the light* which was to be given to the world. Wisdom does not die with them. It was not the will of God that the work of reform should cease with the going out of Luther's life; it was not his will that at the death of the Wesleys the Christian faith should become stereotyped. *The work of reform is progressive.* Go forward, is the command of our great Leader,--forward unto victory.”

“We shall not be accepted and honored of God in doing the same work that our fathers did. We do not occupy the position which they occupied in the unfolding of truth. In order to be accepted and honored as they were, *we must improve the light which shines upon us, as they improved that which shone upon them; we must do as they would have done, had they lived in our day.* Luther and the Wesleys were reformers in their time. It is our duty to continue the work of reform. If we neglect to heed the light, it will become darkness; and the degree of darkness will be proportionate to the light rejected.”

“The prophet of God declares that in the last days knowledge shall be increased. There are *new truths to be revealed to the humble seeker.* The teachings of God's word are to be freed from the errors and superstition with which they have been encumbered. Doctrines that are not

sanctioned by the Scriptures have been widely taught, and many have honestly accepted them; but *when the truth is revealed, it becomes the duty of every one to accept it.* Those who allow worldly interests, desire for popularity, or pride of opinion, to separate them from the truth, must render an account to God for their neglect.” *The Sprit of Prophecy*, Vol. 4, p 186.3

“Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a *revival of primitive godliness as has not been witnessed since apostolic times.* The Spirit and power of God will be poured out upon His children...Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming.” E.G. White, *The Great Controversy*, p. 464.

“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.

“Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable; they are dangerous; for they place man where God should be. They place the sayings of men where a ‘Thus saith the Lord’ should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men...”

“...Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his word sink the shaft deeper into the mines of truth. If the search is properly

conducted, jewels of inestimable value will be found. The word of God is the mine of the unsearchable riches of Christ.” –*Review and Herald*, July 12, 1898.

### **Prologue**

Friend, if you’ve read thus far, you’ve done your duty as a Berean. If you have questions, or feel that I have erred in my survey herein discussed, I stand ready for correction. My only appeal is that when you seek to *correct* my views, do not use an opinion statement; I don’t want you to simply *tell* me that I am in error, instead, I want to be *shown* the error. The sources of Authority which I respect are: the Holy Scriptures, the *Spirit of Prophecy* (as understood by SDA’S), and Sacred History. From the above analysis, you will note that my least compelling source of authority is “the Church teaches” method, or “Dr. so and so, says;” method; just give me the Bible, with its holy message shining, and that will do. Now, look at this “wresting” of the scriptures in our attempt to nullify the relevance of Holy Times to the Christian era:

“While the weekly Sabbath was ordained at the close of Creation week for all mankind, the annual Sabbaths were an integral part of the Jewish system of rites and ceremonies instituted at Mount Sinai,...which pointed forward to the coming of the Messiah, and the observance of which terminated with His death on the Cross.” *Seventh-day Adventist Believe...27*, pp. 252-253.

“When Christ died, He fulfilled the prophetic symbolism of the **sacrificial system**. Type met antitype, and the ceremonial law came to an end.” *Seventh-day Adventist Believe...27*, p. 242.

“Each of the annual festivals foreshadowed the work of Christ...They were clearly a part of the **sacrificial system** which was made redundant by the crucifixion of Christ.” *The Sign*, Shawn Boonstra, It is Written Televangelist, p. 99. © 2008.

So form our *Fundamental Beliefs*, as well as *Media Outlet*—It is Written, we, as a Denomination, are teaching the unbiblical notion that “the annual Sabbaths” were “terminated” at the Cross, although the Bible everywhere teaches otherwise! Note too that this erroneous concept also

compromises our ability to “proclaim the Sabbath more fully,” since there was also a double-sacrifice *required* for every Sabbath in Israel!

Those who are students of the Scriptures will quickly notice the error in the concept that “the annual Sabbaths were an integral part of the Jewish system of rites and ceremonies instituted at Mount Sinai.” *Seventh-day Adventist Believe...27*, pp. 252-253. For starters, Passover (an *annual Sabbath*) was kept while Israel was still in Egypt—some fifty days prior to the Sinaitic pronouncement of the Torah, and the feast of Trumpets while Israel could not yet speak the language of Egypt (Ps. 81: 3-4)!

The magnitude of this subject is so profound that it collides with some of our cherished *fundamental* doctrines in Seventh-day Adventism. Let’s take, for example, the notion that the “seal of God is the Sabbath.” Follow now the reasoning to see if it makes a consistent theme:

### **Sabbath**

“Keeping the Sabbath, then, becomes the sign of our allegiance to the true God—a sign that we acknowledge His Sovereignty as Creator and King. The Sabbath commandment functions as the seal of God’s law.” *Seventh-day Adventists Believe...27*, p. 251.

“In addition to the weekly Sabbaths (Lev. 23:3), there were seven annual, *ceremonial* sabbaths scattered throughout Israel’s religious calendar...the annual Sabbaths were an integral part of the Jewish system of rites and ceremonies instituted at Mount Sinai...the observance of which terminated with His death on the cross.” *Seventh-day Adventists Believe...27*, pp. 252-253.

### **Sabbaths**

“The Sabbath is a sign of God’s transforming power, a sign of holiness or sanctification. The Lord declared, ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctified you.’ (Ex. 31:13; cf Eze 20:20.” *Seventh-day Adventists Believe...27*, p. 251

“And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* YHWH your God.” Ezek. 20:20

“He made it clear that Christians were under no obligation to keep these yearly rest days because Christ had nailed the ceremonial laws to the cross ...Said he, ‘Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths,

which are a shadow of things to come, but the substance is of Christ.’ (Col 2:16, 17). Since ‘the context [of this passage] deals with ritual matters, the sabbaths here referred to are the ceremonial Sabbaths of the Jewish annual festivals.’ *Seventh-day Adventists Believe...27*, p. 254

The purpose of the above juxtaposition is to illustrate in column-1 that we use the word *Sabbath* to refer to the 7<sup>th</sup>-day of the week, whereas we use the word *Sabbaths* (*plural*) to refer to the “ceremonial Sabbaths.” This said, in column-2, we’ve taken the term “Sabbaths” in Ezek. 20 and applied it to the “seal” of God, yet in Column-2 we reverse ourselves, and have used this word to mean the “ceremonial Sabbaths.” So in the logical finality, we are in essence teaching that the 7<sup>th</sup>-day of the week “Sabbath” has been nailed to the cross, even while we stoutly defend it as the Seal of God! We cannot have it both ways.

To see how we have confused the subject: on the one hand we very ardently state that the seventh-day Sabbath is the “seal of God,” and use as proof text “Sabbaths” in Ezek. 20:20, to back it up; yet, in the very same breath, we say that the “Sabbaths” in Col, 2:16 were nailed to the Cross! The remarkable thing to note is that the “Sabbaths” of Ezek. 20: 20 are called “statutes” (verse 21)—the so-called *ceremonial Sabbaths* which we say were “nailed to the cross,” yet we still have the theological courage to teach that the “Sabbaths” of Col. 2:16 are *ceremonial*, whereas the “Sabbaths” in Ezekiel 20 are *moral*! Oh Consistency, where art thou? Now let’s follow this reasoning even further:

“Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ.” Col 2:16, 17.

Paul cited three categories of holy days, namely: festivals, new moons and Sabbaths. Since our *Fundamental Beliefs* suggest that the word “Sabbaths” here used means *festival, or annual Sabbaths*, let’s recast the verse in this light; examine to see if makes logical sense:

“Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or **festival**, which are a shadow of things to come, but the substance is of Christ.” Col 2:16, 17.

There is no rhyme or reason in this interpretative spin. Being the Jewish Scholar he was, Paul would not, and has not, in all his letters, made this type of awkward sentence structure. Clearly, he was speaking of holy days which were annual—festivals; holy days which were monthly—new moons, and holy days which were weekly—the 7<sup>th</sup>-day Sabbath! Paul was here speaking with specificity to the seventh-day of the week and used the Greek word *Sabbaton*. Strong’s Greek #4521 for *Sabbaton*, *sab'-bat-on* of Hebrew origin 07676, Shabbat, is defined thusly: “1) **the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work**; 1a) the institution of the Sabbath, the law for keeping holy every seventh day of the week; 1b) a single Sabbath, Sabbath day; 2) seven days, a week.”

The word *Sabbaton* knows no other meaning but the seventh-day of the week! Finally, it must be realized what Paul was actually teaching: He admonished the Colossian believers not to let any one bring *condemnation* (judgment) upon them for their practice of the “festivals, or the new moons, or the weekly Sabbath.” Clearly, the Colossian believers were being judged by others who sneered at them and tried to bring a *guilt trip* on them for their observance of Holy Times, thus the apostle buoyed up their spirits and admonished, “let no one bring a *guilt trip on you* for your observance of” holy times, which are literally *types* (shadows) of things “to come.” Paul was here, some thirty years after the cross, teaching that these holy times, are “shadows of things *to come*;” this means that these coming “things” were **future** to his day!

### **What Are Some Of These “Things To Come?”**

- The weekly Sabbath is a shadow of the Millennial Sabbath in Heaven with our Saviour and King. Just as the seventh day is the end of the week of toil and labor, so the seventh-thousand year will mark the end of our travail in the battle with sin.
- The Passover is a shadow of our final deliverance from this world of sin (Spiritual Egypt), into the glorious kingdom of our God and Saviour—the Heavenly Caanan!

- As the Passover in Egypt came *after* the “seven last plagues” in Egypt, in like manner also, the consummate antitypical Passover will have occurred *after* “the Seven Last Plagues” in Babylon!
- As the Feast of Pentecost pointed forward to the fullness of the Latter Rain and the ripening of the First Fruit harvest, so also the antitypical Pentecost points forward to the final outpouring of the Holy Spirit in the Latter Rain power!
- As the feast of Trumpets announced the coming of the Judgment, so the antitypical feast of Trumpets announces the coming of the great Judge—even the sounding of the Final Trumpet (I Cor. 15: 52).
- As the ancient Jubilee marked the proclamation of “liberty” throughout Israel, when every debt will have been nullified and every captive freed, so also will it be at the Second Advent of Christ—the great Jubilee of Jubilees will have brought an end to the shackles of this sinful world. What a glorious Jubilee that will be!

### **One Final Counsel to Ponder**

“As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. *Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded. Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed.* This was the spirit cherished among us forty years ago.” *Counsels to Writers*, p. 36.

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