

# Law & Sacrifices Illustrated

**LAW**  
(10 Comm)  
Feasts  
Statutes  
Ordinances  
Precepts

No **sacrifices** needed until **sin** entered; so NOW we need a Saviour to save us from penalty of law; death. **Sacrifices added** to law to show of a Saviour to come. (31 A.D.) ~Gen 3:15; Rom 6:23

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**LAW**  
(10 Comm)  
Feasts  
Statutes  
Ordinances  
Precepts  
**CEREMONIAL/ SACRIFICES**

To show us the **enormity of sin** and what Christ was going to do for us when he died on the cross  
~Rom 7:7; 1 John 2:1

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**LAW**  
(10 Comm)  
Feasts  
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**SACRIFICES**

**CHRIST DIED AS OUR PERFECT SACRIFICE, NAILING OUR SINS TO THE CROSS; THEREFORE, SACRIFICIAL LAMBS ARE NO LONGER APPLICABLE, OR NEEDED.** ~Col 2:14

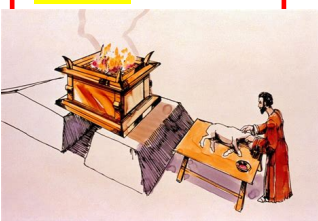
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**CEREMONIAL/ SACRIFICES**  
Lamb Sin Offering  
~Lev 7:7; Heb 9:26

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**LAW**  
(10 Comm)  
Feasts  
Statutes  
Ordinances  
Precepts  
**Memorial of Christ's Sacrifice (sin offering)**

Today, we still keep the law, that point out our **sins**, but **we also forever keep joyfully in the mind (remembrance) and heart**, what Christ HAS done for us on the cross; **abolishing our sins** which were nailed to the cross. ~Lev 23:41; Deut 4:40; Mal 4:4



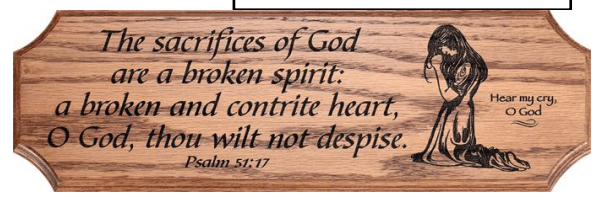
In **separating ourselves from the world** as God's commandment-**keep**ing people, we have experienced the power and opposition of the enemy. As we have made advance moves at the command, "Go forward," we have had **occasion to rejoice** that angels of God have gone before us, and prepared the way. We have, as it were, crossed the Red Sea, and have again and again realized the hand of God in our deliverance. It becomes us to **call to mind** these evidences of divine favor, and to **offer up thanksgiving and praise that the Captain of our salvation**, concealed by the cloud by day and the pillar of fire by night, **has been, and still is, leading us into all truth.** {RH November 17, 1885, par. 13}

**Well would it be for us to have a feast of tabernacles, a joyous commemoration of the blessings of God to us as a people.** As the children of Israel **celebrated** the deliverance that God wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt to the promised land, **so should the people of God at the present time gratefully call to mind** the various ways he has devised to bring them out from the world, out from the darkness of error, into the precious light of truth. We should **often bring to remembrance** the dependence upon God of those who first led out in this work. We should **gratefully regard** the old way-marks, and **refresh our souls with memories of the loving-kindness of our gracious Benefactor.** {RH November 17, 1885, par. 14}

"And let them **sacrifice the sacrifices** of **thanksgiving**, and declare His works with **rejoicing.**"  
~Ps 107:22

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." ~John 3:16

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, **that from one new moon to another, and from one sabbath to another,** shall all flesh come to worship before me, saith the LORD." ~Isa 66:22-23 KJV



Adam and Eve, at their creation, had a knowledge of the law of God. **It was printed on their hearts,** and they understood its claims upon them. {MS 99, 1902}

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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. {6T39}

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! {6T 40}

Our annual camp-meetings are of great importance, and all who possibly can should attend them. They should feel that the Lord requires this of them. If God's people neglect the privileges which he has provided for them to become strong in him, they will grow weaker and weaker and have less and less desire to consecrate all to him. The object of these holy convocation meetings is that the brethren may be separated from business cares and burdens, and devote a few days exclusively to seeking the Lord. But some of these meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit... Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit. {RH August 15, 1882, par. 1}

It has been shown me that our camp meetings are to increase in interest and success. As we approach nearer the end, I have seen that in these meetings there will be less preaching and more Bible study. There will be little groups all over the ground with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures. {6T 87.3}

We have our convocation meetings yearly, and all who possibly can attend them should feel under obligation to do so. If they neglect to improve the opportunities to obtain a better knowledge of the truth, and to become more thoroughly in earnest in their efforts to perfect Christian character, they will be held responsible for the light, and privileges, and blessings which they might have had. Their case is nearly as bad in the sight of God as that of those who attend the meetings but fail to improve by the light and blessings there received. {RH July 10, 1879, par. 14}

I plead with our brethren and sisters to make the most of their God-given opportunities. Christ, when weeping over Jerusalem, exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Jerusalem's sin was in abusing past blessings and privileges, and she was sealing her doom in rejecting present mercies and warnings. The weak faith of our people today shows that past warnings and reproofs have not been heeded, and hardness of heart, and indifference, and unbelief are the result. {RH July 10, 1879, par. 15}

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}

During the loud cry...the light of present truth will be seen flashing everywhere.... the Word declares....'I will put My Spirit within you, and cause you to walk in My statutes.' This is the descent of the Holy Spirit, sent from God to do its office work... As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes, and will write upon the hearts of the truly penitent His law." {Ellen White, The Review & Herald, "The Closing Work." October 13, 1904}

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 Feb 3, 1888, par. 5}

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}

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## Jesus' Example of Conduct at the Feast for Us Today

In returning from Jerusalem with the crowd, talking and visiting engrossed their minds, and Jesus was forgotten for an entire day. His absence was not marked until the close of the day. Joseph and Mary had been honored of God in an especial manner, in being intrusted with the responsible charge of the Saviour, who was to bring salvation to the fallen race. Angels had heralded his birth to the shepherds, and God had directed the course of Joseph, to preserve the life of the infant Saviour. **But the confusion of much talk had led to the neglect of their sacred trust, and Jesus was not brought to mind for an entire day, by those who should not have forgotten him for a moment.** They returned their weary way, sad and fearful, to Jerusalem. They recalled the terrible massacre of innocent children by the cruel Herod in hope of destroying the king of Israel. When their anxiety was relieved by finding Jesus, they did not acknowledge their own neglect of duty, but their words reflected on Christ--"Why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." **Jesus, in most respectful language, inquires, "How is it that ye sought me?"** But these words modestly **reflect back the censure upon themselves, in reminding them that, if they had not permitted themselves to be engrossed with matters of no special importance, they would not have had the trouble of searching for him.** He then justifies his course: "Wist ye not that I must be about my Father's business?" While he was engaged in the work he came to the earth to perform, **they had neglected the work his Father had especially entrusted to them.** They could not fully comprehend the words of Christ; yet Mary, in a great measure, understood their import, and laid them away in her heart to ponder over in the future. {1Red 28.1}

It was so natural for the parents of Christ to look upon him as their own child, as parents commonly regard their children, that they were in danger of losing the precious blessing which daily attended them in the presence of Jesus, the world's redeemer. **As Christ was daily with them, his life in many respects as other children, it was difficult to keep before them his sacred mission, and the daily blessing of having committed to their charge and parental care, for a while, the Son of God, whose divinity was veiled with humanity.** His tarry in Jerusalem was designed of him as a **gentle reminder to them of their duty,** lest they should become indifferent in a greater degree, and lose the sense of the high favor God had conferred upon them. {1Red 29.1}

**Not one act in the life of Christ was unimportant. Every event of his life was for the benefit of his followers in future time.** This circumstance of **the tarry of Christ** in Jerusalem **teaches an important lesson** to those who should believe on him. **Many had come a great distance to keep the passover,** especially instituted of God that by its **yearly observance they might keep in memory the wonderful works of God in their deliverance from Egypt.** This **ordinance** was designed to **call their minds** from their world-loving interests, and from their cares and anxieties in relation to temporal concerns, and to review the works of God. **They were to call to mind his miracles, his mercies and loving-kindness, to them, that their love and reverence for him might increase, and lead them to ever look to him, and trust in him in all their trials, and not turn to other gods.** {1Red 29.2}

The **observance of the passover** possessed a mournful interest to the Son of God. He saw in **the slain lamb a symbol of his own death.** The people who **celebrated this ordinance** were instructed to associate the slaying of the lamb with the future death of the Son of God. The blood, marking the door-posts of the Israelites, was the symbol of the blood of Christ which was to be efficacious for the believing sinner, in cleansing him from sin, and **sheltering him from the wrath of God which was to come upon the impenitent and unbelieving world, as the wrath of God fell upon the Egyptians.** But none could be benefited by this special provision made by God for the salvation of man unless they performed the work the Lord left them to do. **They had a part to act themselves, and by their acts to manifest their faith in the provision made for their salvation.** {1Red 30.1}

**Jesus was acquainted with hearts.** He knew that, as the crowd returned in company from Jerusalem, there would be **much talking and visiting which would not be seasoned with humility and grace, and the Messiah and his mission would be nearly forgotten.** It would have been his choice to return from Jerusalem with his parents alone; for in being retired, his father and mother would have more time for reflection, and for meditation upon the prophecies which refer to his future sufferings and death. He did not wish the painful events which they were to experience in his offering up his life for the sins of the world, to be new and unexpected to them. He was separated from them in their return from Jerusalem. After the celebration of the passover they sought him sorrowing three days. When he should be slain for the sins of the world, he would be separated

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from them, lost to them, for three days. But after that he would reveal himself to them, and be found of them, and their faith rely upon him as the redeemer of the fallen race, the advocate with the Father in their behalf. {1Red 30.2}

**Here is a lesson of instruction to all the followers of Christ. He designed that none of these lessons should be lost, but be written for the benefit of future generations.** **There is necessity of carefulness of words and actions when a number are associated together, lest Jesus be forgotten of them, and they pass along careless of the fact that Jesus is not among them.** When they are aroused to their condition, they discover that they have journeyed without **the presence of Him** who could give peace and joy to their hearts, and **days are occupied in returning, and searching for him whom they should have retained with them every moment.** **Jesus will not be found in the company of those who are careless of his presence, and who engage in conversation having no reference to their Redeemer, in whom they profess their hopes of eternal life are centered.** **Jesus shuns the company of such.** So also do the angels who do his commands. **These heavenly messengers are not attracted to the crowd where minds are diverted from heavenly things.** Their pure and holy spirits cannot remain in the company where Jesus' presence is not desired and encouraged, and his absence not marked. For this reason great mourning, grief, and discouragement exist. **Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable.** The divine rays of light emanating from Jesus are not with them, cheering them with their loving, elevating influence. **They are enshrouded in gloom, because their careless, irreverent spirit has separated Jesus from their company, and driven the heavenly ministering angels from them.** {1Red 31.1}

Many who attend meetings of devotion, and have been instructed by the servants of God, and been greatly refreshed and blessed in seeking Jesus, have returned to their homes no better than they left them, because **they did not feel the importance of praying and watching thereunto,** as they returned to their homes. They frequently feel inclined to complain of others, because they realize their loss. Some murmur against God, and **do not reproach themselves as being the cause of their own darkness, and sufferings of mind.** These should not reflect upon others. The lack is in themselves. **They talked and jested, and visited away the heavenly quest, and themselves they have only to blame.** It is the privilege of all to retain Jesus with them. If they do this, their words must be select, seasoned with grace. The thoughts of **their hearts must be controlled to meditate upon heavenly and divine things.** {1Red 32.1}

“If thou turn away thy foot from the sabbath, *from doing thy pleasure on my holy day*; and call **the sabbath** a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, **nor finding thine own pleasure, nor speaking thine own words:**” “Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it.*” Isa 58:13, 14

**The table has been spread, and Christ invites you to the feast.** Shall we stand back, refusing his bounties, and declaring, “**He does not mean this for me**”? ... **Will you take this position as Jesus invites you in?** Oh! if you have a Father in the courts above, I entreat you to reveal the fact. He wants to make you a **partaker** of his **rich bounties and blessings.** **All who come** with the confiding love of a little child will find a Father there. How could the Lord express his love to us in more tender language than that in which he has expressed it in his precious word? **He tells us just what to do in order that we may be saved.** **How I wish that we might all believe in the promises of God.** He says, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.” **Do we really believe this promise?** We should **comply with the conditions** laid down in God's word; for **if we do this we shall receive,** simply because God has pledged his word. We are not to look into our hearts for a joyful emotion as an evidence of our acceptance with Heaven, but we are to take God's promises, and say, “They are mine. **The Lord is letting his Holy Spirit rest upon me.** I am receiving the light; for the promise is, ‘Believe that ye receive the things ye ask for, and ye shall have them.’ **By faith I reach within the veil, and lay hold of Christ, my strength.** I **thank God** that I have a Saviour.” {ST March 25, 1889, par. 4}

# Law & Sacrifices Illustrated

When Jesus spoke to the woman of Samaria, he was not presenting the gospel invitation to her alone, but **to the thousands upon thousands who should read his words**. Jesus traveled up and down the breadth of the land, **giving his invitation to the feast...** The people met together **to carry out** the instructions given to Moses. {RH July 7, 1896, par. 2}

**All the world are invited to come to** the gospel feast. Jesus has called all sinners to himself. **“Many are called, but few are chosen.”** {RH July 7, 1896, par. 1}

## THE SEVEN JEWISH FEASTS

Appointed Feasts and Holy Convocations of Leviticus 23

*“These are a shadow of the things that were to come; the reality, however, is found in Christ”*

Colossians 2:17



Month of Nisan		Month of Sivan	
14th	15th	17th	7th
<b>SPRING FEASTS</b>			
3 days		50 days	
Passover	Unleavened Bread	Firstfruits	Pentecost
Exodus 12 Matthew 26:17-27 Leviticus 23:5	Leviticus 23:6-8	Leviticus 23:9-14 Deuteronomy 26:1-11	Leviticus 23:15-22 Deuteronomy 16:10
Crucifixion	Burial	Resurrection	Holy Spirit
John 18:28 1 Corinthians 5:7	John 6:47-51 Acts 2:29-32	1 Corinthians 15:20-23 James 1:18	Acts 1 & 2

Feasts Fulfilled at Christ's First Coming

Priestly role - Suffering Servant

Church Age

Month of Tishrei		
1st	10th	15th
<b>FALL FEASTS</b>		
Trumpets	Day of Atonement	Tabernacles
Leviticus 23:23-25 Numbers 29:1-6	Leviticus 23:26-32 Zechariah 12:10 Zechariah 13:1	Leviticus 23:33-44 Isaiah 65:17-19 Ezekial 43:7 Micah 4:1-3
<b>Probation Closes</b>	2nd Coming	Millennium/Heaven
1 Thessalonians 4:13-18 Revelation 4:1-6 1 Corinthians 15:51-52 Philippians 3:20-21	Matthew 24:29-30 Luke 21:25-28 Revelation 19:11-21 2 Thess 1:5-10 Romans 11:25-27	Revelation 20:1-6 Revelation 21:1-27 Revelation 22:1-6 John 14:1-6

Feasts to be Fulfilled at Christ's 2nd Coming

Kingly role - Coming King

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}

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}

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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 Feb 3, 1888, par. 5}

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

## TRUE FEASTS ("Festivals"/Statutes) of God

- Sabbath (7<sup>th</sup> day) (Lev. 23:1-3; Ex 20:8-11)
  - Passover/ Unleavened Bread (Lev. 23:5-6)
  - Pentecost (Lev. 23:16)
  - Trumpets (Lev. 23:24)
  - Atonement (Lev. 23:27)
  - Tabernacles (begins on 15<sup>th</sup> day and ends on 8th day; the 22nd) (Lev. 23:34)
- (Last day is called, Great Day)

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}

Shall we for the sake of policy, betray a sacred trust?

**If the world is in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message.** {6LtMs, Ms 16, 1890, par. 60}

## COUNTERFEIT FEASTS ("Festivals"/ Statutes) Antichrist

Sunday

Easter (Whitsunday)/ Good Friday

All Saints Day (Halloween)

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!)

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. Dan 7:25

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."] {GC88 448.2}

"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)

Compiled by M Harris March 2023; updated 4-2-23