

# The Elijah Message

New Discovery Series

by Elder John VanDenburgh

Welcome to another Bible Explorations study. This will be a documentary — a documentary, indeed, based on the Elijah Message. So, let's get right into it. We're going to a text: Malachi, chapter 4, verses 1 through 6. Listen to the words carefully:

*“For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.”*

Well, folk, that isn't something that we really like to study about. But God is very honest to give both the good side and the side that's not so good. We see something in the next lines though:

*“But unto you that fear My Name shall the Sun of righteousness arise with healing in his wings; and he shall go forth and grow up as the calves of the stall.”*

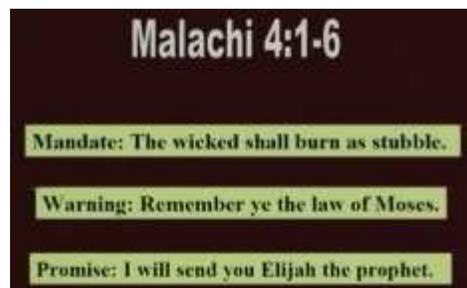
That sounds good, doesn't it? But it goes on to say:

*“Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.”*

It continues:

*“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”*

Now, the truth is, if you look up the word “fathers” in your Strong's concordance, or other concordance, you'll find that the “fathers” referred to are the ancient leaders of Israel; such as Abraham, Moses — perhaps, Elijah himself. The truth is, if his message, the Elijah message, doesn't convert the world there's going to be dreadful results. Now, the 144,000 will save a multitude, that's true. But, Isaiah 24:19 and 20 says the lost will be scattered abroad as the world reels “too and fro like a drunkard” and then will burn as an oven.



So what do we see in these verses? First there's a mandate that the wicked shall burn like stubble. Second, there's a warning and the warning is to remember the law of Moses including the statutes and the judgments. And the promise to us is that: I will send you Elijah the prophet.

So, we can see the truth is that whether the message is a person or just a message, or both, it's going to be sent to those who remember the Law of Moses with the statutes and judgments. Why is it that things are so simple and easy to read, are so hard for people to accept? I suppose the reason is because of prejudice and pride, but I want you to notice how Ellen White shoves both these aside, both pride and prejudice, when she quotes the same passage with greater emphasis and the emphasis at the beginning. Now this is from Southern Watchman and Faith I live by: take a look at it:

*“The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophecy is introduced with the admonition, ‘Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.’”*

So, what is the admonition? The text says:

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

That's the admonition. Now, does she really mean that a preparatory work to be done before the second coming of Christ is to remember the law of Moses? ...including the statutes and judgments? For example, what are the statutes and how are they related to the ceremonial law, new truth, the Ten Commandments and, most importantly, the Elijah message for the end time?

10 Commandments	Statutes & Judgments	Ceremonial Laws
Exodus 31:18 His testimony His testament Deuteronomy 10:4,5 Ten Commandments In the ark Revelation 11:18,19 Ark of the testament Used in judgment Pat. & Prophecy p. 385 Principles of love The Desire of Ages p. 300 Immutable as God's Throne Great Controversy p. 467 Revelation of God's will and character		

I'm going to throw a chart up on the screen to help us understand what Elijah message is. On the left side of the top of the chart are the Ten Commandments, in the center the statutes and judgments, and to the right the ceremonial law. We're going to be spending time with the Ten Commandments and we can certainly praise our heavenly father for the Ten Commandments — they have kept us out of all kinds of trouble. But let's quickly review just a few things about them and I say quickly because there's so much we already know about them.

But, in the Ten Commandments section we find under Exodus 31:18 that the Ten Commandments are His testimony, they're His testament. Deuteronomy 10:4 and 5 they are called the Ten Commandments and Moses was told to place them in the ark. Hence, it was called the Ark of the Testament.

But, in the time of the end, Revelation 11:18, 19, we find the judgment scene and the Ark is vividly displayed. Well, why do you suppose? Because you can't have a legal judgment without

a law. Patriarchs and Prophets, however, tell us the Ten Commandments are the principles of His love. Desire of Ages says they're as immutable as God's throne. And why not, they're at the very base of it. Great Controversy says that they're a revelation of His will and character. Beautiful thoughts about the Ten Commandments come back to our minds.

10 Commandments	Statutes & Judgments	Ceremonial Laws
		Ezekiel 43:18 Ordinances of the altar Who, how, what, when, (including the Sabbath) Sacrificed through-out the Old Testament III 05/06/1875 A particular purpose Typical Sacrifices (Carnal offerings) Death of beasts Pat. & Prophets p. 365 Symbols Sacrifices & Ordinances Priesthood Rituals Type that met antitype Was to cease at the cross

But, now let's go to the far right section of our chart and check out the ceremonial law. Now I may be teaching them a little differently than you've had them taught before so listen close. In Ezekiel 43:18 the ceremonial law is called the ordinances of the altar. And the ordinances of the altar tell us who was to offer the sacrifices, the head of the house, the husband, the priest, how they were to be offered, what was to be done with the fat, the skin, the entrails. Was it to be burned on the altar? Was it to be taken out of the camp to be burned? Was the blood sprinkled in the

courtyard? Or was it sprinkled inside the sanctuary? And what was to be offered? A goat, a red heifer, a sheep or a turtle dove? And when should it be offered, at the Feast of Trumpets as an example? Every morning and every evening? The seventh-day Sabbath? Oh yes, Numbers 28:1, 2, 9 and 10 tells us that God commanded ceremonial sacrifices to be done on the seventh-day Sabbath.

Now Ellen White helps us out a little more on the ceremonial law in Review and Herald 05/06/73, notice this quote:

*“The ceremonial law was to answer a particular purpose. Christ’s plan for the salvation of the race, the typical system of sacrifices and offerings was established that through these services a sinner might discern the great offering Christ. But the people were so blinded by pride and sin that but a few of them could see beyond the death of beasts.”*

So, what do we see here? She says the ceremonial law was given for a particular purpose. It was typical, full of sacrifices and offerings, and included the death of beasts. She gives us more information about the ceremonial law in Patriarchs and Prophets, page 365:

*“The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law with its sacrifice and ordinances was to be performed by the Hebrews until type met antitype in the death of Christ, the lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ took out of the way, nailing it to His cross.”*

Let's read the summary of this last quote in the lower right-hand corner of the screen. The ceremonial law is symbolic. It is filled with sacrifices and ordinances. The ordinances of who,

how, what and when. Had to do with the priesthood who offered the sacrifices. Full of rituals. Picture the sprinkling of the blood on the horns and in the sanctuary. Type met antitype and was to cease at the cross. Even circumcision was a cutting of flesh and the shedding of blood.

Now what are we going to do next? We're going to walk further out on the ground of truth than some of you may have walked before. We're going to look at the statutes and judgment section of our chart. This may be a whole new revelation to some.

I want you to notice how Ellen White supports the Elijah message in these next few quotes. The first one is the First Volume Review and Herald page 164 and I'm going to quote it:

*“In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern everyday life. These statutes were explicitly given to guard the Ten Commandments. They were not shadowy types of things to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were in force by the power of the moral law and they clearly and definitely explained that law.”*

10 Commandments	Statutes & Judgments	Ceremonial Laws
	111H 164 5/30/1879 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	
	311H 213 12/18/1884 Written in a book Maintains one's righteousness Our obligations	
	411H 248 12/25/1900 Principles of the 10 commandments Specific For our intelligence For our certainty Never ceasing obligation of all	

Well, let's have a summary of what we've just read. She said they are religious precepts to govern daily life. They're given to guard the Ten Commandments. That wouldn't be the Ten Commandments, but they're guards. She said they're not shadowy types to pass away, but they're binding in every age as long as time lasts. She says they clarify the law, define the law, explain the law. How beautiful these things are then.

She gives us more information in the Third Volume of Review and Herald page 213. And here she says, and I'm quoting:

*“The Lord Jesus gave these commandments from the pillar of cloud and Moses repeated them to the children of Israel and wrote them in a book that they might not depart from righteousness.”*

Then she adds:

*“We are under obligation to fulfill these specifications for in so doing, we fulfill the specifications of the law of God.”*

See how she included the statutes as part of the law of God?

Now let's summarize this text. Number one, she says they're things written in a book. I remember teaching for years the things that were written in the book were no longer with us, but she says they are. They're given to maintain one's righteousness, this would certainly be helpful to the 144,000. And three, that it is an obligation to keep the things written in the book.

Let's look at more of her statements under the center section of her chart. Fourth Volume Review and Herald page 249, quoting:

*"This is not the voice of man, it is the voice of Christ from the unfolding pillar of cloud. Read carefully all of Deuteronomy 26 and also 27 and 28 for here are stated plainly the blessings of obedience."*

Now notice:

*"These directions which the Lord has given to His people express the principles of the law of the kingdom of God and they are made specific so that the minds of the people may not be left in ignorance and uncertainty. These Scriptures present the never ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things."*

Elijah, Elijah, Elijah, is this what your message is about for the last days? In the very end of time will such message as this be presented? Ellen White, is this what you meant would be heard just before Christ returns?

Let's look at the emphasis of this last text. Number one, they're the principles of the Ten Commandments. Number two, they're specific. What do I mean by specific? As an example, the Ten Commandments say thou shalt not commit adultery. But it's more specific in the statutes where they talk about incest, fornication, rape, bestiality, homosexuality — in other words, the gray issues become black and white. She says they are given for our intelligence. We all need a little more of that, don't we? And for our certainty, and then adds; they are never-ceasing obligations of all.

That's not all she says about them. Let's go to Prophets and Kings page 570. Notice this quote:

*"The principles set forth in Deuteronomy for the instruction of Israel are to be followed by God's people to the end of time. Our prosperity is dependent upon the continuance of our covenant relationship with God."*

Wow, how long has it been since you've heard messages from the pulpits on the principles in Deuteronomy? Most of our congregations haven't heard such messages in 30 years. But you notice she started the quote with the word principles? The principles. Well, God was very fussy about keeping his people healthy, and of course, creating the human beings he knows that most all diseases is carried in the blood so he was very careful about not transferring blood from person to person, both with the women at their time and with men if they had a wound, irregardless. Things were quite different. They didn't have much hydrogen peroxide back there,

10 Commandments	Statutes & Judgments	Ceremonial Laws
	PK 579, BRH 136 Followed to the end of time For the prosperity of our covenant relationship with God Australasian Union Conf. Report 03/25/07, Act. Words of Counsel Plain Explicit To avoid mistakes	

neither did they have hygienic helps that we can get at Rite-Aid, Rexall, Wal-Mart, and Longs. No, they were out in the desert for 40 years!

Well, let's read the principle comments of this last quote. She says they will be followed *to the end of time*. And they are for the prosperity of our covenant relationship with God.

Well, let's look at one more. This one is from the Austral-Asian Union Conference Report, 03/25/07, quotation, listen:

*“After the giving of the law, God gave to Moses specifications regarding the law. These specifications are plain and explicit. No one need make a mistake.”*

The principles of this last quote: plain and explicit, to avoid mistakes. So, here are the facts...

Notice the chart with the titles across the top, and believe me, this is going to add quite a bit to your understanding of the law of God. Here are the list of truths that Ellen White brings out regarding the statutes. She says they are religious precepts. They govern daily life. They guard the Ten Commandments. They are not shadowy types to pass away. They are binding in every age as long as time lasts. They clarify, define and explain the Law. They help maintain one's righteousness and they are our obligations. They're the principles of the Ten Commandments and they are specific for our intelligence, for our certainty and they are never ceasing obligations of all. They're to be followed to the end of time. They're for the prosperity of our covenant relationship with God. They're plain, explicit and given to help us avoid mistakes.

10 Commandments	Statutes & Judgments	Ceremonial Laws
	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	

Now, answer this question... Why would any Seventh-day Adventist want to throw all this out or nail it to a cross or, worse yet, simply ignore it for a hundred years? It's amazing, isn't it? All of this help is available.

Friends, did you know that Ellen White actually talked that the statutes were on an equal par with the Ten Commandments. I want you to notice as an example how she refers to the statute of strong drink as equal with one of the ten. So watch close, I don't want you to miss this, it's too important. From Signs of the Time 8/29/78, and I'm quoting:

*“It has been declared by some that Christ favored the moderate use of fermented wine. In witness whereof they refer to his miracle of changing water into wine.”*

*But we protest that Christ never made intoxicating wine. Such an act would have been contrary to all the teachings and example of his life.”*

You may ask what teaching and what example and when, but she goes on, she answers:

*“He was the Angel who led the children of Israel in the wilderness. He spoke the law from Sinai.”*

Continuing the quote:

*“He prohibited those who officiated in holy office from using wine and His reasons for so doing are explicit. That they may have clear judgment to distinguish between the common and the sacred, to do justice to the fatherless and widows, to teach his statutes and laws to Israel and to accept no bribes. Those who abolish the law of God for the sake of getting rid of the Sabbath do away with the most solemn restrictions against using liquor.”*

The question is, why? Because she included the statutes regarding liquor as part of God’s royal law. In her mind, the statute in Leviticus 10:8-11 was comparable to the commandment in Exodus 20:8-11.

Let’s check a few New Testament scriptures that definitely prove Ellen White’s statute statements are truly correct and helpful. We want to see that the statutes didn’t pass away with the cross. That the apostles knew that they were to be never ceasing obligations for all and they also knew that the statutes were meant to be binding in every age as long as time should last. We need to know this. We need to be comfortable with it, confident in it. So let’s look at some.

First we’re going to look at I Corinthians 5:1. Its comparable text is in Deuteronomy 27:20, that’s the statute. Paul says:

*“It is reported commonly that there is fornication among you and such fornication as is not so much as named among the gentiles that one should have his father’s wife.”*

The statute simple says:

*“Cursed be he that lieth with his father’s wife.”*

Paul knew that. I Corinthians 6:9 and 10, Paul’s words, the statutes, Leviticus 20:13, quoting:

*“Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived. Neither fornicators...”*

That's a statute.

*"...nor idolaters..."*

That's a commandment.

*"...nor adulterers..."*

That's a commandment.

*"...nor effeminate..."*

That's a statute.

*"...nor abusers of themselves with mankind..."*

And that's a statute. You know, the statutes are very clear about this one. We ought to look at one. Quoting from Leviticus (chapter 20, verse 13):

*"If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination and they shall surely be put to death, their blood shall be upon them."*

The principle here is simply that God doesn't like that and there is a judgment to come. Actually the statutes are very clear about all of the principles of the New Testament as well as the commandments. Notice verse ten (I Corinthians 6):

*"Nor thieves..."*

Of course, that's a commandment.

*"...nor covetous,"*

That's a commandment.

*"...nor drunkards..."*

Now, that's a statute.

*"...nor revilers nor extortioners..."*

...and that's a statute, Leviticus 6:2...

*"...shall inherit the kingdom of God."*

You see, the statutes and the commandments were all the same law to Paul. It's interesting that they were all the same law Ellen White. The question is, why haven't they been all the same law for you and me? And I think that's a very logical question.

In II Corinthians 6, verse 14, Paul's words, the statute he's quoting, Deuteronomy 7:3:

*"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"*

Oh, the statutes have several examples of this one. One is an example of marriage. Notice (Deuteronomy 7:3):

*"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."*

You know, this was not only taught in the statutes, it was illustrated in Deuteronomy 22:10, it says:

*"Thou shalt not plow with an ox and an ass together."*

Well, every Jew in the world, that was a farmer, knew better than to do that. And so does every American farmer that ever farmed with a team. You can't put two animals like that together and expect them to pull together. They just won't. So, what was the teaching? Well, the apostle Paul drew from the teaching to let us know what it was about. Sometimes the New Testament clarifies. He simply said, "Be ye not unequally yoked..." with non-believers. You see the donkey was unclean, the ox was clean. And we're not supposed to be yoked together that way.

We're going to go on now to Romans 2:29 — more words in the New Testament. Consider Deuteronomy 10:16:

*"But he is a Jew which is one inwardly and circumcision is that of the heart."*

Deuteronomy 10:

*"Circumcise therefore the foreskin of your heart and be no more stiff-necked."*

You know, a lot of people think this circumcision of the heart idea was a brand new principle from the apostle Paul. Actually, I don't find hardly any new principles, if any, in the New Testament. In the Old Testament was truly the Word of God.

We're going to go to the book of James now and I think you'll find this book very interesting, chapter 2 verse 9 and the statute, Leviticus 19:15 or Deuteronomy 1:17. But, here we go with a quote from James:

*"But if ye have respect to persons, notice you commit sin and are convinced of the law as transgressors."*

Question, what law? Friends, this is serious business. Sin is definitely not the right road to heaven. What law was he quoting? Notice (Leviticus 19:15):

*"Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor."*

Then look again (Deuteronomy 1:17):

*"Ye shall not respect persons in judgment; but ye shall hear the small as well as the great;"*

You don't find those ideas in the Ten Commandments. He's quoting statutes and he's letting Christians know they're on the wrong road if they don't pay attention to them.

Notice James 2:8, and the statute Leviticus 19:18, here we go:

*"If ye fulfill the Royal Law according to what, according to the Scripture, thou shalt love thy neighbor as thyself ye do well."*

Here's the statute (Leviticus 19:18):

*"Thou shalt not avenge nor bear any grudge against the children of thy people but thou shalt love thy neighbor as thyself, I am the Lord."*

This is not only a high principle of well doing, friends, it's truly a part of God's royal law. And you say, well, that sounds like kind of a nice statute, a nice commandment. Well, of course. All of God's law is nice. It's the devil that makes it look bad. The law is really an expression of his character, God's character.

Notice Matthew 22:37:

*“Jesus said unto him, thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind.”*

That’s wonderful. Look at the statute (Deuteronomy 6:5):

*“And thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might.”*

That’s wonderful. These are beautiful statutes. Friends, you are learning much more from the law of God, ways of protecting your life, ways of protecting your soul and ways of imitating the heavenly Father.

You know, this is a big sign that we’re nearing the time of his preparation. It also shows that the New Testament principles are the same as the Old Testament principles.

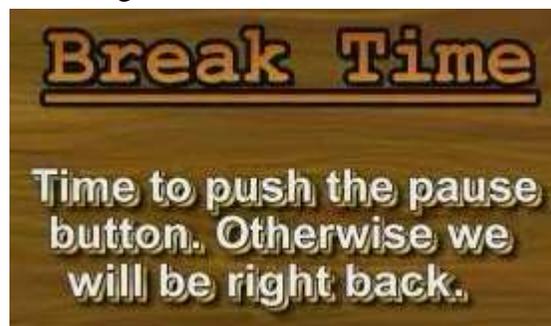
Now, before we take a break, I’d like to share with you a counsel that Ellen White gave to a butcher one day. It seems she was counseling because he was trimming the fat off of the animal and with the fat leaving a little skinny bit of meat and taking that fat with a little tiny bit of meat on the edge of it home to his family.

I want you to notice what she wrote to him and how she enforces the point of the statutes. Here’s the quotation (CDF 393; 2T61):

*“As a family you are far from being free from disease. You use the fat of animals which God in his Word expressly forbids. ‘...throughout all your dwellings that you eat neither fat nor blood. Moreover you shall eat no manner of blood, whether it be a fowl or a beast in your dwellings. Whatsoever soul that eateth any manner of blood even that soul shall be cut off from his people.’ (Leviticus 7:23,27)”*

This is why the faithful Jew will eat only kosherized meat.

Well, I’m going to stop here. I think I’ve given you a lot to think about. But I want you to see how all these things are blended into the law of God both by the apostles, by Ellen White and a call from the Elijah message to be concerned about some of these things. So let’s pause and take a little break here and we’ll come right back. We’re going to look at our chart once again and go into even some more interesting details.



Welcome back to part two of a documentary on the Elijah message as it is in Malachi chapter 4 and in the writings of Ellen White. We're going to continue with our documentary so I want to put the chart back up on the screen just for a quick review before we run on to other parts of it.

Notice the center section again and we find that the statutes were given for beautiful purposes. They are to govern daily life, help us in the way that we treat one another. They are not shadowy types to pass away. They're binding in every age and last as long as time lasts. They clarify the law, define the law and explain the law. Oh how many times I have had people say would you please explain this. They are our obligations. They're principles of the law and they are specific.

They're for our intelligence, for our certainty and for our prosperity and they last to the end of time. They're plain and explicit and they help us to avoid making mistakes.

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Can you see, dear one, why so many laymen are studying the statutes and the judgments? Oh would it be that we might have more sermons on Deuteronomy. Well, a lot of folk feel sermons like that would be politically incorrect today I suppose, but there's no question in my mind that the 144,000 will know every principle involved. Why? Because they are very sincere with God about avoiding mistakes. They want to come up to every point and they want to reflect the character of Christ and we're clearly led into the statutes to gain that kind of help.

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irrelevant in the purification process.

But the apostles and Ellen White look at it like this, they see the chart with the left line removed and the right line replaced. Today there's a remnant that agrees that the left line is the line that should be removed and believe it or not they're studying in private groups. Some get wind of it and consider them different, sometimes they're mocked. I wonder if you could handle something

Now I want to show you something that may shock you but I think it will bring the truth to your mind. I want to show you the chart again, only this time the right hand line is getting out of the way. You see, many have believed that the right line is non-existent, that the statutes and ceremonial laws are all one and therefore both are eliminated at the cross. You probably know that most Protestant and Catholic churches teach that the statutes are all nailed to the cross, and therefore

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like that. Will you jump out on a limb if you were sure God was on the end of it? ...even if no one else could see Him there?

You know, really at this time there are only three options. You can be like the proverbial ostrich with his head in the sand saying I just can't see it. Or, you can check this idea of concept of the statutes out with your local pastor, but to be honest, like myself for many years, most of them all believe most of this was nailed to the cross, wouldn't be an advantage or you can simply bow your head and say yes, Lord, and begin a fruitful study that will lead you into a very special walk. The Elijah walk toward the end of time.

*“Remember the law of Moses my servant with the statutes and judgments.”  
(Malachi 4:4)*

Why? Notice what Ellen White says regarding the why (1T333):

*“That God who reads the hearts of everyone, will bring to light hidden things of darkness where they often least suspected, that stumbling blocks which have hindered the process of truth may be removed...”*

Now, notice:

*“...and God have a clean and holy people to declare his statutes and judgments.”*

Where will these clean and holy people come from? Who will they be? Perhaps it would be a bit more daring to read about their future; as we continue the quote from I Testimonies 333:

*“...and God have a clean and holy people to declare his statutes and judgments. The Captain of Salvation leads His people on step by step, purifying and fitting them for translation.”*

Friends, whom does she say here will be translated at the second coming of Christ? She says a clean and holy people who are willing to teach his statutes and judgments. In other words, who are willing to teach the Elijah message according to Malachi 4 and her own words in Southern Watchman.

Let me ask a question... How can the 144,000 saints to be translated declare his statutes and judgments if they continue to be persuaded that most of them are nailed to the cross? How can the souls to be translated teach the statutes and judgments if they don't even know what they are?

Dear friends, you have received a lot of information already and, yet, there are a few texts that seem to nail the, so-called, laws of Moses to the cross. Do they really do that? I was once taught that they did. Could it be that we have been misinterpreting a few old text inherited by Protestantism from Catholicism? You know, I'm going to try to answer all of your questions

regarding these things — even though questions that come from books like Ephesians, Galatians and Colossians. But, right now it's more important that you see more truth.

To be honest with you, in some respects the study of the statutes is very similar to the study of the Sabbath. Do some of you remember when you first heard about the Sabbath? ...especially if it was in an evangelistic crusade? I don't know whether you remember or not but the evangelist usually took at least six nights to bring you into a decision regarding the Sabbath. Can you imagine that?

Yes, the first night was quite frustrating when you heard about the Sabbath from Genesis to Revelation. That's right. The second night the topic was \$6,000 for a Bible text and you thought that would be so interesting. Well, about the Sabbath, that was kind of nice to know and people who keep it are okay I guess. But I'm more interested in this \$6,000 for a Bible text. Of course when you got to the study, why, you found that it was all about the Sabbath again. But the next night was going to be super interesting because it was all about strange looking animals and on the screen in front of you there were animals, lions, and bears, and lepers with four heads, and dragons with crowns, and all kinds of weird things like that. ...a woman with eagles wings. My what else would come up on the screen. And you just have to come back to see what that was about and sure enough, found out it was about the change of the Sabbath.

Well, it didn't stop there, did it? The next night was going to be about the mark of the beast. Everybody in the country wants to know the truth about that mark of the beast. And when you heard the truth about the mark of the beast you heard that it was a Sabbath issue again and you had it proven to you again for a full hour. My, oh my, your head is reeling with all the information that you're getting.

Well, the next night, that would be about the unpardonable sin. And you found that continued transgression, regardless of the sin, would lead a person to an unpardonable position before the heavenly Father. And once again the Sabbath was mentioned, among other things.

So, you've had a tremendous amount of information regarding the statutes, but, believe me, you've just heard the first lecture. We're just getting started. However, before getting into more lectures from the apostles and testimony, you're probably having a question looming up in your mind, "What about the ancient feasts of Israel?" Of course everybody enjoys a feast, nothing wrong with having feasts.

My favorite for years was Thanksgiving. And I can still see all the relatives coming in, you know, and having a great time, chattering, and playing their board games in the living room, and putting together picture puzzles, and I can see the fellows out in the backyard playing horseshoes — it's a great time. ...and finally the call to dinner. You know, it's just a wonderful holiday, isn't it. And you come to dinner and you see the best china that's in the house. You see the best silverware that the wife has. And you see the most wonderful groceries you've ever seen in your life on the table with all the gravies and sauces and all these other wonderful things. And then the Thanksgiving prayer and everybody's thankful for so much. It's beautiful. You begin to wonder if the prayer is ever going to be over because when praying one keeps thinking of all the things to be thankful for and we certainly have a lot of them. We're thankful for it all.

Finally it's time to eat. Wow. What a time. Enough food for three families. Yes, feasts are wonderful. But aren't we dead set against the statute feasts given to Israel? The truth is, dear friends, there are four types of statutes that I've been able to discover:

(1) Statutes on morality give us so much strength and so much health. My, a lot of us probably wished we'd known those when we were younger. Praise God we have youth that we might be able to teach.

(2) Then there are statutes regarding healthful living. I wonder if we might all not live to be a hundred years old if we'd always known them. We know the statutes about clean and unclean meats. A lot of people know that, but that's only the touching of the surface. There are many other statutes about health. Oh yes, there are.

(3) Then there are statutes about tithes and offerings. Well, they're a little bit different than you may have heard about tithes and offerings before, too. But they certainly are abundant and they show God's abundance to those who share them.

(4) And then there are the statutes regarding His Feasts. Wow. Well, we're not to get into much of that right now but the objections to the feasts generally come in four directions and we'll just look at three of them on this film because these three are kind of silly. In other words, I don't want you to get in trouble — in an argument with someone and use an argument that's really shallow.

So, I want to share them with you, at least the three. The fourth one is pretty strong. We'll get to that probably on our next tape.

But, the first argument against the statute feasts is because they contained animal sacrifices. Oh, yes, they certainly did. The second argument is because they might have to take a few days off from work each year. Third argument, well, Ellen White didn't keep them. And the fourth argument, well, they're simply not mentioned much on this side of the cross.

That fourth one is a little more serious. Once again, the first three really don't amount to much, so I'll share them with you to keep you out of trouble.

The objection number one — they contained animal sacrifices and oblations. Actually this is the weakest of the arguments. In other words, if we put much stock in this argument, we'd have to throw out the Sabbath and a lot of folk know that. We certainly don't want to do that.

Let me show you what I mean. We'll look at a few Scriptures of the Old Testament. The first one being Leviticus 23:1-3:

*“And the Lord spake unto Moses saying, speaking of the children of Israel and say to them concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My feasts.”*

Now notice the first one:

*“Six days shall work be done but the seventh day is the Sabbath of rest. A holy convocation. Ye shall do not work therein, it is a Sabbath of the Lord in all your dwellings.”*

So, Biblically speaking, the Sabbath is His number one feast. Now, let’s move to Numbers 28, verse 1 and 2:

*“And the Lord spake unto Moses saying, Command the children of Israel and say to them, My offering and My bread for My sacrifice made by fire unto Me shall ye observe to offer unto Me in their due season.”*

Next He explains the seasons, but the one we’re interested in is in verse 9 and 10, so here we are, Numbers 28:9-10:

*“And on the sabbath day, two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof; This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering.”*

So, I can see and I believe you can, too, why this would not be a very good argument to say we shouldn’t keep the feasts because they had animal sacrifices; because, they had animal sacrifices on the Sabbath. And you say well, it’s a feast. Of course it’s a feast. They’re all his feasts and they all had animal sacrifices. So, really, it’s just a wash.

So, what do Seventh-day Adventists do about it? We honor Christ’s fulfillment of the sacrificial system. The ordinances of sacrifice have been superimposed over the Sabbath for a time until they met their fulfillment at the cross. You see, the Sabbath was established before sin and will continue after sin. The sacrificial system was established after sin and was completed at the cross.

You see, it would really be a slap in the face of Christ to have animal sacrifices today. It would be as though we didn’t believe in Calvary. Then, again, as Seventh-day Adventists we’ve always taken careful thought of Daniel 9:27:

*“...in the midst of the week ... the sacrifice and ... oblation [shall] cease...”*

Do you remember that? Positively! He said nothing about eliminating the days on which these sacrifices were made. So, we maintain the Sabbath day and simply eliminate the statutes. In fact, Patriarchs and Prophets (p.365) made it very clear that all the sacrificial offerings were to cease.

*“It is this law that Christ ‘took ... out of the way, nailing it to his cross.’”*

So, yes, they did sacrifice animals on the Sabbath day feast. And, no, we don’t. The problem is, you see, the logic would apply to all the feasts.

Now, the second objection is job-related and it’s a little more strong, it’s a little more serious, but still weak. Could a person get time off to enjoy these few feasts each year? You know, I suppose, if more than 10,000 Jews can get time off from their employers this many days of the year, why, so can we, we’re just as good as they are (or they’re just as good as we are) — or whatever. And then, too, often these feasts fall on a weekend. One, I’m thinking about, this year (2006) I understand is seven days long, the first and the last is a Sabbath and both of them fall on a Saturday. And, then, the truth is recorded in Christ’s Object Lessons, page 333:

*“As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at his command may be accomplished in his strength. All His biddings are enablings.”*

So, you see, those who feel this is His bidding feel that they have power to accomplish it. And then there’s a text in Philippians 4:13 that says:

*“I can do all things through Christ which strengtheneth me.”*

And Philippians 4:19:

*“My God shall supply all your need according to His riches and glory by Christ Jesus.”*

So, there’s a problem with the job objection if it’s really only a matter of faith.

The third objection is yet a little stronger than that. It appears that Ellen White didn’t keep the feasts so what’s the problem with that objection? If she didn’t keep it, should we? But actually, for her to have known about these things might spoil it all because she was very clear that the truth that was to be expanded from God’s law was not yet shining in her day. So, if she kept them, then that would disqualify these things as being something not yet shining or, as she wrote in another place, “things unheeded and unseen” in her day. You remember she wrote in Fundamentals of Education, August 17, 1897:

*“Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s word in their native purity.”*

1888 Materials 1651. So, she was telling us that there were lots of things there way in the past that were not yet seen or heard — but would be. You know, there are times when a prophet led

by God becomes sensitive to things beyond what they then possess. ...haven't quite put it all together. The timing on God's clock is important.

One example of this is Martin Luther. Now we all know he didn't baptize by immersion. The Lutherans still don't baptize by immersion. In fact, it was a generation after Martin Luther that really popularized the idea — though there were a few baptizing in his day, not much. But, notice what he wrote. This is under Martin Luther, History of the Christian Church, by Schaff, in Volume 6, pages 218 and 219, listen close. He wrote:

*"In Greek, to baptize signifies to dip. I could wish that the baptize should be totally immersed."*

Isn't that amazing? Now, getting back to Ellen White, she did say that we would know much more from the law of God in the future from her day and pointed us to the statutes. She even told us that we would have to go back into olden times to find it; but, now we see she's told us how far back into olden times we must go.

So, we're going to change the subject a little bit for a while to find great truths unheeded and unseen since the day of Pentecost. Yes, we're going to go back to Pentecost to try to find them and you're going to find it very exciting as we get back to the formative years of Christianity. So, in our next study, Pentecost has happened, persecution has started, Paul has been converted, and the gospel was spreading like wildfire.

Now, let's close this season with a word of prayer and ask God help us to think about and remember the things that we've heard and learned.

Our Heavenly Father, we're grateful for this hour we've spent together and the blessings we have received. We thank you, Lord, for the guidance. Now we see there's much more to the law than some of us have thought of before and we pray, God, that You will lead us deeper. Not that we want to be shackled by requirements but freed in Your love. Freed from the shackles of Satanism to walk in the footsteps of Elijah, to walk in the footsteps of the prophet who was able to go into heaven without seeing death. We pray, God, that You will lead us in this direction and in the next tape, give us greater wisdom than ever before. For I ask it in Thy Name, amen.

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