

Three Laws: Which Should Christians Keep?

Opening Prayer Thought

“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.” — *Messages to Young People*

Preface:

I have been an Adventist my whole life, and the fastest growing group within the denomination are the feast-keeping Adventists. Why? I think it is partially because they combine essential truths for Adventists which are not taught from the pulpit, the truth about God’s latter-day kingdom plus all the promises for Israel in the last days.

This article endeavors to distinguish the difference between the law of Moses and the moral law. One was a

part of the sacrificial system which was to point the Jewish people to the coming Messiah. But there are other symbols in the feast days which tell important truths that go beyond the Savior’s earthly work.

“The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. *Christ in His Sanctuary* p. 63

“The Lord Jesus was the foundation of the whole Jewish economy. Its imposing services were of divine appointment. They were designed to teach the people that at the time appointed One would come to whom those ceremonies pointed.” *Christ in His Sanctuary* p. 63

This article endeavors to answer the age-old question about the law of God. Are we obligated to keep it? How many laws are there? Do we keep all of them? What is the difference between the law of Moses and the Ten Commandments?

Although these questions are answered, they are not answered (in the majority) by the words of the author

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of this preface. There is very little conjecture by the author. Instead, the inspired writings of the prophets, the interpretations which were given by God through His servants the prophets are compiled and reprinted.

How to read this article:

The Feast Days are broken down under "Type" and Antitype" or "Antitypical". Under the "type" section, there are brief descriptions of the feast day taken from common theological websites. Under the "Antitypical" section, there are only references from the spirit of prophecy.

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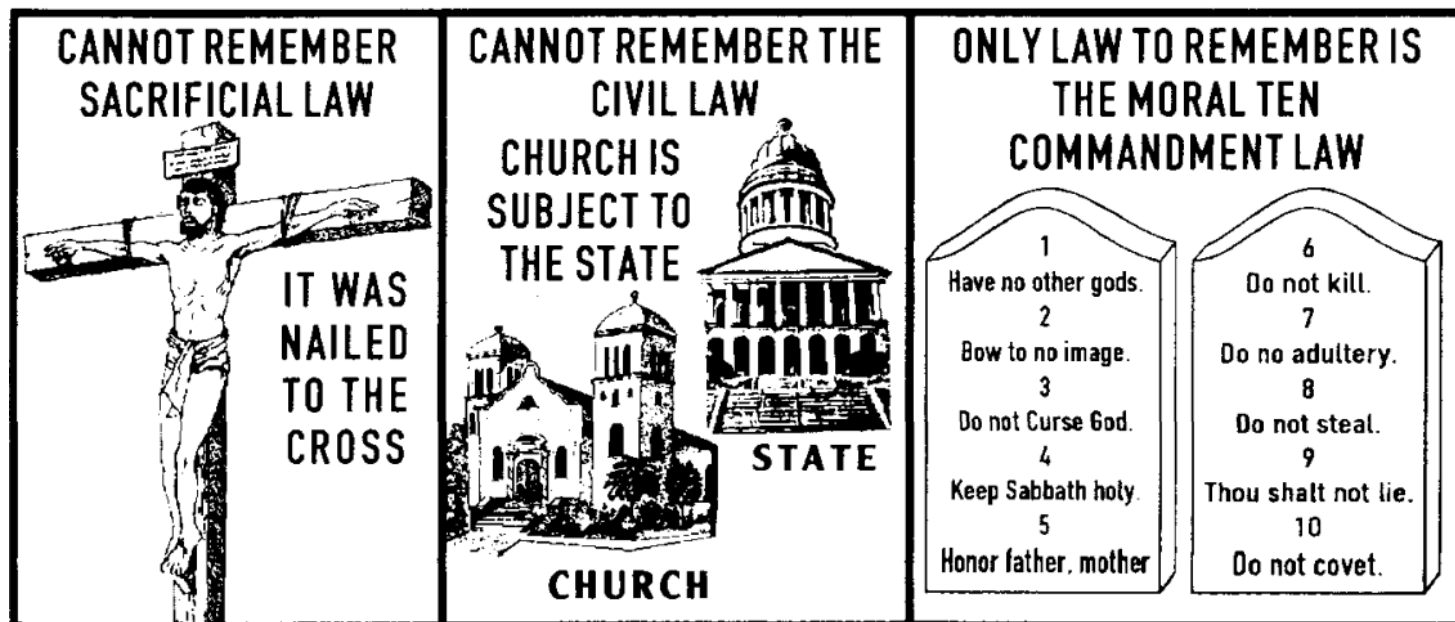
"Why two laws? The moral law points out the sin, 'for by the law is the knowledge of sin.' (Rom. 3:20) 'For where no law is, there is no transgression.' (Rom. 4:15). But the ceremonial law 'was added because of transgressions till the seed should come to whom the promise was made.' (Gal. 3:19). Which was the remedy to heal the sinner and set

ordinance (the {ceremonial} law of Moses) 'out of the way, nailing it to the cross.' (Col. 2:14). The earthly administration of the law of ordinance could not give life of itself, because it was only a shadow of the true. Therefore, at the crucifixion of Christ it ceased and the heavenly one which was foreshadowed by the earthly, began."--2 SR, pgs. 267, 268 (bold emphasis, braces added).

Ceremonial Vs Moral Law: Differences between the two Laws

"The ceremonial law was thus given to Moses, and by him written in a book. But the law of ten commandments spoken from Sinai had been written by God himself on the tables of stone, and was sacredly preserved in the ark.

"There are many who try to blend these two systems, using the texts that speak of the ceremonial law {being nailed to the cross} to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and



him free from the condemnation of the moral law. When Christ (the seed) came, He took this law of

clear. The ceremonial system was made up of symbols pointing to Christ to his sacrifice and his priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews

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until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the {ceremonial} sacrificial offerings were to cease. It is this law that Christ 'took out of the way, nailing it to his cross.' But concerning the law of ten commandments the psalmist declares, 'Forever, O Lord, thy word is settled in heaven.'--Patriarchs and Prophets, pg. 365 (bold emphasis, braces added). "The {10 commandment} moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains.

"God could not change nor alter one precept of His law in order to save man; for the law is the foundation of His government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer Himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of His law."--1 *Selected Messages*, pgs. 239, 240 (bold emphasis, braces added).

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith' (Gal. 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the {10 commandment} moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward our Lord Jesus Christ....

"Broadly speaking, the law of Moses consists of three parts. **The first is the Ceremonial {feast} law, the law of the temple--the sacrificial law.** This law, of course, we today must not observe, except in antitype, for it foreshadowed things to come, particularly Christ's first advent. Thus it is that if we had lived in Old Testament times and had failed to comply with the sacrificial law and system of that day, we would thereby have demonstrated unbelief in Christ, Who was to come. But since we are living in the Christian era,

if we should now observe the typical sacrificial law and system, we should thereby demonstrate unbelief in Christ, Who has come. "And so, as this {ceremonial, sacrificial, feast} law was nailed to the cross (Col. 2:14), we need not, and must not, observe it now!"--2 *Timely Greetings*, No. 37, pg. 15 (bold emphasis, braces added).

"The second part of Moses' law, is the law by which Israel was to rule its people, the civil, or legal law,--the law which defines what penalty the government should impose upon those who are caught stealing, killing, or the like. Now, since we as Christians do not have a government of our own, but are still under the governments of the nations of today (12 Tr. 23:0), we personally, or as a group are not required to enforce the legal law of Moses either."--2 *Timely Greetings*, No. 37, pg. 15 (bold emphasis added).

Why Were We Given the Ceremonial Law?

"Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. *Acts of the Apostles* p. 14.1

Now, as we endeavor to explain the difference between type and antitype, we will go through all of the feast days, first the typical celebration, and then the antitype, -the modern application.

First, let's review the ancient feasts that were kept under the ceremonial law in Leviticus Chapter 23:

1. Passover (verse 5)
2. Feast of Unleavened Bread (6-8)
3. Feast of First Fruits (9-14)
4. Feast of Weeks (15-22)
5. Feast of Trumpets (23-25)

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6. Day of Atonement (26-32)
7. Feast of Booths (Tabernacle) (33-43)

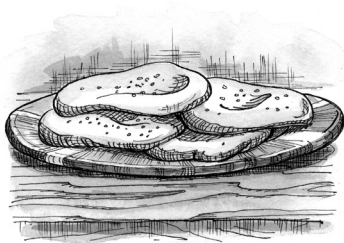
TYPE: Feast of Passover & Unleavened Bread



“The barley-harvest festival eventually combined the dedication of the Exodus, when the Hebrews were freed from Egypt. It started out as a celebration inside the home where a perfect lamb was killed and then eaten. Then it’s blood was put on the tops of the doors with a branch

of hyssop. (Exodus 12:1-13, 21-28, 43-49; John 19:29) This was done on the 14th of Nisan/Abib (‘Day of Preparation’). The Passover meal was done right after the sun went down which was the start of the 15th day according to the Jewish calendar.

The Unleavened Bread feasts lasted 7 days and can be linked to the Exodus as well because the Hebrews were not allowed time to let the bread rise when they were departing Egypt (Exodus



Unleavened bread was eaten for seven days before the Passover. In addition, all leaven was to be removed from the Israelite’s homes as it represented sin.

12:14-20; 13:3-10).” -*Amazing Bible Timeline with World History*

“The Feast of Unleavened Bread celebrated God’s continued deliverance with a week of feasts. Each year before the feasts began, Jewish families completely emptied their homes of leaven (Exodus 12:19). Then for seven days, they ate nothing with yeast. They also made daily food offerings. On the first and last days of the week, they held sacred assemblies at the temple and did no work.

“The Feast of Unleavened Bread recalled that the Hebrews fled from Egypt quickly on Nisan 15, without time to let bread rise. Leaven often symbolized corruption and could not be used on the altar. -*Jean E. Jones website*

Feast of Passover & Unleavened Bread in ANTI-TYPE

The Passover was part of the sacrificial system. Says Sister White in Review & Herald 1831, “Then came the day of unleavened bread; when the Passover [lamb] must be killed.”

“While the institution of the passover was pointing backward to the miraculous deliverance of the Hebrews, it likewise pointed forward, showing the death of the Son of God before it transpired. In the last passover our Lord observed with his disciples, he instituted the Lord’s supper in place of the passover, to be observed in memory of his death. No longer had they need of the passover, 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. YI May 1, 1873, par. 12

The Passover in Prophecy in the Christian Dispensation

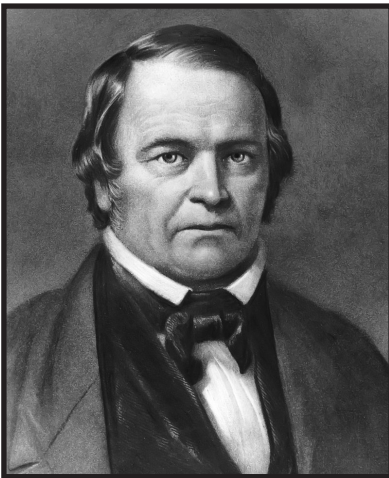
Author's Note:

In the Christian dispensation, the Seventh-Day Adventist Church has been designated as Modern Israel because of our unique foundation. The denomination was borne out of believers from every congregation, stirred from William Miller's preaching of the second coming of Christ; they came out of their former churches to accept the

gospel (the Loud Cry) to the nations.

"The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry." RH November 19, 1908, Art. A, par. 9

EGW wrote consistently that the Seventh-Day Adventist church was "modern Israel":



The Seventh-Day Adventist Church was borne out a message that came from the Millerite movement: the second coming of Christ and the authority of the moral law, The Ten Commandments.

sovereignty of the law of God, including the fourth commandment, hence the name **Seventh-Day Adventist**.

The Seventh-Day Adventist church, being the church who holds the oracles of God (the moral law -The Ten Commandments) and having been given many instructions *and* established by a prophet, makes it the church upon whom God holds His supreme regard. Because of this, before we are brought out of the world (Egypt), we will experience a separation just as the passover of old.

Only those who have made a covenant with God by confessing their sins and separating from them will be allowed to come out of Egypt and give the

"I was shown that those who are trying to obey God and purify their souls through obedience to the truth, are God's chosen people, his modern Israel. God says of them, through Peter, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called

you out of darkness into his marvelous light." *Testimony for the Church* No. 15, p. 94

Ezekiel Nine is the Antitypical Passover for Modern Israel

"When God was about to smite the first-born of Egypt, He commanded the Israelites to gather their children from among the Egyptians into their own dwellings and strike their door posts with blood, that the destroying angel might see it and pass over their homes. It was the work of parents to gather in their children. This is your work, this is my work, and the work of every mother who believes the truth. The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to

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slay utterly both old and young. *Testimonies to the Church*, Volume 5 p. 505.2

“Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God [SDAs], and murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong? No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and holding up the hands of sinners in Zion, will never receive the mark of God’s sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those “that sigh and cry for all the abominations that are done” in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying. **Read Ezekiel, chapter nine.**” *Review & Herald*, September 23, 1873, par. 5

Read Ezekiel Chapter Nine by clicking [here](#).

“The mark of deliverance has been set upon those “that sigh and that cry for all the abominations that be done.” Now the angel of death goes forth, represented in Ezekiel’s vision by the men with the slaughtering weapons, to whom the command is given: “Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary.” Says the prophet, “They began at the ancient men which were before the house.” [Ezekiel 9:1-6.] The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are

the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together. *The Great Controversy*, 1888, p. 656

“When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians.” RH September 19, 1854, par. 12

“The destroying angel is soon to go forth **again**, not to destroy the first-born alone, but “to slay utterly old and young, both men, women and little children” who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted.” RH September 19, 1854, par. 13

TYPE: Feast of Firstfruits & Weeks

“Firstfruits This occurred at the start of the harvest and symbolized Israel’s thankfulness towards and reliance on God. (Leviticus 23:9-14). Firstfruits can mean two things *resit gasir* (‘beginning of harvest’) or *bikkuim*. *Resit* can translate into ‘first’ such as ‘the first to appear’ or ‘best’. *Bikkurim* makes it clearer from its definition ‘firstfruits to appear’ similar to *bekor* or ‘firstborn’. Firstfruits is mentioned in Leviticus 23:9-14 along with the Feast of Unleavened bread and was primarily about the barley harvest. However, there was an offering of firstfruits linked with the Feast of Weeks (Numbers 28:26-31) focusing on the wheat harvest. It appears that the Israelites took the ‘firstfruits’ of the harvest to the Lord and different occasions throughout the growing seasons, and

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that there was a specific firstfruits celebration each year linked with the Passover, 7 weeks prior to Pentecost (Lev 23:15). -*Amazing Bible Timeline with World History*

“The Feast of Firstfruits celebrated the first of the grain harvest. This was because the first sheaf of barley was a sign that God was about to bless his people with more. So Jews brought a sheaf of barley to the temple to wave before the Lord and give thanks for the harvest to come. They could not eat any barley until they performed this ritual. -*The Jean E. Jones website*

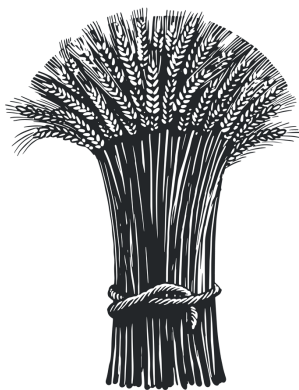
“The Hebrews began celebrating this holy day after they arrived in the promised land. Thus, it reminded families that their harvests were God’s gift and there was more to come.” -*The Jean E. Jones website*

Author’s Note:

Please note that leading up to and during the Passover, the Israelites were not allowed to have any bread that was leavened (had yeast in it), but after the Passover, there was a harvest and at the end of that harvest, two loaves of wheat bread are made with leaven (yeast) to the Lord. This will be explained in the following passages in more detail.

The firstfruits celebration commemorated many things, as Christ was the “firstfruits of those resurrected from the dead”, but there was also a firstfruits harvest the Israelites gathered that was never burned or destroyed. Instead, a small portion of the total harvest was set apart and gathered first (the firstfruits) and dedicated to the priesthood. The priest then waved the sheaf before the Lord as wave sheaf offering. The wave sheaf was dedicated only for the use of the

TYPE - FIRSTFRUITS WAVE SHEAF



ANTITYPE CHRIST, FIRSTFRUIT OF RESURRECTED DEAD



ANTITYPE 144,000 FIRSTFRUITS OF THE LIVING



“The Feast of Weeks celebrated the end of the wheat harvest. It was also called Pentecost because it came 50 days after the Sabbath of the Feast of Unleavened Bread. Then on this day, worshipers presented two loaves of wheat bread made with leaven to the Lord.” -*The Jean E. Jones website*

priesthood. It was only after this ceremony that the rest of the harvest could be gathered. This symbolism pointed forward to the firstfruits of the living redeemed, a harvest of souls from Modern Israel (the SDA church), namely the 144,000.

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Feast of Firstfruits, Wave Sheaf & Wave Loaves in ANTITYPE

“First Fruits with Wave-Sheaf and Wave-Loaves

“Being of cut stalks of grain, the wave-sheaf signified fruits to be harvested. And as the sheaf was to be offered before the sickle was put to the grain and gathered into sheaves, it obviously pointed forward to a spiritual harvest of first fruits to be gathered. The Judgment & the Harvest, p. 80

“On Pentecost fifty days after the typical sheaf was offered, all Israel were to offer “a new meat offering unto the Lord...[two wave-loaves “baken with leaven”] the firstfruits unto the Lord.” Lev. 23:16, 17.

“Both the wave-sheaf and the wave-loaves were thank offerings for the first fruits. One was dedicated at the beginning of the harvest; the other at the completion of it. In contrast to the wave-sheaf of cut stalks of grain, prefiguring fruits to be gathered after the sheaf was offered, the wave-loaves, being a finished product, signified fruits previously gathered...

“It will be observed that the command regarding observance of the seventh-day Sabbath, as well as that regarding observance of the yearly ceremonial feasts, is recorded in the twenty-third chapter of Leviticus, verse 3. Care, therefore, must be exercised not to confuse the one truth with the other.

“The wave-sheaf was to be offered ‘on the morrow after the Sabbath’ – that is, on the first day of the week, now commonly called Sunday. This offering was to be presented, not on a special day of the month, but rather on a special day of the week, before the sickle was put to the grain and gathered into sheaves (Lev. 23:11, 14). Coming just at the right time, in the season of the first fruits, the Passover week was the period in which the wave-

sheaf was usually offered before the Lord, its ritual prophetically projecting **Christ, The Antitype Of The Wave-Sheaf.**

“For more than a thousand years the annual waving of the sheaf pointed forward to its antitypical event, the resurrection of Christ. And as Christ arose on the very day that the wave-sheaf was to be offered, the day “after the Sabbath,” let no one attribute the singular concurrence of these two events on that day to mere coincidence or to any cause other than divine design. “He was the antitype of the wave-sheaf,” declares the Spirit of Prophecy, “and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord.” – *Desire of Ages*, p. 785, 786.

“So Christ, the first fruits, and those who with Him at His resurrection came forth from the grave, raised to everlasting life, were the antitypical wave-sheaf of the dead. And since the wave-sheaf of grain pointed forward to the ingathering of the first fruits of the field, just so those who arose with Christ, being first fruits of the dead, pointed forward to the ingathering of the gospel’s first fruits – the 120 disciples. But as those who arose with Christ ascended with Him as trophies of His victory over death and the grave, they thereby became a living type, and thus **The Wave-Sheaf Of The Living.**

“Just as Christ arose on the very day the sheaf was to be offered, likewise the Holy Spirit fell upon the 120 disciples on the very day the wave-loaves were to be presented before the Lord. The apostolic Pentecost was accordingly the prototype of the ceremonial Pentecost (the day the wave-loaves were offered). And since the wave-sheaf was a figure of Christ and of those who arose with Him as the first of the first fruits of the dead, hence the wave-loaves were a figure on the 120 Spirit-filled disciples who were the full complement of first fruits of the dead, and who were gathered in after the resurrection.

“From these facts it can more clearly be seen

that those whom Christ took with Him were the living wave-sheaf and the only one that has been offered in the heavenly sanctuary; and that as ones raised from the dead, they are the first fruits of the dead, whereas as ones everliving before the Father, they are the living wave-sheaf of the first fruits of the living, the 144,000 servants of God, who sequentially precede The Second Fruits and The Feast of Tabernacles. -*The Judgment & the Harvest*, p. 80

The Firstfruits in the SDA Church are Represented by the 144,000

“And I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred and forty and four thousand, having His Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God” [Revelation 14:1-5]



THE FIRST FRUITS

REV. 7:1-4

The 144,000 are the firstfruits of the living and are sealed from the Seventh-Day Adventist church as a royal priesthood.

“The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God’s professed people.

This is forcibly set forth by the prophet’s illustration of the last work under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer’s inkhorn by his side. “And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof.” T23 22.1

The first fruits of the dead (120) being a numbered company, and the second fruits of the dead (the multitudes gathered after Pentecost) being a unnumbered company, so correspondingly must it be with the first and second fruits of the living. Hence the sealing of the 144,000 first fruits; and hence “after this,” says John, “I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the

Lamb, clothed with white robes, and palms in their hands...and all the angels stood round about the throne, and about the elders and the four beasts.” Rev. 7:9, 11. -*The Judgment & the Harvest*, p. 80

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TYPE: Feast of Pentecost & Tabernacle

“Seven weeks after Passover (Lev 23:15; Deut 16:9) Pentecost was celebrated. This was at the end of the grain harvest. Similar to firstfruits it occurred right after the Sabbath. Deuteronomy 16:10 asks participants to give an offering according to the amount of harvest they had gathered that season with Leviticus 23:17-20 and Numbers 28:27-30 listing directions for priests who were directed to offer in the name of the nations.” -*Amazing Bible Timeline with World History*

“The Pentecost was highly regarded as the day that the ‘Spirit was poured out on the church’ ...” -*Amazing Bible Timeline with World History*

“The 120 disciples on the day of Pentecost being the gospel’s first fruits of the dead, it follows that the great multitude added to the church daily thereafter, naturally were the gospel’s second fruits of the dead.

“Also in the fifteenth day of the seventh month,” continues the Levitical record of the Lord’s commands concerning the harvest rites, “when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days:...and ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.... Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths.” Lev. 23:39, 40, 42. -*The Judgment & the Harvest*, pp. 80, 81 “Pentecost, the feast of harvest, came fifty days after the offering of firstfruits. As an expression of gratitude for grain, two loaves baked with yeast

were presented before God. Pentecost was just one day, which was devoted to religious service. *Beginning of the End*, p. 271.7

“The Feast of Tabernacles, or ingathering, came in the seventh month. This feast acknowledged God’s rich blessings in the produce from the orchard, olive grove, and vineyard. It was the crowning festival-gathering of the year. The harvest had been gathered into the granaries, the fruits, oil, and wine had been stored, and now the people came with their tributes of thanksgiving to God -*Beginning of the End*, p. 271.8



The Pentecost, the feast of harvest, came 50 days after the offering of the firstfruits.

“This feast was a time of rejoicing. It took place just after the great Day of Atonement, when the people had received assurance that their sins would no longer be remembered. At peace with God, with the work of the harvest ended and the work of the new year not yet begun, the people could give themselves

fully to the sacred, joyous experiences of the hour. As far as possible, all the household were to attend the feasts, and the servants, the Levites, the stranger, and the poor were made welcome to their hospitality. -*Beginning of the End* 271.9

“Like the Passover, the Feast of Tabernacles commemorated past events. In memory of their pilgrim life in the wilderness, the people were to leave their homes and dwell in booths, or arbors, formed from the green branches “of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook.” (Leviticus 23:40). *Beginning of the End* 272.1

“At these yearly gatherings the hearts of old and young would be encouraged in God’s service. As the people from different parts of the land mingled together, the ties that bound them to God and to one another would strengthen. Just as Israel celebrated the deliverance God had performed for their ancestors and how He miraculously preserved them during their journeys from Egypt, so we should gratefully remember the ways He has designed for bringing us out from darkness into the precious light of His grace and truth. BOE 272.2

“Those who lived long distances from the tabernacle must have spent more than a month of every year in attending the annual feasts. This example of devotion should help us grasp the importance of religious worship, the need for making our selfish, worldly interests less important than things that are spiritual and eternal. We experience a loss when we neglect coming together to encourage one another in the service of God. All of us are children of one Father, dependent on one another for happiness. Properly cultivating the social parts of our nature brings us into sympathy with others and gives us happiness. BOE 272.3

Feast of Pentecost & Tabernacle in ANTITYPE

“As the wave-sheaf and the wave-loaves are typical, then also the Feast of Tabernacles must be typical. Otherwise the ceremony would not have been observed as a part of the harvest rite. And as in the type the feast was to be celebrated at the

close of the final ingathering of the year’s harvest, then correspondingly in the antitype it must be celebrated at the close of the final ingathering of earth’s harvest, which is nearing its fulfillment. So the time consumed in producing and in offering the wave-sheaf and the wave-loaves, also in observing the Feast of Tabernacles, is representative of the

entire spiritual harvest time of the living and of the dead. Bearing out this fact the Spirit of Prophecy says: “The Feast of Tabernacles was not only commemorative, but typical....It celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed.” —*Patriarchs and Prophets*, p. 541.



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The Feast of Tabernacles is representative of the entire spiritual harvest time of the living and the dead. As for the living saints, Sister E. G. White saw them fleeing the cities during this harvest.

type the feast was to be celebrated at the close of the final ingathering of the year’s harvest, then correspondingly in the antitype it must be celebrated at the close of the final ingathering of earth’s harvest, which is nearing its fulfillment. So the time consumed in producing and in offering the wave-sheaf and the wave-loaves, also in observing the Feast of Tabernacles, is representative of the entire spiritual harvest time of the living and of the dead. Bearing out this fact the Spirit of Prophecy says: “The Feast of Tabernacles was not only

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commemorative, but typical....It celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed.” – Patriarchs and Prophets, p. 541.

“Plainly, therefore, since the first and the second fruits of the literal harvest and its attendant rites foreshadowed a spiritual harvest of first and second fruits, they are to be climaxed by the antitypical Feast of Tabernacles. *The Judgment & the Harvest* pp. 82

“I saw the saints,” says the servant of the Lord in describing this celebration, ‘leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels

provided them food and water, while the wicked were suffering from hunger and thirst.” – *Early Writings*, p. 282.

‘Thus ancient Israel’s dwelling in booths typifies modern Israel’s eventually dwelling in the woods. Irrefutably, therefore, the harvest of Matthew 13 precedes the close of probation, and is the time of the ingathering of the first and second fruits – the 144,000 and the “great multitude,” – all the saints who are to be translated.-*The Judgment & the Harvest* pp. 82

‘As the light focusing to this point clearly reveals that the Pentecost after the resurrection was for the ingathering of those who were to die, there must, correspondingly, be a Pentecost for the ingathering of those who are to be translated. And by the same token of logic, the wave-sheaf and

THE FEAST DAYS

A TIMELINE OF THE LAST GREAT HARVEST OF SOULS

1 FEAST OF UNLEAVENED BREAD



No leaven = no sin

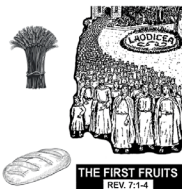
There is to be a “special work of putting away sins amongst God’s people” in preparation to the judgment of Eze. 9.

2 FEAST OF PASSOVER



Ezekiel Nine is the modern application; the destroying angel must see this mark of redemption. SDAs must plead the blood of Jesus to cover their sins

3 FEAST OF FIRSTFRUITS



The 144,000 are saved & sealed as the firstfruits out of the SDA church. They are the first to reach Christian maturity and are left to spread the gospel.

4 FEAST OF TABERNACLES



Ancient Israel’s dwelling in booths typifies modern Israel’s eventually dwelling in the woods.

5 FEAST OF WEEKS (PENTECOST)



Just as the Pentecost featured the outpouring of the Holy Spirit, the Loud Cry will be conducted with an even mightier outpouring of God’s Spirit.

6 FEAST OF TRUMPETS



At the time of the feast of trumpets, when many were gathered at the holy city, the people assembled... And the ears of all the people were attentive unto the book of the law.

7 DAY OF ATONEMENT



This is the cleansing of the sanctuary in heaven from unworthy names in the books, and the cleansing of the church on earth from its unconverted and unstable members.

In the Feast Days are found types and symbols of events in the Christian dispensation, events with corresponding truths that every Christian needs to know. To keep the feast is to know these truths *and* events *and* prepare for them. This requires a soul preparation and sanctification of the character.

the wave-loaves must have a double application, each to the dead and to the living, together comprising the total fruits of the antitypical harvest. *The Judgment & the Harvest* pp. 81-82

“After the first fruits are sealed and the tares are removed from among them, they then being separate from the influence of the world, as were the 120 on the day of Pentecost, will receive the outpouring of “the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.” – *Testimonies*, Vol. 7, p. 33.

“The Feast of Tabernacles not only pointed back to the time spent in the wilderness, but forward to the great day of final ingathering. The Lord will send His reapers to gather the weeds in bundles for the fire and to gather the wheat into His storehouse... BOE 272.4

Feast of Trumpets

The Feast of Trumpets celebrates God's providence. Trumpets call people to gather before God in rest from all harvests, including grapes and citrus. Priests blew trumpets from morning to night. This feast began a time of spiritual renewal. -Jean E. Jones website

Author's Note: Not much is written about the feast of trumpets in the inspired writings of the prophets. Here is an excerpt from *Special Testimonies*, January 10, 1884:

“At the time of the feast of trumpets, when many were gathered at the holy city, the people assembled in the street that was before the water gate; “and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and

women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday.” “And the ears of all the people were attentive unto the book of the law.” “And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground.” Certain of the priests and Levites united with Ezra in explaining to the people the principles of the divine law. “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” ST January 10, 1884, par. 2

“

TYPE: The Day of Atonement

“On the tenth day of this seventh month there shall be a day of atonement:...make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among His people.” “Make an atonement for the children of Israel... once a year.” Lev. 23:27-29; 16:34

“The Feast of Trumpets was followed by the Hebrews’ holiest day of the year, the Day of Atonement. This was not a feast, but prepared the people spiritually for the feasts to come. -Jean E. Jones website

“On this day, the people prepared themselves by ceasing all work, fasting, denying themselves comforts, and confessing and repenting from sins. Meanwhile, the high priest presented sacrifices to cleanse the people and all the holy things from the year’s accumulated defilement of sin. He also took two goats and sacrificed one to make atonement for sin. Then he laid his hands on the head of the other, confessed the people’s sins, and sent the goat into the wilderness as a sign that their sins had been carried away. -Jean E. Jones website

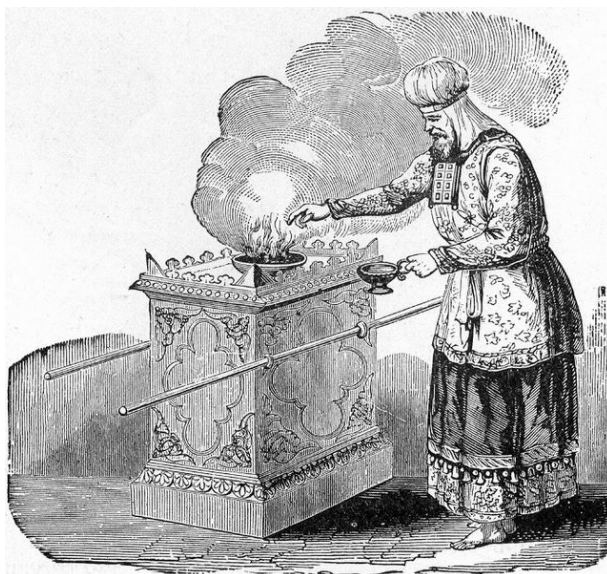
THREE LAWS: WHICH SHOULD CHRISTIANS KEEP?

"On the tenth day of the seventh month, in the Day of Atonement," the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great Day of Atonement satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee. *Patriarchs & Prophets* p. 533.3

The Day of Atonement in ANTITYPE

"When one is 'cut off from among his people' on account of sin, then his name must also be 'blotted out of the book of the living.' Ps. 69:28. Consequently, the day of atonement was a day of judgment, as it is still commonly called by the Jews, and by that token it was founded as the type of the great antitypical day of atonement (the investigative judgment) – the day in which the Lord will blot from His book the names of all sinners, and 'cut off' from the congregation of His people all whose names are not in the book. -*The Judgment & the Harvest*, p. 73

"Concerning the typical day of atonement, the Lord's command through Moses was: 'On that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord....and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar.' Lev. 16:30, 33. -*The Judgment & the Harvest*, p. 73



The Day of Atonement was solemn day in which preparation for consisted of every soul in Israel confessing all their sins. The priest would then transfer the sin on the sacrificial goat. Eventually the sins would be transferred to a scapegoat, who was forever banished outside the camp.

"Being the day of atonement in type for both the dead and the living, this service of the earthly tabernacle therefore projects the day of atonement in its antitype the cleansing of the sanctuary in heaven from unworthy names in the books, and the cleansing of the church on earth from its unconverted and unstable members, – thus bringing the time of clean books, clean church, and clean people. -*The Judgment & the Harvest*, p. 73

"Looking forward to this day of purification, Zechariah prophesies: 'In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts:...and in that day there shall be no more the Canaanite in the house of the Lord of hosts.' Zech. 14:20, 21. -*The Judgment & the Harvest*, p. 74

"Envisioning the same scene, the prophet Isaiah declares: 'And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken;...thou shalt be called Hephzibah...The holy people.' Isa. 62:2-4, 12. -*The Judgment & the Harvest*, p. 74

"But ye...that forsake the Lord, that forget My holy mountain,...ye shall leave your name for a

THREE LAWS: WHICH SHOULD CHRISTIANS KEEP?

curse unto My chosen: for the Lord God shall slay thee, and call His servants by another name.' Isa. 65:11, 15. 'The people that doth not understand shall fall.' Hos. 4:14. 'Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.'" Dan. 12:10. -*The Judgment & the Harvest*, p. 74

Author's Summary

As many have pushed the issue to keep the feast days, we must remember that **performing a ritual has no meaning to us if we do not understand why we do it.**

Eating a Passover lamb and observing the day can never take the place of understanding what it takes to **separate from sin and sinners** and dedicate the soul totally to God by pleading Jesus' blood to cover our sins.

This science of salvation - the **Judgment of the Dead and the Living is the great Day of Atonement**, and is the way to Heaven by which it takes much more than the initial "saved by grace".

There must be a **continual confession and repentance** of sins. And if we are found worthy to stand after **Ezekiel Nine, when the antitypical Passover** takes place, when the **destroying angel comes once again**, then we, like the Israelites of old, will **leave our homes** for temporary dwellings just as the **Feast of Tabernacles** depicts.

Just then, **we will stand apart from sin and sinners**, and be presented to the Lord, **harvested as wave sheaf that is the firstfruits** of a great multitude of souls. The **Holy Spirit will be poured out** upon us, just like the **Pentecost** of old, and we will be as **wave loaves**, nourishing like a good piece of bread, **a finished product of Christian perfection**, and **ready to give the Loud Cry** (the last message of warning to the world)..

Saints, this is **God's plan of salvation** for you and for me.

"Know ye not that a little **leaven** leaveneth the whole lump? **Purge out therefore the old leaven**, that ye may be a new lump, as ye are unleavened. For even **Christ our passover** is sacrificed for us: Therefore **let us keep the feast, not with old leaven**, neither with the leaven of malice and wickedness; but with the unleavened bread of **sincerity and truth**. -1 Corinthians 5:7-8

For Christ has **blotted "out the handwriting of ordinances"** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." -Colossians 2: 14, 15

So brethren, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." -Colossians 2:16

Further reading: [The Judgment & The Harvest](#)

THREE LAWS: WHICH SHOULD CHRISTIANS KEEP?

Pop Quiz Questions

1. List the three laws and the type of law it was.

1. Describe the antitypical Passover. Who does this judgment apply to?

3. What is the significance of the firstfruit, wave sheaf, and wave loaf. Explain

4. Fill in the blanks.

The whole system of _____ and _____ was a _____

_____ of the gospel.