

# Ephesians 2 and How to Keep the Feasts

New Discovery Series

by Elder John VanDenburgh

Welcome back to New Discoveries from Old Manuscripts! This is tape number 5 and of course the old manuscript this time is the Word of God, the Bible. We're going to be looking at the second chapter of Ephesians. And the reason we're going to be looking at this particular chapter is it has been used, of all things, to pour contempt on God's own statutes. And in order to understand it clearly, we're going to read the context for sure. Most of you have noticed I read a lot of context anyway whether it's Ellen White's writings or Bible or history. But we are going to read a lot of the context this time so there can be no mistake. We're going to read the whole chapter. Of course, that isn't an awful lot, it's only 22 verses and most of you should be reading that many verses every day anyway.

So, sit back and relax while we look at 22 verses from the second chapter of Ephesians together and I'll be making a few short comments along the way just to show the seriousness of the texts. Here we go with verse 1:

*"And you hath he quickened [brought back to life], who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."*



Notice it is satan's children that are the disobedient ones. The heavens are never in favor of disobedience; it's always the wrong side.

Verse 3:

*"Among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."*

So, obviously, to live on the wrong side of God's law, wrong side of God's will, puts you on the side of disobedience and the side of wrath. Verse 4:

*“But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins.”*

Paul uses this thought quite often. You remember in Romans 6:23 he confirms that the wages of sin is death. And in 1<sup>st</sup> John 4:3, of course, John confirms that sin is the transgression of the law. The text goes on:

*“... hath quickened us together with Christ, by grace ye are saved.”*

We should think about Romans 6:23 a little bit more with this, that the gift of God is eternal life through Jesus Christ. Friends, we’ve all heard of criminals who were not caught. They kind of slipped away from the arm of the law and escaped to live free for many years. In fact, they got jobs, changed names, got married, had families and so on — but after many years were apprehended, yes, the long arm of the law finally caught up and they were put in jail.

In other words, unforgiven sin doesn’t just go away because we ignore it. Something must be done about it. We must take it to the throne. We must take it to Christ. We must ask His forgiveness. We must make it right with our friends.

On the other hand, you can imagine what would happen to such a criminal who finally went to jail, paid his price, got out and turned right around and committed the same crime again. That’s not the thing to do.

Verse 6:

*“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace and his kindness toward us through Christ Jesus. For my grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”*

Now, notice verse 10:

*“For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”*

In other words, once we come to Christ then we have a conversion experience. When we move in this new life we find the things that God had before ordained that we should walk in them.



Verse 11:

*“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands.”*

That’s a lot of words, isn’t it? Circumcision means the Jews, the uncircumcision simply means the Gentiles. Verse 12:

*“But at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.”*

So, those who are alien to the commonwealth of Israel are without hope.

*“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”*

Nigh to what? ...nigh to the commonwealth of Israel.

*“For he is our peace, who hath made both one.”*

One church, on faith, one brotherhood.

*“And hath broken down the middle wall of partition between us...”*

Between the Jew and the Gentile: the wall that’s supposed to be broken down.

*“...having abolished in his flesh the enmity...”*

The enmity between Jew and Gentile.

*“...even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.”*

Verse 16:

*“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh.”*

Those who were afar off were the Gentiles, those who were nigh were the Jews.

*“For through him we both have access by one Spirit unto the Father.”*

Now, notice verse 19 and 20. We’re almost through the chapter.

*“For therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord.”*

Basically, he’s saying that both Jew and Gentile, who are now in Christ, should live in agreement with the teachings of the apostles and the Old Testament prophets — which are in agreement with the commonwealth of Israel and the teachings of Christ.

Verse 22:

*“In whom ye also are builded together for an habitation of God through the Spirit.”*

So, in this very chapter, we see that Christ is the foundation of the entire Old and New Testament Church. And that the church is not to be alien to the commonwealth of Israel, at all, but is to walk humbly in the works foreordained by God. That is, the works that were ordained by God for Israel in the first place.

Question: Then how is it that so many folk today rationalize that one verse, the statement in verse 15, denies the very things foreordained (1) by Christ Himself (in the pillar of fire); (2) by the apostle (in his New Testament experience that we’ve already studied); and, (3) by the prophets (who are always calling God’s people back to the Torah)?

Verse 15 is used to destroy all of that ... misused to destroy all of that. Let’s look at verse 15:

*“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances...”*

Now, the enmity in the text is referring to the hateful prejudice between the Jew and Gentile. If you have any of that in you, you’re not of part of Paul’s group here. But what ordinances and their commandments are abolished? What was he talking about? Satan has done a tremendous job to confuse the issue of the ordinances. The truth is, the Bible explains both the ordinances that remain as well as the ordinances that are removed.

To start with, you might wonder just what an ordinance really is. And I’m going to turn to Webster for that. Notice, regarding government, Webster’s New Twentieth Century Unabridged Dictionary says:

*“It’s a statute enacted by the legislative department of a city government.”*

In other words, there’s a law about how many people can ride in an elevator. That’s a statute. There’s a statute saying how many people can sit in a room in a restaurant. These are all statutes.

Number 2, Webster says:

*“A direction or command of an authoritative nature.”*

### Webster’s New Twentieth Century

1. In law, a statute enacted by the legislative department of a city government.
2. A direction or command of an authoritative nature.
3. An established religious rite; specifically the Communion.

So, to drop kick all of the ordinances out of the Bible, we get rid of all the commands of an authoritative nature. Well, I don’t think any of us want to do that — that’s what Satan wants to do.

Number 3, Webster:

*“An established religious rite; specifically, the communion.”*

So, if we eliminate all ordinances we drop kick out the communion as well. And I don’t think we want to do that either.

In other words, to believe Paul is hereby throwing out everything labeled as an “ordinance,” in Ephesians Chapter 2, is absolutely ridiculous — or to say he’s throwing out all ordinances ever associated with animal sacrifices is also ridiculous; because, all the people who consider themselves sons of Abraham have some special day of worship. Mohammedans have a day they consider holy, Christians have a day they consider sacred, Jews have a day they consider sacred. On all of these days animal sacrifices were commanded, seven days a week. So, if we’re going to throw out days because of animal sacrifices, we are not going to have any.

Before we accept the ideas of anyone who would use the word “ordinance” in so ridiculous a manner, and so irresponsibly, let’s check a few references where the word is used describing them as quite permanent. Let’s look at the permanent ones for a few moments.

We’re going to go to Romans, chapter 13 verse 1 and 2. Here it says:

*“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.”*

Well, I'm not going to go into what ordinance this is talking about; but, one thing for sure, Paul is saying there's an ordinance here that remains, and if a person doesn't accept it, they accept damnation.

I want you to notice another one. This is in I Corinthians 11:2. Notice:

*"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."*

Wow! Here is proof positive that would stand in any court of law that Paul was teaching ordinances to the New Testament church and he expected his people to go along with them 100 percent.

What I am saying is that if in Ephesians 2:15 he abolishes all the ordinances then he's in trouble — he's talking out of both sides of his mouth. In I Corinthians 11:2 he commands that certain ordinances be kept.

Now, I want to bring this word ordinance even closer to home. I want to go to a prophecy of last day events and in order to do that I am going to go to an Old Testament prophet. We're going to go to Isaiah chapter 24 verses 1 and 3. Notice the time setting:

*"Behold the Lord [that would be Yahweh] maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled: for the Lord [Yahweh] hath spoken this word. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it."*

You know, everyone who reads these verses that has any Biblical understanding at all recognizes that he's talking about things associated with the millennium experience, right down at the end of time. But the reason for all this horrifying devastation of life and property is given in verse 5. Notice it:

*"...because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."*

What do you think of that? Now Strong's concordance (#2706) says the word ordinance in verse 5 means many things such as custom, decree, law, an appointment in time. Other meanings in Strong's list includes a set time and a statute. The word ordinance is most certainly used in a positive sense by Ellen White, that they certainly do remain and we ought to be paying attention to them, especially in the last days. I want you to see the quotation: from Signs of the Times, 2/3/1888:

*“In these last days...”*

What days?

*“...these last days, there is a call from heaven inviting you to keep the statutes and the ordinances of the Lord.”*

Now, dear friend of mine, these references from the New Testament, from the Old Testament, from the pen of Ellen White; show beyond a shadow of a doubt that there are still good and holy ordinances and statutes to be observed by Christians. So, if someone says all the ordinances have been nailed to the cross, why you have a yellow flag go up right away. On the other hand, there are ordinances that are not proper for Christians. Ordinances that have been taken away. Ordinances that were to be discarded centuries ago. But how can we tell the difference?

Well, how can we tell which ones remain and which ones are discontinued? We simply look at the context to make sure what ordinances it is talking about. As an example, in Colossians chapter 2, the word ordinance is associated with the rudiments of the world and the doctrines of men.

Now, obviously, the ordinances that are man-made and conflict with God’s ordinances are not good. However, in Ephesians chapter 2, they are associated with the ordinances of sacrifice which were completed at the cross. So, we shouldn’t have to be observing them either.

Let’s see that, we’ll go back to the text in question. Here we are in verse 15, read it close:

*“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances...”*

**“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; . . .”**

- 1. His blood, Verse 13.**
- 2. His flesh, Verse 15.**
- 3. His cross, Verse 16.**

Picture a bowl full of ordinances that has commandments in it. The clue in the text involves the sacrifice of Christ. In other words, it talks about his blood in verse 13, his flesh in verse 15 and his cross in verse 16. His blood, his flesh, and his cross are right in the middle of this thing and these commandments contained in ordinances. So, evidently, the ordinances in question were abolished when his flesh was pierced, his blood was shed on the cross of Calvary.

Were there ordinances typified regarding the blood, the flesh, and the altar of sacrifice and did they contain commandments? Oh my, yes, indeed, many of them. A few are mentioned in Ezekiel 43, I want you to see this clearly.

*“And He said unto me, son of man, thus saith the Lord God; These are the ordinances of the altar...”*

Remember Christ on the altar of sacrifices. You’ve heard songs, you’ve heard hymns about that. That’s right.

*“And he said unto me, son of man, thus saith the Lord God; These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.”*

Offerings, blood, but were two of many commandments regarding the ordinances of the altar — burnt offerings, and the sprinkling of blood.

*“And they shall give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering.”*

A young bullock was commanded in this ordinance of sacrifice. Verse 20:

*“And thou shalt take the blood thereof, and put it on the four horns of it and upon the four corners of the settle, and upon the border round about:”*

Notice all the commandments regarding the ordinance of blood sacrifice. These details were commanded. Then it says:

*“Thus shalt thou cleanse and purge it.”*

What was Christ death and shedding of His blood all about? Christ’s blood cleanses the sanctuary, cleanses the people’s sins, He cleanses and purges His people. Many more commandments regarding the ordinances, the altar, and the priest duties regarding them can be read throughout this same chapter.

Actually, they’re scattered throughout the whole Old Testament, in fact you can read a lot of them in the first seven chapters of Leviticus. Commandment after commandment after commandment in these ordinances of sacrifice, regarding who, how, what and when and where, and so on, of the sacrificial system.

These ordinances all pointed to Christ and his death at Calvary, when His blood was shed and His flesh was pierced, which is the contest of the statement in Ephesians 2:15. His blood was not only shed for the believing Jew but for the entire world, both Jew and Gentile bringing peace on earth and good will toward men. That is, peace on earth and good will toward the men who are no longer aliens to the Jewish economy.



Perhaps you never read it that way but it does read that way. But, instead, they are now fellow citizens with the saints of the household of God. We're all supposed to be worshipping God together. And those who worship Him are to base their lifestyle on the foundation laid by the prophets, the apostles, and Christ — just as Paul says in Ephesians 2 — Christ who gave them all in the first place.

I'm wondering, by His grace, are you, dear friend, being drawn back more and more toward the commonwealth of Israel? ...or, are you hesitating — ready to remain alien to the commonwealth of Israel, as Paul laments?

So, what spirit is it that's pressing you toward the restoration of every divine institution? ...or, what spirit is causing you to hesitate? In fact, what spirit is it that's caught the world up in its own replacement theology and even the placement of heaven's Sabbaths — all eight of them?

Well, it wasn't Paul. It was certainly not Paul! We've read that enough. Let's review a little bit. Reading Acts 25:7, 8, the record states that he made no offense to the law of the Jews! Let's read it, verse 7:

*“And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.”*

Now, notice verse 8 very closely:

*“While he answered for himself, ‘Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.’”*

Now, those poor people who keep telling us that Paul changed all those laws of the Jews, and so on and so forth, are going to have to face Paul some day. He's saying that he didn't. Friends, the apostle Paul knew full well that the Ten Commandments and the statutes were all united together, just as surely as Ellen White did, and he honored them.

But, he also knew that the commandments contained in the sacrificial offerings were fulfilled at the cross. You see, you're never going to read anything about Paul donning the robes of the priests, taking a knife, and slitting the throat of a sheep. You don't read that in the New Testament — not once.

*Acts of the Apostles*, in reference page 390 and 391, he does say some very interesting statements that make clear the point I'm trying to make. In one paragraph we're told that certain Jews were very angry with Paul for teaching that they were released from the observances and rites of the ceremonial law. So, here she plainly says that Paul was releasing them from the rites of the ceremonial law. And then, within three paragraphs, she shows that Paul was disappointed to miss Passover at Jerusalem — instead keeping Passover and the Feast of Unleavened Bread at Philippi and anxious to get to Jerusalem in time for Pentecost.

Obviously, Paul did not consider the annual Sabbaths to be a part of the ceremonial law. Either that; or, he was talking out of both sides of his mouth. You know, I heard one preacher say that God gave one standard to the Jews and another standard to the Gentiles. Hogwash! Paul was not a hypocrite. He was a true follower of Christ and a follower of Christ does not say one thing and turn right around and do another. He did keep the feasts. He honored them. He offered no sacrifices. Period.

For the apostles, the ceremonial ritual law ceased but the statutes remain. That's why Paul could do away with one and maintain the other.

Friends, we saw a chart once that was divided in thirds. In the center of the chart we saw all the comments, or many comments, made by Ellen White regarding the statutes, there in the center of the chart. Do you remember? She said the statutes were religious precepts that govern daily life. She said they're not shadowy types to pass away with the death of Christ. She said they are binding as long as time should last.

Commandments	Statutes & Judgments	Ceremonial Law
	Religious Precepts Govern daily life Guard the 10 Commandments Not shadowy types that pass away Binding in every age As long as time lasts Clarify the law Define the law Explain the law Maintains one's righteousness Our obligations Principles of the 10 commandments Specific For our intelligence For our certainty Never ceasing obligation of all Followed to the end of time For the prosperity of our covenant relationship with God Plain, explicit, and to avoid mistakes	

Notice Psalms 81:3, 4:

*“Blow 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.”*

Wow! Centuries before Mount Sinai these feasts were known and observed — the feasts of trumpets, the warning of judgment to come. Friends, in Leviticus 23:24, the Feast of Trumpets is called a Sabbath. In fact, think about this, His feasts are called statutes in Leviticus 23:14, 21, 31 and 41. They're called Sabbaths in Leviticus 23:11, 24, 32 and 39. His feasts are His Sabbaths.

Friends:

*“There is much light yet to shine forth from the law of God...”* (2MR 58; 1888 Materials p.160)

And, surely, that is exactly what is happening...

*“...and the gospel of righteousness...”*

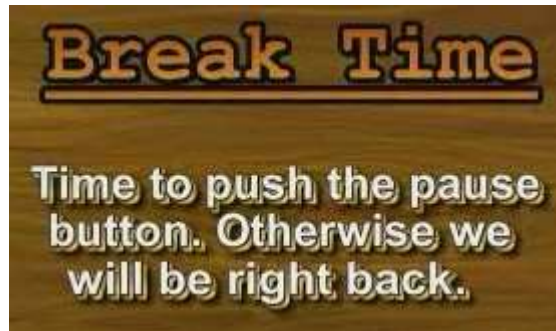
...the difference between right and wrong. You saw a lot of that on Moed Mountain in the last tape. And then she adds:

*“This message understood in its true character, and proclaimed in the spirit, will lighten the earth with its glory.”*

Friends, in your heart, in your mind, the dark side should be leaving. But, I want to say that, today, there are respected preachers and teachers that do many good things; but, they are denying the statutes. Most in innocence, I'm sure, but some of these very ones who deny the statutes become very angry at those of us who exalt them. They become angry and discordant. I hope you don't have to meet that sort of thing; but, if you do, remember such anger and disrespect should be a big clue as to what spirit is behind those who act that way.

I don't like to think about things like that, so I'm going to switch subjects a bit. I want to add something that you haven't seen in the previous four tapes. I want to go into just a little bit about how to keep his feast days, and you might be wondering, "Just how shall we keep His holy days?"

But, right now I want to take a little break and, when I catch my breath and get a drink of water, I'm going to come right back and we are going to have a great time together as we finish our study of Ephesians chapter 2; and take a look at some of the things we might do on the holy days that the Heavenly Father has left for Israel to do.



Welcome back from a good break. I was just about to get into the ideas of what to do on these special holy days — how to keep the feasts. And, as we look into this subject, I think you are going to find that you really knew all along — especially if you have been keeping the Seventh-day Sabbath.

Well, we are going to start our study looking at two very familiar Scriptures, starting with familiar Scriptures — on purpose. I want you to feel right at home and then I will share some things about them.

The text in Leviticus 23:2 and 3 and Leviticus 23:6 and 7. Well, Leviticus 23:2 and 3 has to do with the seventh-day Sabbath and I know that's familiar to a lot of you already. Here's the text:

*“Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord [Yahweh] which ye shall proclaim to be holy convocations, even these are My feasts”*

“My feasts,” He says. It almost sounds sacrilegious to think of their substitutes.

*“Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.”*

Well, notice then, a calling out for religious reasons, a holy assembly, basically, a church service. That’s what a holy convocation is.

Now, notice the words “no work therein.” That means a day of rest.

Leviticus 23:7, 8 has to do with the Feast of Unleavened Bread and I want you to notice the same words. Here’s the text in verse 7:

*“In the first day ye shall have an holy convocation: ye shall do no servile work therein. ...in the seventh day is an holy convocation: ye shall do no servile work therein.”*

So, the week of Unleavened Bread was seven days long — the first day was a Sabbath and the seventh day, of it, was a Sabbath.

Now notice “holy convocation,” what does that mean? ...a calling out for religious reasons; a holy assembly; basically, a church service. Now, notice the words “no servile work.” That means a day of rest. So, here we have holy convocation and do no servile work. So, here we have, under Unleavened Bread, the same concepts as we have in the seventh-day Sabbath. If you know how to keep a Sabbath, then you know the basics for any of His feasts. For, friends, a Sabbath is a Sabbath is a Sabbath...

Leviticus 23:6 also has to do with the Feast of Unleavened Bread. Because, the feasts themselves had special things, too. Notice:

*“And on the fifteenth day of the same month is the Feast of Unleavened Bread unto the Lord [Yahweh]: seven days ye must eat unleavened bread.”*

Well, now the Israelites might have said, “That sounds kind of dumb. Why should we have to do that?” The truth is that people have always questioned the wisdom of God — even as far back as the garden of Eden. However, quite honestly, Paul didn’t think it was dumb. Paul obeyed the principal of heaven just like you and I should. ...just three Scriptures as an example.

Acts 20:6:

*“And we sailed away from Philippi after the days of Unleavened Bread.”*

I Corinthians 16:8:

*“I will tarry at Ephesus until Pentecost.”*

Acts 18:21:

*“I must by all means keep this feast that cometh to Jerusalem.”*

You know, friends, Paul did not think the commandments from deity were done. Whatever God said, Paul did. In other words, God said it, Paul believed it, and that settled it.

But, why unleavened bread for a week? Well, sometimes it's easy to answer one question by asking another. Why must we eat unleavened bread during its special week? Here's the second question; but, then why must we eat unleavened bread at our communion services today? ...pretty much the same reasons. In fact, how would you feel about it if the deaconesses secretly slipped a little bit of leaven in the bread just so her unleavened bread would taste a little better than anybody else's? How would you feel about that?

You know, if you really understood the communion and the unleavened bread, you would feel very deceived, not very happy.

But why unleavened bread? ...because it represented a sinless life. Leaven, in Scripture, represents sin. No, leaven isn't sin, it's just symbolically used that way — at times. And, of course, bread, representing Christ (Christ is sinless); the bread should be without leaven and also the wine. Why would you have leavened wine and unleavened bread? That doesn't make sense.

The wine, “*oinos*” (the word translated in the Bible for wine comes from “*oinos*”), whether it's fermented, or unfermented, it's “*oinos*.” But, in representing Christ, it would be like the bread — unleavened. Unleavened bread might also represent no movement, there's no rising in the bread, and Christ was in the grave on the first Sabbath of Unleavened Bread and there was no shadow of rising.

Then came the third day... The third day is the day we call Wavesheaf or First Fruits. That's the day of the resurrection. Christ is called the First Fruits of the resurrection, my dear friend. The 144,000 are also called first fruits, by the way, and they also must be unleavened — walking holy on this earth.

Actually, each of heaven's feasts has its own spiritual teachings. So, what are they and how can we learn them? What to do? We've seen what the Bible says about holy convocations, and rests, and how to go along with that; but, let's take a look at some good traditions, as well. Let each feast day have its own significance.

You know, lessons, much like the Sabbath School lesson, can be prepared ahead of time. They can be

#### What to do: Good Traditions

Let each feast day have its own spiritual significance. Lessons, much like Sabbath School lessons, can be prepared ahead of time on each of their great themes.

Sermons can be developed according to the spiritual issues involved in each feast.

prepared on each of the great themes of the feasts. Sermons can be developed according to the feasts, as well. Beautiful, is their thought. Studying about the feasts and their meanings is good Bible study for the afternoon, as well, and all the things that happened upon them. Study Passover and see all the many things that happened on Passover through Scripture.

Another good thing to do is simply put them to music and sing about them with your family or at religious meetings. This could be a great tradition. That's what the early Christians did — and to tremendous advantage.



Do you remember this slide, from a few hours ago, about the old Sabbath songbook? ...songs that were written during the dark ages by people who kept the feasts and the statutes? Remember the hymnal was written in Hungarian and consisted of 102 hymns: 44 for the Sabbath, 5 for the New Moon, 11 for Passover and Unleavened Bread, 6 for the Feast of Weeks, 6 for Tabernacles, 3 for New Year, one for Atonement, and 26 for everyday purposes. Yes, during the dark ages, when the saints were hiding because they wanted to keep God's commandments, many of them were continuing on with the feasts of Israel.

The time of trouble is coming again and the history of the dark ages may well be repeated. A lot of people think they are going to be raptured away and not get in any of it, but I'm afraid they are going to be in for a surprise.

Satan's not going to give up easily. Songs of truth will again be very encouraging. We, too, should have a song book filled with these good things: creation and its Sabbath; songs about creation.

Can we compile songs about creation? Oh, here is one: "Creation shows the power of God, there's glory all around and those who see us stand in awe for miracles abound." Yes, there are many on the Sabbath.

Passover: "Were you there when they crucified my Lord?" Yes, you can pile up songs for Passover services.

Unleavened Bread: "Were you there when they laid Him in the tomb?" You can do this.

Wavesheaf: "Up from the grave He rose with a mighty triumph o'er His foes..." Wonderful songs of Wavesheaf.

Pentecost: "Breathe on me Breath of God, fill me with life anew."

You see? Gather songs that go along with the feasts and sing them at the proper times.

Trumpets: Oh, here's one you probably don't know. It's called "A Grand Review." You can find it, we have it in our song book. "Christian soldier worn with service, e'er discharge is granted you, you must pass divine inspection at the final grand review." Yes, the day of Trumpets — warning judgment to come.

And, then, there's the Day of Atonement: think of the songs you can use for the Day of Atonement. "But I know whom I have believed and am persuaded that He is able to keep that which I've committed to Him against that day." I'm not a great singer, or anything, but you know the songs.

How about Tabernacles: "When we all get to heaven, what a day of rejoicing that will be." You see? Get these hymns together that go with the feasts. ...or, make some of your own! Wonderful things to do. Great traditions! Talk about powerful hymns!

Now, notice these words to Moses — from Signs of the Times 3/21/1895:

*"The words of Moses to Israel, concerning the statutes and judgments of the Lord, are also the word of God to us."*

Take that to heart. She knew what she was talking about. So, why not sing them? Could they not be put to the grand old tunes of the reformation? Lyrics composed of all the statutes: and singing these additional precepts would help us understand and apply His commandments more fully. That's one thing the statutes are for, by the way. In fact, we should read about that right now:

*"That the Decalogue might be more fully understood, and enforced, additional precepts were given illustrating and applying the principles of the Ten Commandments." PP 310*

So, by reason of the statutes, dear one, the Ten Commandments are illustrated, applied, and understood more fully. No wonder the devil has worked so hard to eliminate them! Surely the enemy does not want you or your children singing statutes that would help you more fully understand, illustrate and apply, and enforce the Ten Commandments. The great transgressor does not want you doing those kind of things. So, do them!

Some teach that the Ten Commandments are a transcript of the character of our Heavenly Father. Well, this is not the character of the devil. That's a different character. And, if the commandments are the character of God, the devil doesn't want you singing about them. And he doesn't want you more fully understanding any of it.

You know, we have just read that the statutes were given to help us more fully understand and apply the principle of the Ten Commandments. You might wonder how can this be done? Well, let me give you an example. I think you'll enjoy this. Here's an example, to show you how it works:

*“Thou shalt not commit adultery.”*

That’s the commandment. To understand and apply this commandment more fully, additional statutes were given, Ellen White said. Well, let’s look at something. There’s the statute against rape. There’s a statute against fornication. There’s a statute against sex with animals (bestiality). There’s a statute against incest. There’s a statute against even looking on nakedness. These additional precepts were given to more fully understand the seventh commandment, and they surely do.

**Example**

**Thou shalt not commit adultery.**  
To understand and apply this commandment “**more fully**” additional precepts were given:

- The statute against **Rape**
- The statute against **Fornication**
- The statute against **Sex with animals**
- The statute against **Incest**
- The statute against **Looking upon nakedness**

These are the additional precepts given to more fully understand the commandment.

Here’s another example:

*“Remember the Sabbath to keep it holy.”*

**Thou shalt remember the Sabbath to keep it holy:**  
To understand and apply this commandment **more fully** additional precepts were given:

- Sabbaths of **Unleavened Bread**
- of **Pentecost**
- of **Trumpets**
- of **Atonement**
- and of **Tabernacles.**

To understand and apply this commandment more fully, additional precepts were given just like she said. Here are some of them: two annual Sabbaths of Unleavened Bread; one annual Sabbath of Pentecost; one of Trumpets; one of Atonement; two of Tabernacles. These are the statutes that help us more fully understand the weekly Sabbath. Will these things help us remember the weekly Sabbath? ...to keep it holy? What do you think? Will they do so?

Listen to the quote:

*“Again the people were reminded of the sacred obligations of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties.*

*“The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, ‘Ye shall be holy men unto Me’ – worthy to be acknowledge by a holy God.” (PP p.311)*

Now, friends, think about that just a moment. The 144,000 are going to be holy unto God. It said the people were reminded of the sacred obligations of the Sabbath, yearly feasts were appointed, at which time, and so on. Yes, these additional precepts do help enforce the Sabbath



commandment — just like the additional precepts, regarding those things of lewd living, enforce the seventh commandment.

Truly these additional precepts do express the Sabbath more fully. And, you can begin to see why those who are to be translated when Christ comes will be a clean and holy people declaring His statutes and judgments. Once again, will you be clean? Will you be holy? Will you be declaring His statutes? Friends, that's your challenge. That's your opportunity. That's my request for you.

Now, Ellen White also said that, just prior to their translation, they would be filled with the Holy Ghost and proclaiming the Sabbath more fully. Notice the quotation from *Early Writings*, page 33:

*“At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.”*

The word is not extensively, it's fully. You see, it all makes sense, doesn't it? ...line upon line, precept upon precept. The statutes do express the law more fully. Well, I wonder what else we can do with the feasts. You know, I start getting off on preaching on these things; but, friends, I'm so anxious for you to be a part of that final movement and the final movements will be rapid ones. Don't be left behind, it's time to get involved.

Here's the quote I want to give you from *The Upward Look*, page 232:

*“He brought them to the wilderness to be trained for His service, and there gave them the highest code of morality: His holy law. To them was committed God's lesson book, the Old Testament Scriptures.”*

What does she call the Old Testament Scriptures? ...God's lesson book.

*“At these gatherings the people were to show gladness and joy, expressing their thanksgiving for their privileges and the gracious treatment of their Lord.”*

That's from *The Upward Look*, page 232. Listen to the things that can be gleaned from that. At the feasts we should be trained for His service. We should hear instruction from the highest code of morality: His holy law.

Friends, how often do you hear sermons on the law of God? We should be hearing them, you need them. We should be studying lessons from the Old Testament, she says.

*“And all who desire should have the opportunity to give a testimony of thanksgiving regarding the gracious way in which the Heavenly Father has granted privileges to them.”*

Oh, friends, at every one of the retreats we should have an opportunity for testimony. Did you know that just coming to His feasts is a powerful witness? Just coming and going is a witness in favor of our Heavenly Father.

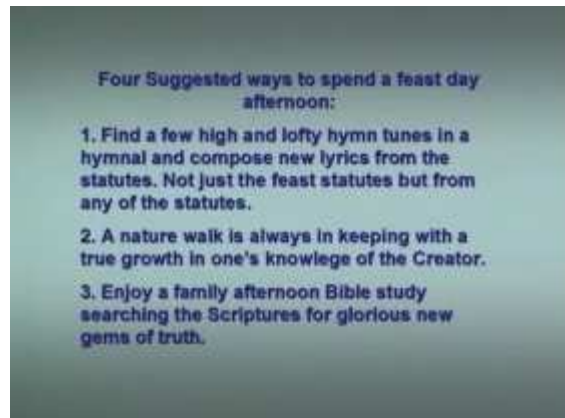
Notice this quotation:

*“With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal.” (PP 541)*

This example of devotion to God... Well, with the rapid transportation of today, it doesn't take a full month out of every year to attend the feasts. But it's a wonderful thing to know that when we do attend such spiritual meetings, you are demonstrating, even en route, an example of loyalty to your creator. Isn't that beautiful? That's an example that, she says, He recognizes and that, friends, is incredible.

What can we do when the congregation retires to their campers or to their tents, their motels, or their homes? ...goes home in the evening to rest? How shall we spend the afternoons if there's time between services? Here are four suggested ways to spend feast day afternoons. Listen

close, take them into your heart; they make sense; you'll recognize them:

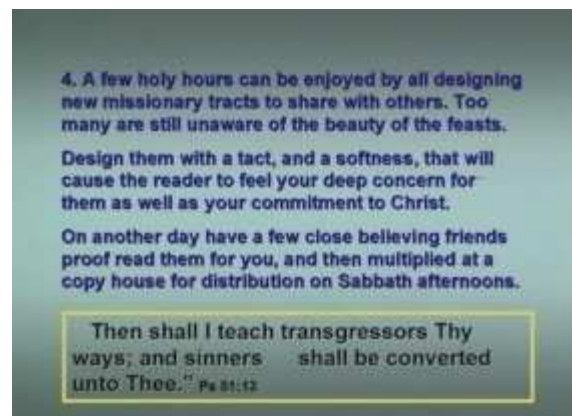


First; find a few high and lofty hymn tunes in a hymnal. Compose new lyrics from the statutes, or find ones that fit the time — not just the feast statutes, but all the statutes.

Number two; take a walk through God's second book, nature. Nature is beautiful, enjoy it. I enjoy living in the country and, on clear days, it is fantastic.

Three; enjoy a family afternoon Bible study. Search out those gems of Scriptures: glorious new gems she said that we should be finding. Read the Psalms: read the 119 Psalm with your concordance. See what is actually being said. Enjoy it. Friends, as you get into Spiritual things, you'll find yourself enjoying Spiritual things.

Say, here's another thing that needs to be done. A few holy hours can be enjoyed by designing new missionary tracts teaching present truth. Oh, friends, Sabbath keeping denomination grew on passing tracts years ago. Truths can always be



passed as tracts to friends. You see, there are still too many people totally unaware of the beauty of His feast and they need the tracts. Make some. Design them with tact and softness. Let the reader know you're more concerned with them than you are in proving your point.

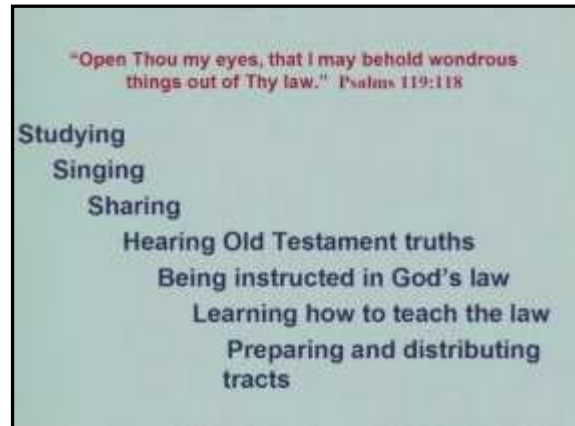
On another day, have close friends take these tracts and proof read them. Try to get the grammar right and the spelling correct. Then, take them to a copy house where you can multiply them and, on Sabbath afternoons, give them to your believing friends to pass out.

*"Then shall I teach transgressors Thy ways and sinners shall be converted unto Thee." Psalms 51:13*

*"Open Thou mine eyes, that I may behold wondrous things out of Thy law." Psalms 119:18.*

Now that you know more truth, more texts apply; and the beauty of them shines forth to your heart and to your soul. Study the Scripture and pray this prayer, Psalms 119, talk about this text. Surely this thing is a good thing. Find yourself studying, singing, sharing, hearing Old Testament truths; being instructed in God's law; learning how to teach others about these things; and, preparing the distribution of tracts.

Friends, these days can be loaded with activities that are beautiful; but, remember the holy convocation and the day of rest from your servile work. Then, will you teach transgressors His way.



Now, let me share something. There's no higher calling than to do the works of heaven: to declare Him (His holy law) from person to person; from telephone to telephone; from email to email; from door to door. This is the highest calling you'll ever get. You may well have part in the fulfillment of the hope expressed in that little book entitled *That I May Know Him*, on page 114. Please look at these words carefully:

*"There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ."*

Friends, that's been happening to you, hasn't it? Truths you didn't even suspect were in the Bible are being laid open.

*"As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines."*

That's exactly what's happening to you and to me. Isn't it good to be a fulfillment of a prophecy about people who are preparing to meet their Lord? This is beautiful.

So, as you gather for the feasts with us, and people come from several states all around the country to enjoy some of these feasts with us here, in Terra Bella, or wherever you can find a group of believers, you'll find yourself praising Yahweh — even as David did so many centuries ago.. It will just come from your heart: it will be a part of your life.

*"I delight to do Thy will O my God: yeah, Thy Torah is within my heart."*  
(Psalms 40:8)

Look up this text in Strong's: Strong's 8451 for "law" is Torah. Thy Torah will be the white side of Moed Mountain; will be a part of your life. What a thrill it will be to find yourself among that group. Hey, what about the 144,000? ...*that* group. We're going to study them in our very next hour together and you can already answer your own question: Will the 144,000 be continuing in the feasts of the no gods? ...or, will they be keeping the statutes that were given to Israel? No wonder the 144,000 are called the children of the tribes of Israel.

Let's pray together. Our Heavenly father, we pause to thank you for the good things that you've given to us, that we've been able to share Scriptures, holy thoughts, wonderful concepts. We thank you for Ephesians chapter 2 and the 21 verses of context surrounding verse 15 that lets us know exactly what's going on. We pray, Heavenly Father, that you'll give us the courage to stand for what's right in a world that doesn't. For we ask it in the name of Yashuah, our Savior, amen.

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