

## Divine Institution

**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 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 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}

**They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel.** Christ speaks to such: "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}

## SABBATH

All heaven was represented to me as upon the Sabbath beholding and watching those who acknowledged the claims of the fourth commandment upon them and were observing the Sabbath. Angels were marking their interest in and their high sense of the **divine institution** of God's appointment. {Ms5-1867.32}

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. 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, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." [Isaiah 58:12, 13.] This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. **But the time has come for that divine institution to be restored.** The breach is to be repaired, and the foundation of many generations to be raised up. {4SP 285.1}

In marked contrast with this multitude stands a little company who will not swerve from their allegiance to God. "Here are they that keep the commandments of God, and the faith of Jesus." These are they of whom Isaiah speaks: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in." The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that **divine institution** to be restored. The breach is to be repaired, and the foundation of many generations to be raised up. And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of Man is seen by the prophet coming in glory to reap the harvest of the earth. {ST February 8, 1910, par. 9}

## MARRIAGE

By attending this feast, Jesus sanctioned marriage as a **divine institution**, and through all his subsequent ministry he paid the marriage covenant a marked respect in illustrating many important truths by it. {3Red 14.1}

## FAMILY

The family is a **divine institution**, and parents should be wise, judicious teachers of their little ones. Children are to be patiently instructed, line upon line, and precept upon precept, here a little and there a little. They should be trained, educated, and disciplined until they become obedient to their parents, giving respect to their authority. In this way respect for divine authority will be implanted in their hearts, and the family training will be like a preparatory training for the family in heaven. The training of childhood and youth should be of such a character that children will be prepared to take up their religious duties, and thus become fitted to enter into the courts above. {RH March 13, 1894, par. 2}

I would that parents had sanctified intelligence, that they might see the necessity of working in unity. The husband, wife, and children are a firm. They should look upon themselves as God's agents, who are to work together intelligently, regarding the family as a **divine institution**. The parents are to instruct their children wisely and patiently, teaching them line upon line, precept upon precept, here a little, and there a little. With faith and perseverance they are to educate, train, and discipline, requiring their children to be obedient, allowing no disrespect. Thus the seeds

of reverence and respect for the heavenly Father are sown. The home should be a preparatory school, where children and youth may be fitted to do service for the Master, preparatory to joining the higher school in the kingdom of God. {Ms7-1899.3}

## JEWISH ECONOMY

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.” Acts 10:43. 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. {DA 211.5}

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}

## SUNDAY

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}