Rebuttal to Ron du Preez December 4, 2010

Comments about Ron du Preez on 3ABN - His interviews against the feasts

1. I marvel at the glowing description of the feast campmeetings that Ron has after attending them. He and Herbert Douglas seem to run out of wondrous descriptive words to tell of their experience when attending a feast-keeping camp meeting. Herbert Douglas said in reference to these meetings, " the experience would be uplifting, being surrounded by passionate, earnest people seeking the Lord with all their hearts and following their convictions… It is a thought provoking experience."

Ron said many wonderful words like that, even more so. I am asking these two men who speak and write against the feasts, if you were hired to be fruit inspectors at an orchard, would you keep the bad fruit and do away with the good fruit? You cannot give such a glowing report of the average SDA church with a 7/11 song service (seven words repeated eleven times) and drums on the stage or the weakened down lesson study and watered down sermons.

2. On the interview on 3ABN, Ron du Preez made use of linguistic, syntax and word search. Any educated man can use this system to destroy any of our doctrines. I can use the same system to destroy what Ron is teaching. So his proof is suspect in the very beginning. His system can also be used to support any doctrine. He separated six of the feasts and left the Day of Atonement intact, just as Uriah Smith did in January 17 & 24,1888.

When Ellen White was asked about that article in the Review, she said, "Smith does not know what he is talking about: he sees trees as men walking… therefore he takes "those" that have been placed in a false setting and binds them in a bundle as though we were discarding the claims of the law, when it no such thing…" 1888 Matt. Vol. 1 p.348. If the "those" means the six feasts that he was discarding, that she said was a part of God's law, then he was placing them in a false setting.

3. Ron is not being totally honest with the listening audience. He only quotes the scriptures that support his teaching and does not give the full text in many cases. For example, 1 Cor. 5:7, he quotes "our Passover is sacrificed for us." Being a sacrifice, it ended at the cross, according to Ron. Two times he quoted this verse 7 in the first hour of his interview with C.A. Murray on 3ABN. Had he read verse 8, it would have destroyed his teaching. It says "therefore let us keep the feast without leaven." The word "keep" in our SDA commentary says the Greek meaning is "let us continue keeping". Paul is saying, "Let us continue to keep the feasts" many years after the cross.

In Acts of the Apostles p.390, 391, Paul is telling about keeping the feasts of Unleavened Bread with the Philippians, who were his Gentile converts. In our Bible Commentary Source book p. 362, it tells of John the beloved, Philip and his two daughters, Polycarp, and Polycrates all keeping the feast of Unleavened Bread. This was long after the turn of the century.

4. Ron proceeds to put all of the feasts, except the Day of Atonement, ending at the cross, but then went on to talk about the feast of Pentecost which was being kept by God's people fifty days after the Passover and the cross. This is being inconsistent and making scriptures to lie.

5. Most of the anti-feast day articles are nothing more than straw men arguments. They are based on putting the feasts in the ceremonial law because of the many sacrifices done on them. At this point I am going to give background evidence as to how this erroneous teaching came to be.

6. In trying to solve the mystery of what took place in 1888, I recently discovered how that problem was connected to the Great Disappointment of 1844. Some Millerite pastors studied the feast days in connection with the sanctuary to find the date of the Day of Atonement. After the disappointment there was so much shame and embarrassment connected with the "Jewish feasts" that those who started the SDA church, decided to separate themselves from anything Jewish. There were several other groups that came out of that movement, one group still continues to keep the feasts today. James White's very first Present Truth article that he published in 1849 was already teaching that the feasts were part of the ceremonial law. Neither the Bible or Ellen White's writings agree that the feasts are part of the ceremonial law.

Most of the older Millerite ministers favored the moral law in the book of Galatians which became the focal point of the many arguments that took place in the 1850's. When the new leadership came into power they changed the law in Galatians to the ceremonial law in order to nail the feasts to the cross. Gal. 4:8-10 is the only place in scripture where they could put God's feast days in place of pagan feasts to which Paul was referring. This was a very wrong way to interpret these verses and caused many of the older ministers to defect and join some of the other groups.

In 1888 Jones and Waggoner tried to clear up this cover-up and met with determined resistance from Uriah Smith and George Butler, who controlled the church at that time. This erroneous teaching that the feasts are part of the ceremonial law has become a teaching in the SDA church since 1860. To bring the teaching of the feasts back into the church again brings forth the same antagonistic spirit that Smith and Butler gave it in 1888.

7. Ellen White said they were not under the control of Christ but of another Spirit when they fought Jones and Waggoner. That should be a warning to those who are doing the same thing today. You may think you are doing the Lord a service but you may be fighting Him and His law instead.

This is a highly condensed version of a study entitled, "Exposing the Skeleton in the Closet of 1888." The above study has already gone all over the USA and Canada in the last four months. This is a 31 page study, well documented from Adventist sources except for one section from non-Adventist sources which tells about Adventist pastors who left the church, presumably over the feasts.

Ron said the feasts were for the express purpose for doing sacrifices. That really cheapens the true meaning of each of the seven annual feast days. Here is a miniature example of what the feasts mean to me. Each one deserves a separate study.

1. Passover: The Passover is to commemorate a deliverance from bondage and slavery and to us it means deliverance from sin. Jesus said , He desires to eat the Passover with us in the kingdom.

2. Unleavened Bread: The unleavened bread is to commemorate the manna in the desert and to remove the sin out of your life in a deliberate effort in the next seven days. My first keeping of the unleavened bread was a spiritual growth period for me. It set a pattern for continuing this spiritual growth .

3. Wave Sheaf: This teaches the resurrection of Christ and the first fruits of the 144,000. We are told to strive to be among them.

4. Pentecost: The giving of the law at Sinai and the Holy Spirit and Early Rain at Pentecost. And the giving of the Early and Latter Rain at the end of time, probably on the day of Pentecost.

5. Feast of Trumpets: This was to warn the people that they only had nine days left before their fate was sealed on the Day of Atonement.

6. Day of Atonement: This was the day they spent bowing down before the sanctuary in fasting and prayer. Praying that all things would be right with God so they would not be cut off. On this day they were cleansed from their sins of that past year.

7. Feast of Tabernacles: All is well, come and fellowship, living in booths and remember your wilderness years. Feast of Tabernacles is to be a joyous occasion, the fall crops are in and all is right with God. God invites us to stay an extra eighth day which looks forward to the marriage supper of the lamb, where a long silver table is waiting for us on that eighth day in the future in the kingdom. We are told in Zech.14: 16-18, that the wicked will be destroyed at the feast of tabernacles which means Jesus has come to take us home.

This is highly condensed version of the meaning of the feasts. I hope some one sends this to Ron.

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