



25 ERRORS WHICH ARE BEING TAUGHT ABOUT KEEPING THE FEAST DAYS !

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

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

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

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

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

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

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

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

Great Controversy, 289-290.

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

Error: 2 - False teachers are declaring that the seventh-day Sabbath is one of the feast days!

This error is being taught in order to exalt the annual feast days as gatherings which God equally requires us to keep today as a condition of salvation.

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

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

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

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

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

Error: 3 - It is claimed that the feast days are equal in every sense to the seventh-day Sabbath,— and God commands us to obey them today.

Where is that command found? Not in the Bible or Spirit of Prophecy. Where is the claimed equality to be found? Not in God’s Word.

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

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

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

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

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

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

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

No evidence of any kind is given to support this claim. Because of their sacrifices, offered everyday, the feast days pointed the Israelites to the death of Christ. This objective is summarized in *Leviticus 23:37*. But the Sabbath points us to our Creator. This purpose is stated in *Exodus 20:8-11*.

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

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

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

These preachers try to find feast days in every imaginable place!

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

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

The **Passover** began with the tenth plague in Egypt (*Ex 12*); and its purpose was to commemorate their deliverance from slavery. The **Day of Atonement** was not given until after Moses went up into the mount (*Ex 24:18*) and brought down the instructions for building the tabernacle (*Ex 25-40*). Then they were told about the typical day of atonement (*Lev 16*), which was the terminal event of the yearly cycle connected

with the tabernacle and the high priest. The **Feast of Tabernacles** pointed to their rest in Canaan after their enemies were destroyed. All the feasts were connected with the

Hebrew people, beginning at Sinai. There is no evidence of their existence before Moses; and there is not one mention that the keeping of any one of the feasts was a salvation requirement after Calvary.

Error: 8 - It is being taught that Jesus kept the annual feasts—and traveled about, urging everyone to attend them!

Here is the sentence, used in an attempt to prove that assertion:

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

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

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

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

In reality, Christ recognized that His end was near—when all the feast days would become obsolete. They were of even less importance than earlier in history!

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

Error: 9 - It is claimed that only the sacrifices ended, but all the feast days are to continue to the end of time; and then all will continue to be kept in heaven.

Not one Inspired statement is given in support of that claim.

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

Read this!

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

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

Error: 10 - The claim is made that the feasts can be separated from the sacrifices.

The Hebrew word, *chaq*, is one of the words by which all the feasts are called. It literally refers to the sacrificial victim (*Ex 23:18*). This implies that **the feasts were extensions of the sacrificial animals, and**

could not exist without the sacrifices.

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

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

Error: 11 - The claim is made that the feasts can be kept in their entirety anywhere.

this cannot be done. According to the Mosaic ordinances, it was required that the feasts be observed at the Tabernacle (and later at the Temple in Jerusalem).

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

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

It is also of interest that, by the original ordinance, as directed by God, **the feasts were closely tied to the Israelite agricultural calendar**, which had a thirteenth month added when needed. Our calendar is different today; for it is not based on a sighting of the moon in the early spring, as the signal to start the new year. Certain crops had to be raised and offered at certain feasts. Only certain animals, free from imperfections could be offered.

A great deal was involved in properly keeping one of the ancient Hebrew feasts, and keeping each one at the correct time.

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

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

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

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

The Feast of First Fruits was held in connection with the Passover (*Lev 23:10-14*), and occurred on the day after the Feast of Unleavened Bread began. These occasions were part of the Passover celebration. But **all this ended at Calvary. Christ is the first fruits of the dead!**

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

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

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

Error: 13 - It is claimed that the feasts are included in the “Statutes and Judgments.”

This is not true. The Spirit of Prophecy is very clear that the only “statutes” we are now to obey are the moral statutes which explain the Ten Commandments in more detail. The feast days do not do this. They are feasts heavily preoccupied with the offering of blood sacrifices.

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

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

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

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

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

This is the verse:

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

First, and foremost, we are to keep the Ten Commandments (Ex 20). Second, we are to keep the moral statutes and judgments, which affect our conduct toward one another (Ex 21-22). But the feast days (Lev 23) are not part of the statutes and judgments.

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

Judgments”).

Error: 16 - It is claimed that Daniel 7:25 is about the feast days!

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

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

Error: 17 - This is a variant on the above error.

It is claimed that “times” in Daniel 7:25 comes from a Chaldean (Babylonian) word for “seasons.” Therefore, Daniel 7:25 predicted that Rome would, along with the Sabbath, take away the feast days!

First, “seasons” does not mean “feast days.” The word, *zinnim*, is a standard word for “fixed time,” and has no relationship to Jewish feasts. Second, there is no evidence anywhere in history that the Catholic church abolished the Old Testament feast days.

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

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

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

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

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

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

Error: 19 - Another claim is that the statement, “At the commencement of the time of trouble . . . we proclaimed the Sabbath more fully” (EW, 33), proves that the Sabbath includes the feast days!

This is really scraping the bottom of the barrel, in a desperate attempt to find *something* which supports their theory that the Sabbath includes the feast days.

Error: 20 - It is claimed that Christ said He would eat the Passover with us in heaven!

Such a statement is in direct opposition to all the Spirit of Prophecy statements, which say that the Passover ended at Calvary.

“He [Christ] would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted *in its place* the service that was to be the memorial of His great sacrifice. **The national festival of the Jews was to pass away forever.”**—*Desire of Ages*, 652.

What could be clearer than the above quotation?

“When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord’s Supper was instituted as a memorial of the same event of which the Passover had been a type.”—*Patriarchs and Prophets*, 539.

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

In reply to this bold claim, here are the facts: First, the disciples were told to “tarry in Jerusalem” until the promised blessing was sent (*Luke 24:49-51; Acts 1:4*). This was Christ’s last promise to them before He ascended. He did not tell them to keep the Pentecost feast! Second, they spent most of their time in the upper room, praying and deepening their dedication to God (*Acts 1:12-14*). Third, during all this time, the feast had not yet begun! Fifth, there is no mention that they kept the feast!

Error: 22 - It is claimed that we must now keep the Passover because it is no longer a “national festival” of only the Jews, but has become an “international festival,” kept by many throughout the world.

(*More on “national laws” later.*) The following two sentences are quoted as proof:

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

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

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

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

In Acts 20:6, Luke wrote that Paul appeared to leave town after the Jewish feast of unleaven bread. But it does not say that he observed it. The statement just tells us the time of the year when Paul left Philippi.

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

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

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

He took the purification vow in the temple, that “all may know—“. . . that thou thyself also walkest orderly, and keepest the [Mosaic] law.”—Acts 21:24.

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

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

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

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

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

Do not let Satan pervert your faith!

“Through heathenism, **Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel.** By contemplating and worshipping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel.

The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin.”—*Desire of Ages, 35-36.*

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

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

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

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

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

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

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

That brought their services to an end.

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

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

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

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

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

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

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

“It was Christ’s desire to leave to His disciples an ordinance that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. *To continue these rites would be an insult to Jehovah.* Eating of the body, and drinking of the blood of Christ, not merely at the sacramental

service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving His Word and doing His will.”—*5 Bible Commentary, 1139-1140.*

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

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