

2. LAW OF MOSES- THE TWO ECONOMIES/ FESTIVALS

*We need to understand the significance of the Jewish economy of which is **NOT YET** (which means there is something still to learn) fully comprehended.*

The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. **Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God.** Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give. {COL 133.1}

*There are **two** economies and **two FESTIVALS** of which one (**FESTIVAL** of the Jews pertaining to the **sacrifices**) was to pass away but the other was to last through all ages.*

**TWO ECONOMIES/
TWO FESTIVALS**

The **symbols** of the Lord's house are simple and plainly understood, and the truths represented by them **are of the deepest significance to us.** {CCh 298.1} Christ was standing at the point of transition between **two economies** and their **two great festivals.** He, the spotless Lamb of God, was about to present Himself as **a sin offering**, that He would thus **bring to an end the system of types and ceremonies** that for four thousand years had **pointed to His death.** As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. **The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.** {CCh 298.2} {DA 652.2}

The **symbols** of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. **In instituting the sacramental service to take the place of the Passover,** Christ left for His church a memorial of His great sacrifice for man. "This do," He said "in remembrance of me." [Verse 19.] **This was**

the point of transition between two economies and their two great festivals. The one was to close forever; the other, which He has just established, is to take place, and **to continue through all time as the memorial of His death.** {Ms35-1897.2}

*These **two** economies (**FESTIVALS**) were **different.** Which **FESTIVAL** was **ADDED** that was to be nailed to the cross? **Ans. Ritual system (sacrificial ceremonies).** The sacrificial ceremonies were added and once the sacrifice was fulfilled by Christ, these rituals were nailed to the cross. The law dictated to Moses (statutes & judgments) and written down by Moses in a book, which was to GUARD the 10 Commandments (see 1st document), **WAS NOT** done away with (abolished at/ nailed to) the cross.*

The law of **ten precepts**, spoken from Mount Sinai, Christ himself declares that **he came not to destroy.** This testimony should forever settle the question. **The law of God is as immutable as the throne of Jehovah. It will maintain its claims upon all mankind in all ages, unchanged by time or place or circumstances. The ritual system was of an altogether different character, added to guard the ten precepts of the Eternal.** {RH September 27, 1881, par. 4} **Christ declares, that he came not to destroy the law, but to fulfill,**—"to magnify the law and make it honorable," as Isaiah, hundreds of years before, had prophesied would be the Messiah's work. {RH September 27, 1881, par. 5}

"Law of Moses" (statutes, ten precepts & judgments) NOT nailed to the cross

*The national **FESTIVAL** of the Jews (1st economy) was to pass away forever, but the **FESTIVAL** of the Passover (2nd economy; which is called a **FEAST**) was to be continued throughout eternity*

to commemorate His death by the **ORDINANCE** of the Lord's Supper. Here the prophet, makes this more clear regarding the ritual system by **showing the mistake of BLENDING** these two systems (economies/festivals) and cites **Colossians 2:14** showing the law written down by Moses (moral law [statutes] that guarded 10 Commandments) were **NOT** abolished at the cross:

BLENDING TWO SYSTEMS CREATES PERVERSION OF SCRIPTURES

There are many who try to blend these **two systems**, using the texts that speak of the **ceremonial law** to prove that the **moral law** has been abolished; but this is a perversion of the Scriptures. The distinction between the **two systems** is broad and clear. **The ceremonial system** was made up of **symbols** pointing to Christ, to His **sacrifice** and His **priesthood**. This **ritual law**, with its **sacrifices** and **ordinances**, was to be performed by the Hebrews 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." **Colossians 2:14**. But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. And Christ Himself says, "**Think not that I am come to destroy the law.... Verily I say unto you**"—making the assertion as emphatic as possible—"Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**" Matthew 5:17, 18. Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. **The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages.** {PP 365.1}

TEN COMMANDMENTS (WHICH INCLUDES STATUTES) NOT ABOLISHED

Men and women may study **the will of God** with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word **of God**, which expresses **his will**. **The steps of Christ** are certainly marked out in the word. Go where they can be found today. **Do not seek to go back to the land where Christ's feet trod ages ago.** Christ says: "He that followeth **me** shall not walk in darkness, but shall have the **light of life**." We can know **far more of Christ** by following **him** step by step in the **work of redemption**, **seeking the lost** and **the perishing**, **than by journeying to old Jerusalem**. Christ has taken **his** people into **his church**. He has **swept away** every **ceremony** of the ancient type. He has given no liberty to restore these **rites**, or to substitute anything that will recall the **old literal sacrifices**. **The Lord requires of his people spiritual sacrifices alone**. Everything pertaining to **his worship** is placed under **the superintendence of his Holy Spirit**. Jesus said that **the Father** would **send the Holy Spirit in his name** to **teach his** disciples **all things**, and **to bring all things** unto their **remembrance** that **he** had said unto them. **The curse rests upon Jerusalem**. The Lord has **obliterated those things** which men would worship in and about Jerusalem, yet many hold in reverence **literal objects** in Palestine, while they neglect to **behold Jesus** as their **advocate** in the heaven of heavens. {RH February 25, 1896, par. 8}

REMEMBER (DON'T FORGET)

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

What was (and still is) the **gospel and mission** of Christ?

... **the entire system of Judaism** was a compacted prophecy of **the Gospel**. {ST June 20, 1906, par. 4}

Through every device possible Satan has sought to make of none effect the **sacrifice of the Son of God**, to render his expiation useless, and his **mission** a failure. He has claimed that the death

of Christ made obedience to the law unnecessary, and permitted the sinner to come into favor with a holy God without forsaking his sin. He has declared that the Old Testament standard was lowered in **the gospel**, and that men can come to Christ, not to be saved **from their sins but in their sins**. But when John beheld Jesus he told his **mission**. He said, "**Behold the Lamb of God, which taketh away the sin of the world.**" To every repentant soul the message is, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." {ST May 19, 1890, par. 10}

The church of Christ is God's appointed agency for the salvation of men. Its his **mission** is to carry **the gospel** to the world. Jesus said to the representatives of his church, "Go ye into all the world, and preach **the gospel** to every creature." There is no limitation to this command. The good news of a Saviour,—**Christ dying as our sacrifice upon Calvary**, Christ pleading as our high-priest and intercessor before God, Christ our king and deliverer, coming to redeem his children,—this is the message to be carried to all the world, to every nation, kindred, tongue, and people. {HM November 1, 1890, par. 1}

*What terrible mistake do Christians commit regarding what they call "the law of Moses" in relation to the **gospel and mission of Christ (His sacrifice)**? If Christ was is opposition to the just precepts, that would mean that He nailed it (the law) to his cross; but He DID NOT do this!*

A TERRIBLE
MISTAKE
COMMITTED BY
CHRISTIANS
BY NAILING
STATUTES TO
CROSS

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the **ceremonial ordinances** that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the **shadowy types**, as they see the accomplishment of the events which they represent. **The death of Christ** gives the Christian a correct knowledge of **the system of ceremonies** and explains prophecies which still remain obscure to the Jews. **Moses** of himself framed no law. **Christ**, the angel whom God had appointed to go before his chosen people, gave to **Moses statutes** and **requirements** necessary to a living religion and to govern the people of God. **Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission [sacrificial system-added by compiler] of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses.** {RH May 6, 1875, par. 12}

*Since these two economies are **FESTIVALS**, the next question to ask is "What is a **FESTIVAL**?" Is there a relation between **FESTIVAL** and **FEAST**? We see a **FESTIVAL** is the same as a **FEAST**.*

1828 Webster's Dictionary:

FESTIVAL, n. The time of **feasting**; an anniversary day of joy, civil or religious.

FEAST, n. [L. festum.]

3. A **ceremony of feasting; joy and thanksgiving** on stated days, in **commemoration** of some great event, or in **honor of some distinguished personage; an anniversary, periodical or stated celebration of some event; a festival**; as on occasion of the games in Greece, and the **feast** of the passover, the **feast of Pentecost**, and the **feast of tabernacles** among the Jews.

What are the **FEASTS** of the Lord as outlined in Scripture that **He lists** as, “These are **my feasts**”?

Weekly FEAST:

Seventh-day Sabbath is a **FEAST** (Lev. 23:1-3; **cf verse 3**: Exodus 20:9)

Annual FEAST:

The **Passover** (**Ordinance**) of the Lord's Supper that **commemorates** the Passover) is a **FEAST** (Lev. 23:4, 5, 14)

Unleavened Bread is called a **FEAST** (Lev 23:4, 6, 14)

First Fruits is called a **FEAST** (Lev. 23:4, 10, 14)

Pentecost is called a **FEAST** (Lev. 23:4, 15, 21)

Atonement is called a **FEAST** (Lev. 23:4, 25, 31)

Tabernacles is called a **FEAST** (Lev. 23: 4, 34, 41) Please also note in **Leviticus 23:41** **feast** is a **statute**

The **gospel is given in precept in Leviticus. Implicit obedience is required now**, as then. How **essential** it is that we understand the importance of this word! 6T p. 392

*By commemorating the Lord's ORDINANCE, we come together to **FEAST**, (to celebrate) to **commemorate** with joy in remembering the event (anniversary) of His death.*

The **Passover** was ordained as a **commemoration of the deliverance of Israel from Egyptian bondage**. God had directed that, year by year, as the children should ask the meaning of this **ordinance**, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. The **ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated.** It is the means by which His great work for us is to be **kept fresh in our minds**. {CCh 298.3}

1828 Webster's Dictionary”

ORDINANCE, n.

1. **A rule established by authority; a permanent rule of action.** An **ordinance** may be a law or **statute** of sovereign power. In this sense it is often used in the Scriptures. Exodus 15:25; Numbers 10:8; Ezra 3:10. It may also signify a **decree**, edict or rescript, and the word has sometimes been applied to the **statutes** of Parliament, but these are usually called acts or **laws**. In the United States, it is never applied to the acts of Congress, or of a state legislature.
2. Observance commanded.
3. **Appointment.**
4. **Established rite or ceremony.** Hebrews 9:1, 10. In this sense, baptism and **the Lord's supper are denominated ordinances**.

*The **entire** “handwriting of ordinances” could not have been blotted out at the cross. Only **the ordinance pertaining to the sacrificial system** was blotted out. Colossians 2:14 is misunderstood when Christians profess that the **entire handwriting of ordinances** was done away with.*

*It's interesting to note that most Seventh-day Adventists reject the thought of keeping a “**FEAST**” of the Lord as though it is some terrible, abominable practice, even though they (unknowingly) **KEEP** the weekly 7th-day Sabbath **FEAST** and the ordinance of the Lord's Supper **FEAST**, **BUT** yet claim that Col 2:14 states **ALL** the **FEASTS** were nailed to the cross? This makes no sense.*

*We see in Leviticus 23 that **the Seventh-day weekly Sabbath** is called a **feast** by the Lord.*

Lev 23:1 And the LORD spake unto Moses, saying,

23:2 Speak unto the children of Israel, and say unto them, [**Concerning**] **the feasts** of the **LORD**, which ye shall proclaim [to be] **holy convocations**, [even] **these [are] my feasts**.

23:3 Six days shall work be done: but **the seventh day [is] the sabbath of rest**, an holy convocation; ye shall do no work [therein]: it [is] the sabbath of the LORD in all your dwellings.

Sister White clearly confirms the Seventh-day weekly Sabbath pertains to Leviticus 23:1-3 as she quotes this verse and connects it to the gathering of twice as much bread the day before seventh-day Sabbath:

All who will consult their Bibles will know, "What saith the Lord?" "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake

THESE WORDS IN RED, QUOTED VERBATIM, ARE ONLY FOUND IN LEVITICUS 23:1-3

today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [Ex 16:22-23] "And the Lord spake unto Moses, saying, **Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall**

proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings. [Lev 23:1-3] "And the Lord spake unto Moses, saying, 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. **Ye shall keep the Sabbath** therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. **Six days may work be done: but in the seventh is the Sabbath of rest, holy to the Lord**: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore **the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever**: for in **six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.**" [Ex 31:13-16] {RH June 1, 1897, par. 6}

Again, Sister White quotes the feast of Leviticus 23:1-3 as referring to the Seventh-day weekly Sabbath:

Will my Sister Wellman consult her Bible, and she will know "What saith the Lord?" "And it came to pass on the sixth day, that they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath of the Lord; bake that which ye will bake today, and seethe that ye will seethe: and that which remaineth over lay up for you to keep until tomorrow." [Exodus 16:22, 23.] "And the Lord spake unto Moses, saying, **Speak unto the children of Israel, and say unto them, Consider the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings.**" [Leviticus 23:1-3.] {Ms21-1897.7}

If you abide in Christ, if he is in you, a well of water springing up into everlasting life, you will feast on the manna of a Saviour's love, and will have little relish for worldly amusements; for worldly things cannot satisfy the soul that is hungering and thirsting after righteousness. Religion will not make you gloomy or sad. How can it, when it brings your soul into harmony with Heaven, and fills the heart with light and peace and joy? Discontent, sadness, and gloom are the result of letting worldly pleasures and exciting festivities separate you from Christ. {YI May 14, 1884, par. 5}

Indeed heaven seemed very near to me, and my heart was filled with joy and gladness. I had no inclination to sleep. I wanted to feast upon the heavenly manna, that bread of life that if we eat thereof we shall live forever. What a night that was to my soul! Every breath was prayer mingled with praise to God. {Ms44-1890.21}

Adventists, in thinking they are correctly rejecting the "feasts" of the LORD, realize not that they have REJECTED the LORD'S command to keep the ANNUAL **FEASTS**, and **worse yet, in their place** they have substituted the LORD'S feasts (many unknowingly) in faithfully KEEPING the **PAGAN FEASTS** by celebrating these **FEASTS** year after year that have been instituted by Satan through Rome!

TRUE FEASTS OF THE LORD

Sabbath is substituted for
 Passover/ Unleavened Bread is substituted for
 Pentecost is substituted for
 Trumpets is substituted for
 Atonement is substituted for
 Tabernacles is substituted for
 (begins on 15th day and ends on 8th day; the 22nd)
 (Last Day is called, Great Day)

PAGAN COUNTERFEIT FEASTS Antichrist

Sunday
 Easter (Whitsunday)/ Good Friday
 Halloween (All Saints Day)
 Lent/ New Year's Day
 Valentine's Day
 Christmas
 (begins on Dec 25th and ends 8th day; Jan 1st!)
 (Last Day is called Feast of Circumcision!)



Learn not the way of the heathen: Jer 10:1-5; 7:18-19

Nations and peoples to-day, unconscious of their origin, are perpetuating Babylonian religious customs when they celebrate Christmas with feasting, lighted candles, holly, and mistletoe. It is in commemoration of Babylonian heathen gods that they eat eggs on Easter, and even the wild capers of Hallowe'en repeat the mysteries of Babylon. The root was not destroyed; her religious principles have sprung up afresh in every generation and borne fruit in every country. {1901 SNH, SDP 55.1}

That Christmas was originally a pagan festival, is beyond all doubt. The time of the year, and the ceremonies with which it is still celebrated, prove its origin. In Egypt, the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, "about the time of the winter solstice." The very name by which Christmas is popularly known among ourselves-Yule day-proves at once its pagan and Babylonian origin. "Yule" is the Chaldee name for an "infant" or "little child;" and as the 25th of December was called by our pagan Anglo-Saxon ancestors, "Yule day," or the "Child's day," and the night that preceded it, "Mother night," long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide, in the realms of paganism, was this birthday observed. {1922, HBS 89.2}

In these last days there is a call from Heaven inviting you to keep the statutes and ordinances of the Lord. The world has set at naught the law of Jehovah; but God will not be left without a witness to his righteousness, or without a people in the earth to proclaim his truth. {ST February 3, 1888, par. 5}

REMEMBER

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**". {SW March 21, 1905, par. 1}

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

Moreover also I gave them my **sabbaths**, to be a sign between me and them, that they might know that I am the LORD that sanctify them. Eze. 20:12

How has Satan's hand played in trampling down God's law and, statutes (feasts)?

Satan claimed to be able to present laws which were better than God's **statutes** and **judgments**, and he was expelled from heaven. **He has made a similar attempt upon earth**. (John 1:29). {1SM 316.2}

THE WHOLE WORLD HAS WONDERED AFTER THE BEAST KEEPING PAGAN HOLY DAYS!!

The Catholic Catechism calls for Sunday legislation:

In respecting religious liberty and the common good of all, **Christians should seek recognition of Sundays and the Church's holy day as legal holidays**. They have to give everyone a public example of prayer, respect, and joy and defend their traditions as a precious contribution to the spiritual life of society. If a country's legislation or other reasons require work on **Sunday**, the day should nevertheless be lived as the day of our deliverance which lets us share in **this "festal gathering"**, this "assembly of the firstborn who are enrolled in heaven." *Catechism of the Catholic Church* http://www.vatican.va/archive/ccc_css/archive/catechism/p3s2c1a3.htm

The Law of the Catholic Church defines their **Holy Days**:

Canon 1246 §1. Sunday, on which by apostolic tradition the paschal mystery is celebrated, must be observed in the universal Church as the primordial holy day of obligation. The following days must also be observed: the **Nativity of our Lord Jesus Christ**, the Epiphany, the **Ascension**, the **Body and Blood of Christ**, **Holy Mary the Mother of God**, her **Immaculate Conception**, her **Assumption**, **Saint Joseph**, **Saint Peter** and **Saint Paul** the Apostles, and **All Saints**. *Code of Canon Law of the Catholic Church* <http://www.vatican.va/archive/ENG1104/P4N.HTM>

COUNTERFEIT FEASTS

- Weekly Sunday** (1st Day of the week)
- Easter Sunday** (Sunday after Passover)
- Pentecost Sunday (7th Sunday after Easter)
- Nativity of the Lord** (December 25, Christmas)
- Epiphany of the Lord (January 6th)
- Ascension of the Lord (Forty days after Easter)
- Body and Blood of Christ (9th Thursday after Easter)
- Holy Mary the Mother of God** (January 1st) New Years Day

- Mary **Immaculate conception** (December 8th)
- Assumption of Mary (August 15th)
- Saint Joseph (March 19th)
- Saint Peter and Saint Paul (June 29th)
- All Saints** (November 1) **Halloween**

How long will the LORD'S sacred statutes (feasts) be honored? (See Isa. 66:23)

The **sacred statutes** which Satan has hated and sought to destroy, **will be honored throughout a sinless universe**. And "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations." Isaiah 61:11. {PP 342.2}

Interesting to note that Sister White connects the word "festal" & "festivals" with the Christmas pagan holiday set up by Rome: (see Jerimiah 10:2-4)

Satan's suggestions are carried out in many, many things. Our **birthday anniversaries** and **Christmas** and **Thanksgiving festivals** are too often devoted to selfish gratification, when the mind should be directed to of God. God is displeased care, His unceasing love, are anniversary occasions. Stewardship, p.295)

**SELFISH GRATIFICATION
DEVOTED TO THESE
CELEBRATED PAGAN
FESTIVALS**

the mercy and loving-kindness that His goodness, His constant not brought to mind on these (E.G.White, Counsels on

We are now nearing the close of another year, and shall we not make these **festal days** opportunities in which to bring to God our offerings? I cannot say sacrifices, for we shall only be rendering to God that which is his already, and which he has only intrusted to us till he shall call for it. God would be well pleased if on **Christmas**, each church would have a **Christmas tree** on which shall be hung offerings, great and small, for these houses of worship. Letters of inquiry have come to us asking, Shall we have a **Christmas tree**? will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or **you can make it as unlike the world as possible**. There is no particular sin in selecting a fragrant evergreen, and placing it in our churches; but the sin lies in the motive which prompts to action, and the use which is made of the gifts placed upon the tree. (E.G.White, Review and Herald, December 11, 1879)

We advise all our brethren and sisters to make a decided reform in regard to these festal days. Those who appreciate the gift of God's dear Son to save them from ruin, now have a favorable opportunity to give tangible proofs of their gratitude by rendering to God their thank-offerings. (E.G.White, Review and Herald, Dec.11, 1879)

It is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming **holidays** an occasion in which to **honor and glorify God**. (E.G.White, Review and Herald, December 11, 1879)

*Sister White comments about the counterfeit **feast's** relation to Sunday worship:*

Royal edicts, human councils, and church **ordinances** sustained by secular power, were the steps by which the **pagan festival** attained its position of honor in the Christian world. **The first public measure enforcing Sunday observance** was the law enacted [A. D. 321] by Constantine, two years before his profession of Christianity. This edict required towns-people to rest on the venerable day of the sun, but permitted countrymen to continue their agricultural pursuits. Though **originally a heathen statute**, it was enforced by the emperor after his nominal acceptance of the Christian religion. {4SP 391.1 ← see also pages 55, 56, 64 & 180

As the sign of the authority of the Catholic Church, papist writers cite, "the very act of changing the Sabbath into Sunday, which Protestants allow of ... because by keeping Sunday strictly **they acknowledge the church's power to ordain feasts, and to command them under sin.**" ["Abridgment of Christian Doctrine."] What then is **the change of the Sabbath**, but the sign or mark of the authority of the Romish Church—"the mark of the beast"? {GC88 448.2}

The Seventh-day weekly Sabbath is a feast day according to Spirit of Prophecy See Leviticus 23:1-3 & 26:2-3

Catholics speak as quoted from our Signs of the Times:

"The new laws has its own spirit... **and its own feasts which have taken the place of those appointed in the law of Moses.** **If we would know the days to be observed... we must go**



to the Catholic Church, not to the Mosaic law." (The Catholic Catechism as quoted in the Signs of the Times, November 4, 1919)

The following quote from a Catholic priest (Thomas Enright) who was president of Roman Catholic Redemptorist College in Kansas city is cited by many Adventists regarding the Sabbath. The last sentence of his quote however, is NOT cited:

"I have offered and still offer \$1000 to anyone who can prove to me from the Bible alone that I am bound, under grievous sin to keep Sunday holy. It was the Catholic Church, which made the law obliging us to keep Sunday holy. The Church made this law long after the Bible was written. Hence, said law is not in the Bible. Christ, our Lord empowered his church to make laws binding in conscience. He said to his apostles and their lawful successors in the priesthood, 'Whatever you shall bind on earth shall be binding in heaven' (Matt 16:19; 18:17 & Lu 16:19), **The Catholic Church abolished not only the Sabbath, but all the other Jewish festivals.**"

T. Enright CSSR, St. Alphonsus (Rock) church, St. Louis, June 1905

<http://www.iaua.name/Letter.html> ← letter below

**CATHOLICS ADMIT ("OTHER")
THE SEVENTH-DAY WEEKLY
SABBATH IS A FEAST DAY.**



St. Alphonsus' (Rock) Church,

1118 N. Grand Ave.

St. Louis, June 1905

Dear Friend, I have offered & still offer \$1000. to any one who can prove to me from the Bible alone, that I am bound, under grievous sin to keep Sunday holy.

It was the Catholic Church which made the law obliging us to keep Sunday holy. The Church made this law long after the Bible was written. Hence said law is not in the Bible.

Christ, our Lord empowered his church to make laws binding in conscience. He said to his apostles & their lawful successors in the priesthood "Whatever you shall bind on earth shall be binding in heaven." Matt. 16. 19. Matt 18. 17. Lu 16, 19.
The Sabbath. Church abolished, not only the Sabbath, but all the other Jewish festivals.

Pray & study. I shall be always glad to help you as long as you honestly seek the truth

Respectfully
T. Enright CSSR

Again, Satan's hand is in this masterful deception as foretold by the prophet Isaiah:

Isa. 14:13 For thou (satan) hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"Mount of Congregation" = feasts:

From H3250; properly an *appointment*, that is, a fixed *time* or season; specifically a **festival**; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); **technically the congregation**; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue (set) time (appointed). Strong's Concordance

The Complete Word Study Dictionary:

H4150 מועד mo ed -- A masculine noun meaning an appointed time or place. It can signify an appointed meeting time in general (**Gen 18:14; Exo 13:10**); a **specific appointed time, usually or a sacred feast or festival** (**Hos 9:5; 12:9** [10]); the time of the birds' migration (**Jer 8:7**); the time of wine (**Hos 2:9** [11]); the same time next year (**Gen 17:21**). In addition to the concept of time, this word can also signify an **appointed meeting place: "The mount of the congregation" identifies the meeting place of God or the gods (Isa 14:13)**, and "the house appointed for all living" identifies the meeting place of the dead-that is, the netherworld (**Job 30:23**). Moreover, the term is used to distinguish those places where God's people were to focus on God and their relationship with Him, which would include: the tent of meeting (**Exo 33:7**); the Temple (**Lam 2:6**); the synagogue (**Psa 74:8**).

*The controversy between God's feast days and Satan's feast days started in heaven before this earth was created. Isaiah 14:13 reveals a very startling statement on the part of Lucifer/Satan. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation in the sides of the north." Satan is literally declaring war upon God and stating that he will become greater than God. Strong's Concordance reveals that **the original word for congregation is moed, which also means feasts or God's Holy Days**. Satan is saying that he is going to sit upon the mount of the moed, or the mountain of God's Holy Days.*

The SDA Commentary, Vol. 4, p. 171, states that the words mount of the congregation comes from the Hebrew word *har moed*. *Har* means *mountain* and *moed* means *assembly*. God's people assemble at feast times. This verse shows that when Satan declared war upon God that he determined to invent his own feast days in opposition to God's feast days. And that is exactly what he did when he invented the feast days of Baal, two of which are Christmas and Easter.

We see below in the following Bible passage, the "times" refer to the feasts of God that were changed by the papacy: Sabbath, Passover, Pentecost, Trumpets, Atonement and Tabernacles (as cited previously) and "laws" refers to the laws as changed by the Catholics in their catechism such as the deletion of the idol commandment, large deletion of the Sabbath commandment.

**CHANGED TIMES
AND LAWS**

Dan 7:25 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**: and they shall be given into his hand until a time and times and the dividing of time.

The following are interesting Bible version comparisons regarding the "little horn" of Daniel 7:25:

King James: He shall think to change **times and laws**. Daniel 7:25

Moffatt: He shall plan to **alter the sacred seasons** and **the law** and for three and a half years the saints shall be handed over to him. Daniel 7:25

NIV: He will speak great words against the Most High and oppress His saints and try to change the **set times** and **the laws**. Daniel 7:25

New American Bible: He shall speak against the Most High thinking to change **the feast days** and the **law**. Daniel 7:25

The Amplified version: 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 times of sacred feasts and holy days** and the **law**. Dan 7:25

Catholic Douay version: Thinking to change **the feast days** and **the law**. Dan 7:25

PAUL KEPT
THE FEASTS
AFTER THE
CROSS

SIDE NOTE-

The apostle Paul still kept the feasts 21 years after the cross:

Acts 18:21 But bade them farewell, saying, **I [Paul] must by all means keep this feast that cometh in Jerusalem**: but I will return again unto you, if God will. And he sailed from Ephesus.

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. He reasoned with the Jews in the synagogue, and so favorable was the impression made upon them that they entreated him to continue his labors among them. His plan to visit Jerusalem prevented him from tarrying then, but he promised to return to them, "if God will." Aquila and Priscilla had accompanied him to Ephesus, and he left them there to carry on the work that he had begun. {AA 269.1}

After having spent some valuable time with the church in Jerusalem, Paul begins his third journey in 53 AD. The following is now 22 years after the cross:

1 Cor 16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 16:8 **But I will tarry at Ephesus until Pentecost.**

For over three years Ephesus was the center of Paul's work. A flourishing church was raised up here, and from this city the gospel spread throughout the province of Asia, among both Jews and Gentiles. {AA 291.1}

The apostle had now for some time been contemplating another missionary journey. He "purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." In harmony with this plan "he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;" but feeling that the cause in Ephesus still demanded his presence, **he decided to remain until after Pentecost**. An event soon occurred, however, which hastened his departure. {AA 291.2}

Paul kept the feasts even 27 years after the cross (58 A.D.):

Acts 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul greatly desired to reach Jerusalem before the **Passover** as he would thus have an opportunity to meet those who should come from all parts of the world to attend the **feast**. Ever he cherished the hope that in some way he might be instrumental in removing the prejudice of his unbelieving countrymen, so that they might be led to accept the precious light of the gospel. He also desired to meet the church at Jerusalem and bear to them the gifts sent by the Gentile churches to the poor brethren in Judea. And by this visit he hoped to bring about a firmer union between the Jewish and the Gentile converts to the faith. {AA 389.1}...

Upon receiving warning of the plot, Paul decided to go around by way of Macedonia. His plan to reach Jerusalem in time for the **Passover** services had to be given up, but he hoped to be there at **Pentecost**. {AA 390.2}...

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. {AA 390.4}

Sunday is an example of a false pagan **FESTIVAL** **divine institution** created by Satan.

The arch deceiver had not completed his work. He was resolved to gather the Christian world under his banner and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen he accomplished his purpose. Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the **Sunday** was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed. {GC 53.2}

The Jewish economy is one example of a **divine institution**: (other divine institutions are the Sabbath, marriage and family)

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began “at Moses and all the prophets,” and “expounded unto them in all the Scriptures the things concerning Himself.” But it is the light which shines in the fresh unfolding of the New that glorifies the Old. He who rejects the New, does not really possess the Old. For him it loses its vital power, and becomes but a lifeless form. In every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the Gospel. To Christ “give all the prophets witness.” From the promise given to Adam, down through the patriarchal line and the **legal economy**, heaven’s glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice, Christ’s death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt. {ST June 20, 1906, par. 4}

In the time of the end, every divine institution is to be restored

In the time of the end every **divine institution** is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God’s remnant people, standing

EVERY DIVINE INSTITUTION TO BE RESTORED IN TIME OF THE END

before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. See verse 12. {PK 678.2}

PRECEPTS
ARE
STATUTES

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 the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types 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 enforced by the power of the moral law, and they clearly and definitely explained that law. {RH May 6, 1875, par. 10}

Christians who profess to be **Bible students can appreciate more fully than ancient Israel did the full signification of the** ceremonial ordinances **that they were required to observe.** If

UPDATE!
SEE
QUOTE ON
PAGE 17

they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living

religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses. {RH May 6, 1875, par. 12}

How do we array Christ against Christ?

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven.” **What is the will of the Father? That we keep his commandments.** Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ. {RH May 6, 1875, par. 16}

ARRAY
CHRIST
AGAINST
CHRIST

As we learned in the introduction, there are Two Economies; a Twofold System: Each are clear and distinct from each other

1. 1st economy/ System of Law:

Moral Law (10 Commandments/ Statutes/ Judgments)- *pointing back to creation whose claims are binding through all time and eternity.* This would include the 10 Tables written on stone by God's finger AND the statues/ judgments dictated to Moses by God and written in a book (which explain in detail the 10 Commandments)

2. 2nd economy/ System of Law:

Ceremonial Law (sacrifices / offerings pointing to future redemption)- were ADDED to MORAL LAW- because of man's transgression of the Moral Law. The Ceremonial LAW was “to answer a particular purpose in Christ's plan of salvation” and when Christ died (the perfect Lamb/ sacrifice) these ceremonial sacrificial services were no longer needed and they were

nailed to the cross. Only this **ADDED** portion was nailed to the cross; not the MORAL LAW above.

Notice Adam understood the sacrificial system of animal sacrifices pointing to Christ. The Israelites had been in Egyptian bondage for 400 years and forgot the Law of God and due to transgression, God had Moses ADD this system back to the sanctuary services.

7-11 (Galatians 3:19; Ephesians 2:15; Colossians 2:14; Hebrews 9:9-12; 10:1-7). **A Twofold System** of Law.--God's people, whom He calls His peculiar treasure, were privileged with **a two-fold system of law; the moral and the ceremonial**. The **one**, pointing back to creation to keep in remembrance the living God who made the world, **whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity.** **The other**, given because of man's transgression of **the moral law, the obedience to which consisted in sacrifices and offerings** pointing to the future redemption. **Each is clear and distinct from the other.** {6BC 1094.8}

From the creation **the moral law** was an essential part of God's divine plan, and was as unchangeable as Himself. The **ceremonial law** was to answer a particular purpose in Christ's plan for the salvation of the race. The **typical system of sacrifices and offerings** was established that through these services **the sinner might discern the great offering, Christ.** But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an **atonement** for sin; and when Christ, whom these **offerings** prefigured, came, they could not discern Him. The **ceremonial law** was glorious; it was **the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race.** The whole arrangement of **the typical system** was founded on Christ. Adam saw Christ **prefigured** in the **innocent beast suffering the penalty** of his transgression of **Jehovah's law** (RH May 6, 1875). {6BC 1094.9}

Which law did Christ keep? Which law did not pass away with the death of Christ?

"Think not," were the words of Christ, "that I have come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17. **The laws of sacrificial offerings** were typical and **were in force until type should reach its antitype in the greater and wholly perfect sacrifice of Jesus Christ.** **These** sacrifices and services of the temple were to cease with the perfect offering of Christ Himself as the Lamb without blemish; **these** sacrifices were abolished at the cross. **This handwriting of ordinances** our Lord did blot out and take away and nail to His cross. {Ms43-1887.1}

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 the everyday life. **These statutes** were explicitly given to guard the **ten commandments.** **They were not shadowy types 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 enforced by the power of **the moral law**, and **they** clearly and definitely **explained that law.** {RH May 6, 1875, par. 10}

We should also set before the people the excellence of the statutes and precepts of Jehovah.

I recalled **the covenant** which I had made with God at my husband's deathbed,—that I would not become discouraged under the burden, but would labor more earnestly and devotedly than ever before **to present the truth both by pen and voice; that I would set before the people the excellence of the statutes and precepts of Jehovah,** and would point them to the cleansing fountain where we may wash away every stain of sin. {LS 269.1}

Will you investigate and look into these things further which have been known from the beginning; the important significance of understanding the Jewish economy that has preserved the knowledge of God and His law?

As time rolls on, and new truths are revealed, light is thrown on that which has been known from the beginning; we see new beauty and force in the inspired word, and we study its sacred pages with a deeper and more absorbing interest. **We see the significance of the Jewish economy, and the character and purposes of God are made manifest in his dealings with his chosen people.** How grand was the arrangement of God **to preserve the knowledge of himself, and of his law,** which is the foundation of his government in Heaven and upon earth. Although darkness covered the earth, and gross darkness the people, the Lord would not leave himself without a witness. {ST June 3, 1886, par. 8}

We are accountable for how we treat God's law (Torah) for this is a salvational issue. We are counseled to carefully read Deuteronomy Chapters 4, 26, 27 and 28.

It is enough that He has said that **obedience** to His **statutes** and laws is the life and prosperity of His people (Manuscript 67, 1907). {1BC 1120.2}

“This day the Lord thy God hath **commanded thee to do these statutes and judgments;** thou shalt therefore **keep and do them** with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to **keep His statutes,** and His **commandments,** and His **judgments,** and to **hearken unto His voice.**” 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, also chapters 27 and 28; for here are stated plainly the blessings of obedience.** {RH December 25, 1900, par. 6}

I was referred to the **fourth chapter of Deuteronomy.** **The whole of this chapter is to be studied.** Notice particularly the statement: “Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. **Thou shalt keep therefore his statutes,** and his **commandments,** which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, **forever.**” {RH August 23, 1906, par. 1}

*Deut 8:3... ;that he might make thee know that **man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the LORD doth man live.***

*Matt 4:4 But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.***

A SALVATIONAL ISSUE

If we are not obedient to God in this life, **keeping his commandments, how can we expect to have a right to eternal life? God will not take into his kingdom and give eternal life to those who will not come under his laws and statutes in this life.** {ST September 8, 1887, par. 4}

The great gift of salvation is freely offered to us, through Jesus Christ, on condition that we obey the law of God; and individually we are to accept the terms of life with the deepest humiliation and gratitude. **None will ever enter the city of God who do not reverence the statutes** of its government; and now is the time allotted to us to gain the mastery, through divine grace, over every rebellious thought and action; to work out our own salvation, not with boasting self-confidence, but with fear and trembling. **We are not to pander to the prejudices and customs of this world at the expense of our obligations to God.** {ST December 15, 1887, par. 10}

Eze 33:15 [If] the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; **he shall surely live, he shall not die.**

God has given us **probationary time** in order that it may be made manifest whether we will be loyal, obedient children, rendering obedience to his **commandments**, his **statutes**, and his **laws**, or whether we will persist in following a course of disobedience, and prove ourselves unworthy of eternal life. Those who will be doers of the words of Christ will have their names written in the Lamb's book of life; but those who will not obey God's law after light has come to them from the holy Scriptures, will be written among those whose fate is to perish. For those who choose to follow the traditions of men, and are willing to be turned from the truth of God unto fables, and who train themselves to walk away from the path of God's commandments, and will not listen to the law of God, but take up with the vain excuses devised by man to continue in disobedience, would not listen to the **voice of God** in the heavenly courts, and would bring rebellion a second time into heaven. **When the Father speaks**, they hear him not; but their ears are open to hear the suggestions of the enemy of God and man. {RH October 9, 1894, par. 9}

PROBATIONARY TIME GIVEN TO MAKE A DECISION ON KEEPING STATUTES (FEASTS)

Deut 24:3 And **Moses** came and told the people **all the words of the LORD**, and all the **judgments**; and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

24:4 And **Moses** wrote **all the words of the LORD**, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Moses wrote these **judgments** and **statutes** from the mouth of God while he was with him in the mount. If the people of God had obeyed **the principles** of **the ten commandments**, there would have been no need of the **specific directions given to Moses, which he wrote in a book**, relative to their duty to God and to one another. The **definite directions** which the Lord gave to **Moses** in regard to the duty of his people to one another, and to the stranger, **are the principles** of the **ten commandments** simplified and given in a **definite manner**, that they need not err. {1SP 265.1} {3SG 299.3}

That God who reads the hearts of every one, **will bring to light hidden things of darkness where it is often least suspected**, that stumbling-blocks, which have hindered the progress of truth may be removed, and **God have a clean and holy people, to declare his **statutes and judgments****. {T08 37.2}

CONCLUSION

We now have shown that **the Seventh-day weekly Sabbath is a FEAST day (statute)** and we know it was **NOT** nailed to the cross. Neither have any of the remaining FEAST days (statutes) been nailed to the cross. Will you follow the admonition from the prophets Malachi and Sister White to "remember" the statutes and judgments in these last days along with the Seventh-day weekly Sabbath FEAST??

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**". {SW March 21, 1905, par. 1}

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Edited May 19, 2023

New quote found on the law of Moses:

Sister White gave counsel to a youth to keep the law of Moses:

“I would advise you what to do; I am a mother of boys. I advise you to humble your heart, confess your wrong, and **consider the solemn charge David gave to Solomon on his dying bed**, which was, “Be a man.” “Be thou strong, and shew thyself a man, and **keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments and His testimonies, as it is written in the law of Moses**, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself.” [1 Kings 2:2, 3.] **Take this charge to your own heart, Henri**. Let no one flatter you to wrongdoing: it is a disgrace to sin, but it is no disgrace to confess your sins; but rather an honor. I write to you as I would to my own sons. I want you to have true individuality, and true manly dignity, but pride, self-conceit, and false dignity can only be maintained at the most terrible consequences to yourself.” {5LtMs, Lt 49, 1887, par. 4 & 5T 509}

“Types and shadows, offerings and sacrifices, had no virtue after Christ’s death on the cross; **but God’s law was not crucified with Christ**.” {Ms 167, 1898.24}