



The Ten Commandments & The Law of Moses

Isa 8:20

***To the law and to the testimony: if they speak not
according to this word, it is because there is no light in
them***

Isa 28:9-10

***Whom shall he teach knowledge? and whom shall he
make to understand doctrine? them that are weaned
from the milk and drawn from the breasts.***

***For precept must be upon precept, precept upon
precept; line upon line, line upon line; here a little, and
there a little:***

Introduction

Much confusion about the **Ten Commandments and the Law of Moses (Book of Moses)** is being preached these days and the question that keeps popping up is: are we to keep the **Statutes, Precepts, Commandments, Judgments, Ordinances, & Testimonies that is in the Book of Moses, or were they nailed to the cross? When answers are provided, many view them as "New Light". But, is it really New Light or New Discoveries from Old Manuscripts? This is going to be the scope of our study and to get to the bottom of what is the truth and what we are to believe concerning it.**

To begin with, we want to use the rule of study: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them". **Isa 8:20** and "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. " **Isa 28:9-10**

This study is intended for Seventh-day Adventists, but anyone who is interested in this study can glean from the information provided. My prayer is that you take time to digest it, think it through and evaluate all that is being presented without jumping to conclusions. God Bless.

New Light or New Discoveries from Old Manuscripts?

What is "**New Light**"? It is something that has not been shown before. It could also mean that the information being provided may not be "**New Light**", but something that has been said already, to be "**New Light to Us**". What is being presented in this study is not "**New Light**", it is the "**Light that Shines from Old Manuscripts and from the Scriptures**" ...and that may be "**New Light to Us**"!

Inspiration tells us: "Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for **greater light**. As a people we are called individually to be students of prophecy. We must watch with earnestness that **we may discern any ray of light** which God shall present to us. We are to catch the first **gleamings** of truth; and through prayerful study clearer light may be obtained, which can be brought before others. {5T 708.2}

When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is **His** will that **they should be ever moving forward to receive the increased and ever-increasing light which is shining**

for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that **has led them to feel no necessity for more truth and greater light.** We are living at a time when Satan is at work on the right hand and on the left, before and behind us; **and yet as a people we are asleep.** God wills that a voice shall be heard arousing His people to action. {5T 708.3}

Instead of opening the soul to receive rays of light from heaven, some have been working in an opposite direction. {5T 709.1} **We must not for a moment think that there is no more light, no more truth, to be given us.** We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, "**I am rich, and increased with goods, and have need of nothing.**" [Revelation 3:17.] **While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that God may send.** {GW 310.3} Counsels to Writers and Editors page 29 says: "Although we have in trust the grandest and most important truth, ever presented to the world, **we are only babes, as far as understanding truth in all its bearings is concerned.** ..." The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that **He has light that is new to us, and yet it is precious old light that is to shine forth from the Word of truth.** We have only the **glimmerings** of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us. {1SM 401.2}

We call ourselves commandment-keeping people, but we do not comprehend the exceeding breadth of the far-reaching principles of the law of God; we do not understand its **sacred character.** Many who claim to be teachers of the truth, have no real conception of what they are doing in teaching the law of God, because they do not have a living knowledge of the Lord Jesus Christ. {1SM 402.1} **We've been spiritually anemic long enough, and the hour is getting late,** let's get studying again for the truth's sake and for His righteousness. **Many Gems Yet to Be Discovered.--New light** will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. **Let no one come to the conclusion that there is no more truth to be revealed.** The diligent, prayerful seeker for truth will find **precious rays of light yet to shine forth from the word of God.** Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.--Counsels on Sabbath School Work, p. 34. (1892.) {CW 35.1} Investigation of Doctrine.--There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that **certain doctrines** have been held as truth for many years by our people, **is not a proof that our ideas are infallible.** Age will not make error into truth, and truth can afford to be fair. **No true doctrine will lose anything by close investigation.** {CW 35.2}

We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but **we should be teachable, meek and lowly of heart**. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. {CW 35.3}

The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, "**I am rich, and increased with goods, and have need of nothing**." --Review and Herald, December 20, 1892. {CW 36.1} Questions were asked at that time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, but can speak understandingly. **I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation**." {3SM 174.1} Said my Guide, "**There is much light yet to shine forth from the law of God and the gospel of righteousness**. This message, **understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory**. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God." --Ms 15, 1888, p. 5. (To "Dear Brethren Assembled at General Conference," Nov. 1, 1888.) Released July, 1958. {2MR 58.2} ...There was to be **special light for God's people as they neared the closing scenes of this earth's history**. Another angel was to come from heaven with a message, and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very **unexpected manner**, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in **unexpected ways**. Letter 22, 1889. White Estate Washington, D. C. May 17, 1984 {13MR 334.2}

Rejection of Knowledge & The Law of God

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. **Hosea 4:6** What's worse than a lack of knowledge? The rejection of it. Knowing what the **Law of God** is, is vital to our salvation. ...By the pride of human wisdom, by contempt for the influence of the Holy Spirit, and by disrelish for the truths of God's word, many who profess to be Christians, and who feel competent to teach others, **will be led to turn away from the requirements of God**. Paul declared to Timothy, "The time will come when they will not endure sound doctrine;

but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." {AA 504.2}

The apostle does not here refer to the openly irreligious, but to the professing Christians who make inclination their guide, and thus become enslaved by self. Such are willing to listen to those doctrines only that do not rebuke their sins or condemn their pleasure-loving course. They are offended by the plain words of the faithful servants of Christ and choose teachers who praise and flatter them. And among professing ministers there are those who preach the opinions of men instead of the word of God. Unfaithful to their trust, they lead astray those who look to them for spiritual guidance. {AA 504.3}

In the precepts of His holy law, God has given a perfect rule of life; and He has declared that until the close of time this law, unchanged in a single jot or tittle, is to maintain its claim upon human beings. Christ came to magnify the law and make it honorable. (magnifying the law is not changing the law and nailing it away) He showed that it is based upon the broad foundation of love to God and love to man, and that obedience to its precepts comprises the whole duty of man. In His own life He gave an example of obedience to the law of God. In the Sermon on the Mount He showed how its requirements extend beyond the outward acts and take cognizance of the thoughts and intents of the heart. {AA 505.1}

The law, obeyed, leads men to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly, in this present world." Titus 2:12. But the enemy of all righteousness has taken the world captive and has led men and women to disobey the law. As Paul foresaw, multitudes have turned from the plain, searching truths of God's word and have chosen teachers who present to them the fables they desire. Many among both ministers and people are trampling under their feet the commandments of God. Thus the Creator of the world is insulted, and Satan laughs in triumph at the success of his devices. {AA 505.2}

With the growing contempt for God's law there is an increasing distaste for religion, an increase of pride, love of pleasure, disobedience to parents, and self-indulgence; and thoughtful minds everywhere are anxiously inquiring, What can be done to correct these alarming evils? The answer is found in Paul's exhortation to Timothy, "Preach the word." In the Bible are found the only safe principles of action. It is a transcript of the will of God, an expression of divine wisdom. It opens to man's understanding the great problems of life, and to all who heed its precepts it will prove an unerring guide, keeping them from wasting their lives in misdirected effort. {AA 506.1} **To the law and to the testimony: if they speak not according to this word, it is because there is no light in them Isa 8:20 God has made known His will, and it is folly for man to question that**

which has gone out of His lips. After Infinite Wisdom has spoken, there can be no doubtful questions for man to settle, no wavering possibilities for him to adjust. All that is required of him is a frank, earnest concurrence in the expressed will of God. **Obedience is the highest dictate of reason as well as of conscience.** {AA 506.2}

What Law?



In scripture we hear of the **Law of God** and the **Law of Moses**, so when the **Law** is mentioned, there is much confusion as to which one we are talking about. Some confuse the **Law of Moses** as being the **Ceremonial Law**. The truth is that the **Ceremonial Law** is part of the **Law of Moses**. The **Law of Moses** also consists of: **Statutes, Precepts, Commandments, Judgments, Ordinances, & Testimonies**. Some think that these were nailed to the cross and are not binding to us and yet Jesus has said: **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven. Mathew 5:17-19**

In the Book of Daniel we read of an attempt to change the Laws of God, speaking of the "Little Horn" it says, **"And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws:" Daniel 7:25 KJV** Again, what times & laws? To understand this, I searched some of the other versions of the Bible which stated: **Dan 7:25 ...He will defy the Most High and oppress the holy people of the Most High. He will try to change their sacred festivals and laws, Holy**

Bible, New Living Translation ®, copyright © 1996, 2004 by Tyndale Charitable Trust. Used by permission of Tyndale House Publishers. All rights reserved ... And he shall speak words against the Most High [God] and shall wear out the saints of the Most High and think to change the time [of sacred feasts and holy days] and the law; [Dan 7:25.] AMP. ... He shall speak words against the Most High, shall wear out the holy ones of the Most High, and shall attempt to change the sacred seasons and the law; Dan 7:25 NRSV ...He will speak out against the Most High and wear down the saints of the Highest One, and shall attempt to change the sacred seasons and the law; Dan 7:25 NASU, And he will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law. Dan 7:25 NASB, He will defy the Most High God and wear down the saints with persecution, and he will try to change all laws, morals, and customs. God's people will be helpless in his hands for three and a half years. Dan 7:25 TLB

So, if it was wrong for the "Little Horn" to change or to think to change times & laws, to change their sacred festivals and laws or [of sacred feasts and holy days] and the law, or to attempt to change the sacred seasons and laws, to intend to make alterations and try to change all laws, morals, and customs, then it will be wrong for us to think so as well, wouldn't you agree?. It seems that God expects us to keep them to this day. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel (**remember we are spiritual 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: **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.** Malachi 4:4-6 What curse? ...But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, **to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee**, and overtake thee: **Deut 28:15** To find out what curses they are, I suggest reading the **Book of Deuteronomy**. I don't know about you, but I am going to have to re think this one for sure. I dare not want to come short of disobeying God in any way ...do you? Don't worry, you say, because those Statutes, **Precepts, Commandments, Judgments, Ordinances, & Testimonies were nailed to the cross**, we are not under Law any more, we are under grace. Really? Before we go any further, lets us define these words and see if this is something we want to nail away.

1) **Law**: An orderly system of rules and regulations by which a society is governed. In the Bible, particularly the Old Testament, a unique law code was established by direct revelation from God to direct His people in their worship, in their relationship to Him, and in their social relationships with

one another. (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

Biblical law is more than a record of human law. It is an expression of what God requires of man. It rests on the eternal moral principles that are consistent with the very nature of God Himself. Therefore, biblical law (the Ten Commandments) is the summary of moral law. As such it sets forth fundamental and universal moral principles. (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

What is often called the civil law includes those specific laws in the Pentateuch (first five books of the Old Testament) that regulate civil and social behavior. All such laws are fundamentally religious since God is the lawgiver and ruler over everything. There are eight distinct categories of civil law in the Old Testament: (1) laws regulating leaders, (2) laws regulating the army, (3) criminal laws, (4) laws dealing with crimes against property, (5) laws relating to humane treatment, (6) laws about personal and family rights, (7) laws about property rights, and (8) laws regulating other social behavior. (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

Crimes against sexual morality - Biblical law relating to sexual morality protected and sanctified the family. The sexual union of two persons made them one flesh, and this was the only such union they were to experience.

1. Fornication. In Israel the sexual union was most sacred. A newly married woman charged with premarital sex with a man other than her husband was to be put to death if the charge was proven. If the charge was not proven, her husband had to pay a large fine and keep her as his wife. Also, he could never divorce her (Deut 22:13-21).

2. Adultery. Under God's law adultery was a serious crime, perhaps because tearing apart the two who had become one amounted to murder. Those convicted of adultery were to be put to death (Lev 20:10-12; Deut 22:22). A betrothed woman (virgin) was protected by the law, but she was also considered to be married in some cases. If she and some man other than her betrothed had sexual union, they were to be put to death (Deut 22:23-24).

3. Homosexuality. Sodomy or male homosexuality was pointedly condemned and prohibited. It brought death under God's law (Lev 20:13). By implication, the same penalty was probably also meted out for female homosexuality, or lesbianism.

4. Prostitution. Prostitutes of every guise (male or female, cultic or non-cultic) were to be put to death (Lev 19:29; 21:9).

5. Incest. Sexual union with one's own offspring or near relative was to result in death (Lev 20:11-14).

6. Bestiality. Having sex with a beast (a common feature of Canaanite worship) was an offense punishable by death (Ex 22:19; Lev 18:23; Deut 27:21).

7. Transvestiture. The distinction between the sexes was to be retained in their outward appearance. Hence, transvestiture (wearing the clothing of the opposite sex) was forbidden. (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

Crimes against an individual's person - Crimes of violence against others were serious criminal offenses. The following crimes are cited in biblical law.

1. Murder. The willful and premeditated taking of a human life was punishable by death. Accidental killing, killing as an act of war, and lawful executions were not considered murder (Ex 21:12-14; Num 35:14-34). The sixth commandment is, "You shall not murder." Jesus pointed to the spirit of this commandment when He expanded it to forbid hatred, anger, bitter insults, and cursing (Matt 5:21-22).

2. Assault and battery. God's law expected people to live at peace with one another. But realizing that offenses might occur, God provided legislation about assault and battery. If injuring a person caused the victim to lose time but no further harm was done, the offender had to pay his victim for the time lost. Presumably the courts established the fine in such cases (Ex 21:18-19). If someone maimed his foe in a struggle, he would pay for the lost time; but he would also suffer the same disfigurement at the hands of the court (Lev 24:19). Some important exceptions to this punishment should be noted.

If the victim were a slave, disfigurement resulted in his freedom (a very heavy financial loss to the guilty party). If the slave died, the offender was to die. If the slave survived and was not disfigured, there was no penalty on the master, except that exacted for loss of time (Ex 21:20-21,26-27).

If a son or daughter attacked either parent, the attacker was to be put to death (Ex 21:15). One law called for the severing of the hand of a woman who attacked a man's genitals, even though she may have been trying to protect her husband (Deut 25:11-12).

3. **Miscarriage.** Miscarriage, or the death of the mother resulting from a blow by someone in a fight, brought death upon the attacker. Premature birth caused by this offense required a money fine determined by the husband as governed by the courts (Ex 21:22).

4. **Rape and seduction.** A man who raped a betrothed woman was to be put to death (Deut 22:25-27). However, if he raped or seduced an unattached woman, he was to pay a large fine and propose marriage. A girl's father could refuse the marriage and keep the money; but if he approved, the rapist had to marry the girl and could never divorce her (Ex 22:16-17; Deut 2:28-29). If the seduced girl was a betrothed slave, she was considered unattached (for she had not yet been released from slavery). Consequently, the attacker was not put to death. But the man had to bring a guilt offering before God to make restitution for his sin.

5. **Oppression.** In Israel the defenseless were to be defended. Those without rights or power to enforce their rights were protected by God. These included the alien passing through the area and the alien who was a temporary or permanent resident. The widow, orphan, deaf, blind, slave, hired hand, and poor were to be given just wages, paid immediately, given interest free loans (except aliens) in emergencies, gifts of food at festivals, and the privilege of gleaning, etc. (Ex 22:21-24; Lev 19:14,33; Deut 24:14; 27:18-19).

6. **Kidnapping.** Capturing a person to sell or use him as a slave was a capital offense (Deut 24:7). This prohibition extended to foreigners, (unless they were prisoners of war; Ex 22:21-24), the blind and deaf (Lev 19:14), and all people (Deut 27:19).

7. **Slander.** Slander (making malicious statements about another person) was strictly forbidden and punished if the crime was committed during a trial (Ex 23:1). This was viewed as a mortal attack on a person (Lev 19:16).

Crimes Against Property. The fourth category of civil law consisted of laws dealing with crimes against property. Biblical law, unlike other ancient near Eastern codes, placed a higher value on human life than on possessions. But it also allowed people to have private possessions by protecting them from theft and fraud. The following crimes against property are dealt with in the Bible.

Stealing - God prohibited anyone from stealing from another. Heavy financial penalties were levied upon the thief. If he could not pay, he was required to serve as an indentured servant to pay the restitution price in labor (Ex 22:1-3).

Blackmail and loan fraud - God's law counted these crimes as a kind of theft, mandating heavy penalties and possible indentured service as penalties (Ex 22:1-3; Lev 6:1-7).

Weights and measures - Ancient Israel did not use money; transactions were in measured, or weighed, precious metal. God prohibited anyone from juggling weights so the goods or metals would be measured out to favor the thief. Such a thief had to repay his victims (Lev 19:35-36; Deut 25:13-16).

Lost animals - "Finders, keepers" did not hold in ancient Israel. Straying animals were to be returned to the owner or cared for until claimed (Ex 23:4-5; Deut 22:1-4).

Boundaries - The land was marked into sections by ancient landmarks, according to the allotments made shortly after it was conquered. To move these landmarks resulted in God's curse. This act was considered stealing from one's neighbor as well as rebellion against God the great landowner (Deut 19:14; 27:17).

Laws Relating to Humane Treatment. The fifth category of civil law consisted of laws about humane treatment. God's law regulated treatment of otherwise defenseless animals and people.

Protection of animals - Some of these laws were also environmental laws. For example, Israel was commanded not to work the land on the seventh year. Whatever grain or fruit grew up was to be left for the animals and the poor. This forced a crop rotation system on the Hebrew people so they would have some harvest every year (Ex 23:11-12; Lev 25:5-7). They were allowed to eat certain wild beasts and birds but were forbidden to take a mother. Presumably, they could take the young or the eggs, but they were required to let the mother live (Deut 22:6-7). An ox or any working beast (or human being) was to be fed adequately to give him strength for doing the work (Deut 25:4). Animals were not to be cruelly beaten or overloaded. They were to be rested on the Sabbath (Ex 20:8-11; 23:12; Deut 22:1-4).

Protection of human beings - The poor, widow, orphan, alien, sojourner, blind, deaf, etc., were to receive humane treatment from God's people (Ex 22:21-25). To preserve their self-respect, they were to be given opportunities to earn a living by gleaning and working for wages. They were also to be paid properly (Deut 24:14-15,19-22).

The respectable and responsible poor were to be extended interest free loans (Lev 25:35-37). Their cloaks, which they used at night as blankets, could not

be taken as collateral. Neither could a creditor forcibly enter a man's house to collect the debt (Deut 24:10-13).

The elderly were to be respected, cared for, and protected (Lev 19:32). Travelers could enter fields to harvest a meal for themselves, but they were forbidden to take more than they could eat (Deut 23:24-25). If these provisions did not satisfy the needs of the poor, they could sell themselves into indentured service (temporary servitude). In cases like this, the law demanded that they be treated humanely (Lev 25:39-43). In general, treatment of others was to be governed by the law of love (Lev 19:18) or the Golden Rule (Matt 7:12).

Laws Regulating Personal and Family Rights. Another broad category of civil law dealt with personal and family rights. The following situations were covered by these statutes.

Parents and children - The law of God assumed that parents would act responsibly and feed and clothe their children even as God fed and clothed them. Parents also were to discipline and teach their children (Deut 6:6-7). A father was responsible for circumcising his sons (Gen 17:12-13), redeeming his firstborn from God (Num 18:15-16), and finding his children proper marriage partners (Gen 24:4).

Children were commanded to respect and obey their parents (Ex 20:12). Disrespect in the form of striking or cursing a parent and delinquency (stubbornness and disobedience expressed in gluttony and drunkenness) were punishable by death (Ex 21:15,17; Deut 21:18-21). Minor children were under their parents' authority and could not make binding vows. Unmarried girls were not allowed to make binding vows without their fathers' or their male guardians' agreement (Num 30:3-5).

Marriage - God prohibited the Israelites from marrying near relatives and members of their own immediate family (Lev 18:6-18; Deut 27:20-23). (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

Now look carefully to find where all these laws are located, for the most part, in the Law of Moses (or the Book of the Law). If you nail these to the cross, then what do you have? You have no Law, you destroy the Ten Commandments, why?, because they are defining the Law and where there is no law, there is no sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is the only definition of sin given in the Holy Scriptures, and we should seek to understand what sin is,

lest any of us be found in opposition to the God of heaven. We are required to be in a position of obedience to all of God's commandments. Our salvation cost our Lord too much for us to be found going on in uncertainty when eternal interests are involved, therefore we should open our minds and search the Scriptures, so that we may know for ourselves how we can stand under the banner of Prince Immanuel. God requires at this moment just what he required of Adam in paradise before he fell--perfect obedience to his law. The requirement that God makes in grace is just the requirement he made in paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's word requires of them in order that they may have eternal life. We must live by every word that proceedeth out of the mouth of God. Our Saviour has told us that in these last days there would be false doctrines and false teachers who would lead the people to accept fables and customs and practices of men, instead of the commandments of God, and that our world would be flooded with heresies. Are we bringing in heresies to turn souls from the truth of God's word? We want the truth of God's word on every point, and we need to practice it. Those who follow the course of error and live in transgression of the law of God, will not follow that course alone; there will be others who will imitate their example. {RH, July 15, 1890 par. 2}

We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible how sin entered into the world. Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law, and then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. Satan thought to win the human family to his side that they might war against the family in heaven. It was Satan's plan to war against the God of heaven. God has a constitution and laws to govern those whom he has created, and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of Heaven. There are many deceptions to lead us away from the truth. Many think that Adam and Eve were very foolish in listening to the voice of the tempter that caused their fall from the high and holy estate, yet those who criticise do the same thing. Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress? {RH, July 15, 1890 par. 3}

John brings the commandments of God to view away down this side of the crucifixion of Christ, and shows their positive, binding claims upon men. Those who have taken the position that the commandments of God were done away when Christ hung upon the cross, are in harmony with the great

deceiver. God has made his constitution and his laws, and he can encircle in his arms those who are obedient, and shield them from the powerful deceptions of Satan. When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together, and all the sons of God shouted for joy. {RH, July 15, 1890 par. 4}

God repeated his holy law upon Sinai, precept by precept, that his people might not be left to dishonor him in disobeying his statutes, and he declares that we shall live in them if we obey them. Yet the Christian world claims that Christ died upon Calvary's cross to abolish the law of God. We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. Jesus addressed his disciples and the Pharisees in these words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." The words of Christ in the day of God's retributive judgment will be sufficient to condemn the transgressor if there was not another evidence of the perpetuity of the law of Jehovah. There is no shadow in the precepts of the decalogue. The ten commandments are not a type. God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven. We are told that Christ was in the pillar of the cloud by day, and in the fiery pillar at night. Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament, surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the word of God, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." {RH, July 15, 1890 par. 5}

We want the sanctification that God himself gives, and that sanctification comes through doing his law. We hear the heavenly benediction pronounced upon the obedient by Christ himself: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The only remedy that could be found for fallen man was the death of Christ upon the cross. Thus the penalty of transgression could be paid. Did the Father spare his Son one jot of the penalty? Behold him when he was in the garden praying, "If it be possible, let this cup pass from me," and the bloody sweat pressed through his pores, and moistened the sod of Gethsemane. Jesus carried out the plan to its very end, and on the cross cried out. "It is finished." The law finished?--No. The plan that had been proposed to rescue man from the degradation of sin, was carried out to the very letter. Could it have been possible for Jehovah to change his law to meet man in his fallen condition, then Christ need not have left his glory, his majesty. It was because the law of God was changeless as his throne, that Christ consented to take humanity, to die in man's behalf to save him from eternal ruin. But Satan is continually at work with his devices to carry out his plan,--opposition against God's holy law. He commenced his work in heaven in trying to deceive the angels. He blinded the eyes of the Jewish nation so that they could not discern Christ as the Messiah, and the very nation that Christ came to save cried with the murderous throng, "Crucify him, crucify him." And again the hoarse and terrible cry was raised, that called maledictions upon themselves, "His blood be on us, and on our children," and they crucified the Lord of glory. {RH, July 15, 1890 par. 6} Let this be a lesson to us!

2) Statutes: STATUTE ...A decree or law issued by a ruler or governing body, or especially by God as the supreme ruler (Gen 26:5; Ps 18:22; Ezek 5:6).(from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

3) Precepts: The Ten Commandments. noun. The **definition** of a **precept** is a guiding principle or rule that is used to control, influence or regulate conduct. An example of a **precept** is a commandment found in the Ten Commandments. [Precept dictionary definition](#) | [precept defined](#) www.yourdictionary.com/precept **Note: I couldn't find this definition in some of the Bible Dictionaries. Lord have mercy!**

4) Commandments: COMMANDMENTS, TEN ...The ten laws given by God as guidelines for daily living. They are part of a covenant between God and His people (Ex 34:28; Deut 4:13; 10:4). These laws are often called the Decalogue, from the Greek word which means "ten words." Although God gave the Ten Commandments to His people through Moses at Mount Sinai more than 3,000 years ago, they are still relevant

today. They have an abiding significance, for God's character is unchangeable. These laws originate from God and from His eternal character; therefore, their moral value cannot change. (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

5) Judgments: JUDGMENT ...Discernment or separation between good and evil. God judges among people and their actions according to the standards of His LAW. Judgment can refer either to this process of discernment or to the punishment meted out to those who fall under His wrath and condemnation (**John 5:24**). (from Nelson's Illustrated Bible Dictionary, Copyright © 1986, Thomas Nelson Publishers)

6) Ordinances: Ordinances in the Bible means judgements, laws, orderd, precepts or statutes. www.answers.com/Q/What_does_ordinances_in_the_Bibl...

7) Testimonies: Testimony (1.) Witness or evidence (**2 Thess 1:10**). (2.) The Scriptures, as the revelation of God's will (**2 Kings 11:12; Ps 19:7; 119:88; Isa 8:16,20**). (from Easton's Bible Dictionary, PC Study Bible formatted electronic database Copyright © 2003, 2006 Biblesoft, Inc. All rights reserved.)

testimonies (plural noun) a formal written or spoken statement, especially one given in a court of law. synonyms: [evidence](#) · sworn statement · [attestation](#) · [affidavit](#) [statement](#) [declaration](#) · [assertion](#) · [affirmation](#) · [avowal](#) · [protestation](#) · [allegation](#) · [submission](#) [claim](#) · [deposition](#) · [asseveration](#) evidence or proof provided by the existence or appearance of something. [Via Cortana Microsoft](#)

What was Nailed to the Cross?



What was nailed to the cross is described as “the handwriting of requirements [‘ordinances’ in the King James Version] that was against us, which was contrary to us.” Because “ordinances” (the word used in the King James Version) sounds like “law,” some twist the meaning of “nailed it to the cross” into Paul saying the force of the law of God ended at the death of Christ. In using the words “handwriting of requirements ... contrary to us ... nailed it to the cross,” Paul was describing the record of our sins, the indictment that required the penalty of death. *Vine’s Complete Expository Dictionary of Old and New Testament Words* says this about the word translated “handwriting,” *cheirophon*: “This means a memorandum of debt, ‘a writing by hand’ used in public and private contracts, and it is a technical word in the Greek papyri. ... “In the famous Florentine papyrus of A.D. 85, the governor of Egypt gives this order in the course of the trial, ‘Let the hand-writing be crossed out,’ which corresponds to the ‘blotting out the hand-writing’ of **Col. 2:14**” (Foreword to New Testament section by W. Graham Scroggie). The wages of our sins—our debt—is death (**Romans 6:23**). Jesus Christ was willing to pay that debt by dying in our place, thus blotting out the record of our debt and pardoning our sins. Reflecting this concept, the English Standard Version reads: “And you, who were dead in your trespasses and the un circumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross” (**Colossians 2:13-14**).

An interesting parallel to this official death warrant that is against each of us because of our sins is the sign that Pilate had nailed to the cross or stake upon which Christ was crucified. You can read in **John 19:19-22** how there was some controversy over the wording, but the intent was plain. It was customary to publish a writ of charges against the condemned, and the board above Christ’s head was inscribed with the charges for which the Jewish authorities demanded His death. *The NKJV Study Bible* has the following note on **John 19:19**: “It was a Roman custom to write the name of the condemned person and his crime on a plaque to be placed above his head at the execution. Mark calls this title ‘the inscription of His accusation’ (see **Mark 15:26**).”

Paul chose this symbolism to emphasize a theme that he began earlier in the letter: “And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister” (**Colossians 1:21-23**). Paul wanted to underscore the truth that gentiles who were called by God were just as much a part of the Church as converted people of Israelite heritage were. Paul wrote plainly of this in **Colossians 1:27**. “Mystery” means “hidden.” The apostle told the gentile Christians that what had been hidden was hidden from them no longer, meaning God had opened their minds to the truth. Christ, through the Spirit of God, was in them, in converted gentiles.

The charges removed

The clear intended meaning, then, of **Colossians 2:13-14**, based upon the immediate and the broader context is: “You gentile believers had a death sentence against you due to your sins. But through the process of repentance and the forgiveness of sin—made

possible by Christ's death instead of yours—everything that one time could have been held against you has been removed." Many commentaries twist the wording of "requirements" or "ordinances" being "nailed" to the cross to mean that Christ's death did away with the law, so that the law couldn't be "against" believers any more. **But it wasn't God's law that was against believers; it was the sins that they committed.** Moreover, common sense tells us that pardoning someone for committing a capital crime doesn't do away with the law that was broken. If anything, it shows that the law carries force, for without the pardon, the criminal would die!

In the same way, the law of God carries force since breaking it (committing sin) requires the death penalty. The law is that powerful, that important. It is holy. People aren't saved from that which was against them (the death penalty) by doing away with the law. **What saves people from death is the death of Christ in the place of those who repent of their sins. Jesus Christ's life is that valuable.**

In fact, the phrasing Paul chose to use in Colossians 2:14 showed that the law of God continues to carry great force. By saying the penalty demanded under the law of God was nailed to the instrument that killed Christ, Paul was showing that the law of God was still in force, still requiring death for sin. By contrast, **if the law had been brought to an abrupt end by the death of Christ, from that point on, nothing would be "against the law."** Nothing could be called "sin." Of course, we know that is not true. **Sin exists, which means the law that calls it "sin" also exists!**

So, what is Left in Our Study?

There is one more thing that seems to raise "**eye brows**" and that is the subject of "**Feast Days**". As mentioned earlier in this study, when talking of the "**Little Horn**", some of the Bible versions said that the "Little Horn" would **think to change times & laws, to change or to think to change their sacred festivals and laws or [of sacred feasts and holy days] and the law, and to attempt to change the sacred seasons and laws.** What does the SOP (Spirit of Prophecy) have to say about this?

ARE THE FEASTS PART OF THE MORAL LAW OR THE CEREMONIAL LAW?

In the following quote Ellen White says that there are only two laws, moral and ceremonial. "There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of His death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ." [Emphasis added] (Signs of the Times, July 29, 1886) Notice that Ellen White says that **to observe the ceremonial law after the death of Jesus is a denial of Him (in other words, a sin).**

Ellen White furthermore states that Jesus never observed the ceremonial law. The ceremonial law consisted of slaying a lamb when someone sinned in order to obtain forgiveness for that sin. This law was instituted when Adam and Eve sinned and ended at the cross, because Jesus was the Lamb of God slain for our sins. Since Jesus never sinned, He did not need to partake of the ceremonial law. Here is Ellen White's quote saying that Jesus never observed the ceremonial law. **"Christ passed through all the experiences of His childhood, youth, and manhood without the observance of ceremonial temple worship."** (The Bible Echo, October 31, 1898)

However, Jesus did observe the feasts. John chapter 7 records Jesus' observance of the Feast of Tabernacles. Here is Ellen White's comment on His observance of the **Feast of Tabernacles**. **"Jesus traveled up and down the breadth of the land, giving his invitation to the feast.** When the sun illuminated the landscape, Jesus said to the vast throng: **"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. He took the opportunity of presenting himself to the people during the feast-days,** when they gathered at Jerusalem." (Advent Review & Sabbath Herald, July 7, 1896) The following quote shows that **Jesus also observed Passover**. "Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that Jesus in His boyhood made the Passover visit to Jerusalem." (Desire of Ages, p. 75) **Luke chapter 22:15-16** records Jesus observing Passover with His disciples and in these verses **Jesus states that Passover is not fulfilled until heaven**. Here are Bible texts that show that Jesus observed the feasts. **Luke 2:41, 42; Matthew 26:17-18; John 2:23; John 4:45; John 5:1; John 7:10, 14, 37; Luke 22:15-16.**

Since Jesus never observed the ceremonial law, but yet He observed the feasts, and since there are only two laws, moral and ceremonial, under which law did Jesus put the feasts? The answer is obvious. In the following quotes Ellen White tells us that Paul also did not observe the ceremonial law after the cross and he never taught his converts to observe the ceremonial law. "Paul did not bind himself nor his converts to the ceremonies and customs of the Jews, with their varied forms, types, and sacrifices; for he recognized that the perfect and final offering had been **1.** made in the death of the Son of God." (Sketches From the Life of Paul, p. 105) "Factions also were beginning to rise through the influence of Judaizing teachers, who urged that the converts to Christianity should observe the ceremonial law in the matter of circumcision... They vindicated their position, which was in opposition to that of Paul." (Sketches From the Life of Paul, p. 121) However, Paul observed the feasts himself and he also observed them with his converts. Here are the quotes. "But bade them farewell, saying, I must by all means keep this feast in Jerusalem." (**Acts 18:21**) Ellen White comments on this text. "After leaving Corinth, Paul's next scene of labor was Ephesus. He was on his way to Jerusalem to attend an approaching festival, and his stay at Ephesus was necessarily brief." (Acts of the Apostles, p. 269) Paul did not make it to Jerusalem in time, so he kept this feast with the Philippians (Gentile converts). "And we sailed away from Philippi after the days of unleavened bread." (**Acts 20:6**) "At

Philippi Paul tarried to keep the Passover. Only Luke remained with him, the other members of the company passing on to Troas to await him there. The Philippians were the most loving and truehearted of the apostle's converts, and during the eight days of the feast he enjoyed peaceful and happy communion with them." (Acts of the Apostles, pp. 390-391) (The eight days of the feast Ellen White referred to in this quote **are Passover and Unleavened Bread**.) **"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."** (1 Corinthians 5:7-8)

Since Ellen White tells us that Paul did not observe the ceremonial law and did not teach his converts to do so, but yet he observed the feasts with his converts, what law is Paul putting the feasts under? Moral or ceremonial? **Our own SDA Commentary** tells us that **John the Revelator and many other early Christians observed Passover after the cross also**. This quote is from the SDA Commentary, Vol. 9, p. 362, and is quoting from an early Christian's letter, written about 150 A.D. "[p. 505] Therefore we keep the day undeviatingly, neither adding nor taking away, for in Asia [Minor] great luminaries sleep, and they will rise on the day of the coming of the Lord, when he shall come with glory from heaven and seek out all the saints. Such were Phillip. . . and two of his daughters. . . [p. 507] There is also John who lay on the Lord's breast. . . And there is also Polycarp at Smyrna, both bishop and martyr, and Thraseas, both bishop and martyr, from Eumeneae. . . [Also] Sagaris, . . . Papius, . . . and Melito. . . all of these kept the fourteenth day of the Passover according to the gospel, never swerving, but following according to the rule of the faith. And I also, Polycrates, the least of you all, live according to the tradition of my kinsmen, and some of them have I followed. For seven of my family were bishops and I am the eighth, and my kinsmen ever kept the day when the people put away the leaven. Therefore, brethren, I who have lived sixty-five years in the Lord and conversed with brethren from every country, and have studied all holy Scripture am not afraid of threats, for they have said, who were greater than I, 'It is better to obey God rather than men.'"

"After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of His death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for **2. the sins of the world**. Hence the ceremonial law ceased to be of force at the death of Christ." [Emphasis added] (Signs of the Times, July 29, 1886) Since it was a denial of Jesus to observe the ceremonial law after the cross, if the feasts are part of the ceremonial law, then Paul, John the Revelator, and many other Christians were denying Jesus. Paul and John the Revelator wrote the majority of the NT. Do you think the Holy Spirit would use anyone who is denying Jesus to write a major portion of the NT?

"Anciently the Lord instructed His people to assemble three times a year for His worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service, which pointed to Christ as

the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another...**if the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict! And if the people of the world then needed the light which God had committed to His church, how much more do they need it now!**" [Emphasis added] (Testimonies, Vol. 6, pp. 39-40)

"Well would it be for the people of God at the present time to have a Feast of Tabernacles--a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth." (Patriarchs and Prophets, pp. 540-541) (Note that the context of this quote is the feasts, for this quote comes out of Ellen White's chapter on the feasts. We recommend that you read this chapter.) **Ellen White is recommending that we observe the Feasts.** Since she also says that it is a denial of Jesus to observe the ceremonial law after the cross, if Ellen White considered the feasts to be part of the ceremonial law, then she would be sinning for recommending that we observe the feasts.

So, are the feasts part of the moral law or the ceremonial law? The answer is obvious. The feasts are part of the moral law. Since they are part of the moral law this means that the feasts will be observed forever. And indeed, the Bible does confirm that we will be observing the feasts in heaven. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles." (**Zechariah 14:16**) Zechariah chapter 14 is speaking of the same event as **Revelation 22:7-9**. By putting these verses in Revelation with Zechariah chapter 14 we see a more complete picture. First, Jesus descends from heaven the Mount of Olives which splits in half (**Zechariah 14:4**). Then, the New Jerusalem descends down (**Rev 21:2**). Then the wicked are raised and come against the New Jerusalem. (**Zechariah 14:16 and Rev 22:9**), at which time the wicked will all be destroyed (**Zechariah 14:12, 17-18 and Rev 22:9**). Interestingly, both the Bible and Ellen White tell us that the wicked are destroyed at the Feast of Tabernacles (Zechariah 14:18 and Patriarchs and Prophets p. 541, last paragraph). **3.** Lastly, the Bible tells us that after all the wicked are destroyed, in the New Earth we will be celebrating the Feast of Tabernacles from year to year (**Zechariah 14:16**). **We will be keeping the Feast of Tabernacles forever in heaven, just as Leviticus chapter 23 tells us to, where God says four times that we are to keep His feast days forever.**

When we understand the meaning of the feast days and what they represent, we then can understand why God chose these "Appointed Times" and why we should remember them as a memorial. "Remember ye the law of Moses my servant, which I

commanded unto him in Horeb for all Israel, **with the statutes and judgments.** **Mal 4:4 ...lest I come and smite the earth with a curse. Mal 4:6** Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; **Deut 4:9** And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. **Deut 11:19 Why?** So that they would not forget what the Lord has done for them ...and what He has done for us!

The Seven Feasts

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Deut 4:8

Feast	Date	Meaning	Status
1. Passover/Pesach	March/April	The Israelites' Passover observance was the commemoration of their physical deliverance from bondage in Egypt, whereas Passover represents for most Christians a spiritual deliverance from the slavery of sin (John 8:34) and, since Jesus' death, a memorial of the sacrifice that Jesus has made for mankind.	Fulfilled & Future
2. Unleavened Bread	March/April	In the Bible, leaven is almost always symbolic of sin. Like leaven that permeates the whole lump of dough, sin will spread in a person, a church, or a nation, eventually overwhelming and bringing its participants into its bondage and eventually to death (Galatians 5:9). Romans 6:23 tell us that "the wages of sin is death,"	Fulfilled & Present

		<p>which is God's judgment for sin, and this is the reason that Christ died—to provide a way out of this judgment for sin if man will repent of his sins, accept Christ as his Passover sacrifice, and have his heart changed so that he can conform his life to what God commands.</p>	
3. Wavesheaf/First Fruits	March/April	<p>What does it teach? It teaches the resurrection. Not only looking back on the fact that Jesus resurrected, but also looking forward of the resurrection of all that have fallen asleep in Jesus.</p>	Fulfilled & Future
4. Pentecost / Shavuot	May/June	<p>Signals the dawning of the age of the Holy Spirit. And the fullness of the Spirit in God's people is to empower them for witness to all the nations. Thus, The meaning of Pentecost is God's equipping His church with the power of His Spirit so that He will be glorified among the nations. The Latter Rain</p>	Fulfilled & Future
5. Yom Teruah (Trumpets)/Rosh Hashana	September/October	<p>Contains an important message for Christians. In fact, it is the most important news on the globe today. It heralds the gospel's emphasis on repentance and judgment, the warning blasts of the <i>shofar</i>, the Day of the Lord and the proclamation that the Messiah is returning to establish God's Kingdom on the earth.</p>	Present & Future

6. Day of Atonement/Yom Kippur	September/October	Is the holiest day of the Jewish year, and provides prophetic insight regarding the Second Coming of the Messiah, and the final judgment of the world. Its central themes are atonement and repentance.	Present & Future
7.Tabernacles/Sukkot	September/October	Also known as the Feast of Booths and <i>Sukkot</i> , is the seventh and last feast that the Lord commanded Israel to observe and one of the three feasts that Jews were to observe each year by going to “appear before the Lord your God in the place which He shall choose” (Deuteronomy 16:16). The deliverance of the saints and the second coming and our Heavenly Canaan. A time of rejoicing together. Glory ! Glory ! Glory !	Future

This is even more the reason to keep the "Feasts of Our God". A Promise of Hope, a Time for Rejoicing and a Reminder of what is to come.

Note: There is much information on the net on how to keep the feasts and to know their meanings. Just as folks observe the pagan holidays, such as **Christmas** (Birthday of Baal, look it up!), **Easter** (Ishtar, goddess of love and fertility, the reason for the "Easter Bunnies") , **Halloween**, **St Valentine's Day** etc. **We who love the Lord** should be observing the **feasts** which are "**Appointed Times**," that **He Himself** has given us and **not mix** the "**Holy with the profane**," for it is an insult to God. **...Deut 12:28-32** **...Observe and hear all these words which I command thee**, that it may go well with thee, and with thy children after thee **forever**, when thou doest that which is good and right in the sight of the LORD thy God.

29) When the LORD thy God shall cut off the nations from before thee, whither thou **goest to possess them**, and thou **succeedest them**, and **dwest in their land**;

30) Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; **and that thou inquire not after their gods**, saying, **How did these nations serve their gods? even so will I do likewise**.

31) Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32) What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Final Words

Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD. **Lev 18:4-5**

Ye shall be holy: for I the LORD your God am holy. **Lev 18:30**

Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. **Lev 19:26**

Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD. **Lev 19:37**

Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you.
Lev 20:7-8

And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, **that ye should be mine. Lev 20:26**

And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. Josh 24:15

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