

JEWISH FESTIVALS & THE NEW COVENANT OF GRACE

On pages 1-5 of this document consist the work of J.N. Andrews from his work entitled, "History of the Sabbath and The First Day of the Week" (1873 edition) from chapters 7 & 8 of which the Lord "chose" Andrews to bring "truth-filled" light to the people upon the subject. Sister White gives the following endorsements of his book and it would be well for all to read his book and understand this subject as to prevent any confusion upon our approach towards the weekly sabbath or the annual ceremonial Mosaic feasts/sabbaths, but rather, understand their proper relation to the law of God during the Mosaic dispensation and now, during the gospel dispensation. Please compare the year his book was published (1873) with the dates from Spirit of Prophecy below noting past, present and future statements.

"Bro. Andrews was wearying himself and others, and at the same time was **leaving undone the weightier matters**. ... **The people of God are suffering** (*present tense*) **for the truth which he should bring out at once upon the history of the Sabbath.**" T21a 188.1 1872

"**Eld. Andrews is God's chosen servant to do a special work**; but he made (*past tense*) a mistake in keeping the **Sabbath History** from the people in order to present a perfect work, and in allowing his mind to be diverted from the work God would have him do. He should have given this important work much sooner, and then improved it as he could do so. The enemy has been permitted to gain a march upon us in consequence of long delays on our part. He will throw hindrances in our path, and if we will be hindered he will exult. Long delays must not be permitted. Satan must be met in his bold advances, and be repulsed." RH November 4, 1875, par. 12

With increased publishing facilities, we found ourselves with a rapidly developing literature, which by the close of the period of volume 4 included *Thoughts on Daniel and the Revelation*, by Uriah Smith, **History of the Sabbath, By J. N. Andrews**, and **a number of works of lesser importance dealing with health, religious topics, temperance, and themes of interest to children.** Plans for more systematic literature distribution were (*past tense*) inaugurated with regularly employed colporteurs calling from door to door in selling our **truth-filled books**. A great movement in free literature distribution by our laymen was also well under way, with elder S. N. Haskell leading out in the organization of tract and missionary societies. 4T 5.4 1876

There is no way to reach the city of God but by the cross of Calvary. As we lift this cross, which is covered with shame and reproach in the eyes of men, we may know that Christ will help us; and we need divine aid. The sinner has lived in sin; he must die to sin, and live a new life of holiness to God. **Paul wrote to the Colossians: "Ye are dead, and your life is hid with Christ in God."** **The apostle here refers to the death to sin, the death of the carnal mind, and not to the death of the body.** BEcho January 15, 1889, par. 5

In Christ the shadow reached its substance, the type its antitype. 12LtMs, Ms 101, 1897, par. 15

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; ¹⁵And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. ¹⁶Let no man therefore judge you in meat, or in drink, or in respect of an holyday (Gr. "feast days"), or of the new moon, or of the sabbath (annual sabbaths) days: ¹⁷**Which are a shadow of things to come; but the body is of Christ.**

Col 2:14-17

The Son of God is the centre of the great plan of redemption, which covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." **Christ is the substance, or body, which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ, the typical system was done away;** but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honourable. BEcho July 15, 1893, par. 8

That which they **shadowed forth** had come to pass, and **those who were LIVING UNDER THE GOSPEL DISPENSATION had been freed from their observance.** God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter. AA 190.1

Jewish Festivals:

“of these festivals there were **three feasts** (Passover, Pentecost & Feast of Tabernacles), **monthly new moons** & **seven annual sabbaths**”: HSF 82

1) Passover

2) Pentecost

3) Feast of Tabernacles

In connection with these feast it was ordained that **each new moon**, that is, **the first day of every month**, should be observed with certain specified offerings, and with tokens of rejoicing. (Num. 10:10; 28:11-15; 1Sam. 20: 5, 24, 27; Ps.81:3) HSF 84.1

There were seven annual sabbaths, namely, 1. The first day of unleavened bread. 2. The seventh day of that feast. 3. The day of Pentecost. 4. The first day of the seventh month. 5. The tenth day of that month. 6. The fifteenth day of that month. 7. The twenty-second day of the same. In addition to all these, every seventh year was to be the sabbath of the land, and every fiftieth year the year of jubilee. HSF 82.2

Besides all these (3 feasts, new moons and annual sabbaths), every seventh year was a sabbath of rest unto the land. The people might labor as usual in other business, but they were forbidden to till the land, that the land itself might rest. (Ex. 23:10, 11; Lev. 25: 2, 7) **After seven of these sabbaths, the following or fiftieth year was to be the year of jubilee, in which every man was to be restored unto his inheritance.** (Lev. 25:8-54) There is no evidence that the jubilee was ever observed, and it is certain that the sabbatical year was almost entirely disregarded. (Lev. 26: 34, 35, 43; 2 Chron. 36: 21) HSF 85.6

The **passover** takes its name from the fact that the angel of the Lord passed over the houses of the Hebrews on that eventful night when the firstborn in every Egyptian family was slain. This feast was ordained in commemoration of the deliverance of that people from Egyptian bondage. It began with the slaying of the paschal lamb on the fourteenth day of the first month, and extended through a period of seven days, in which nothing but unleavened bread was to be eaten. **Its great antitype was reached when Christ our passover was sacrificed for us.** (Ex. 12; 1Cor 5:7, 8) HSF 83.1

The **Pentecost** was the second of the Jewish feasts, and occupied but a single day. It was celebrated on the fiftieth day after the first-fruits of barley harvest had been waved before the Lord. At the time of this feast the first-fruits of wheat harvest were offered unto God. **The antitype of this festival was reached on the fiftieth day after the resurrection of Christ, when the great outpouring of the Holy Ghost took place.** (Lev. 23:10-21; Num. 28:26-31; Deut. 16:9-12; Acts 2:1-18) HSF 83.2

The **feast of tabernacles** was the last of the Jewish feast. It was celebrated in the seventh month when they had gathered in the fruit of the land, and extended from the fifteenth to the twenty-first day of that month. It was ordained as a festival of rejoicing before the Lord; and during this period the children of Israel dwelt in booths in commemoration of their dwelling thus during their sojourn in the wilderness. **It probably typifies the great rejoicing after the final gathering of all the people of God into his kingdom.** (Lev. 23: 34-43; Deut.16: 13-15; Neh. 8; Rev. 7:9-14) HSF 83.3

The **first two of these sabbaths** were the **1) first and 2) seventh days** of the **feast of unleavened bread**, that is, the fifteenth and twenty-first days of the first month. they were thus ordained by God:- HSF 84.1

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses.... And in the first day there shall be **an holy convocation**, and in the seventh day there shall be **an holy convocation** to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.” (Ex. 12:15, 16; Lev. 23:7, 8; Num. 28: 17, 18, 25) HSF 84.2

The **third in order of the annual sabbaths** was **3) the day of Pentecost**. This festival was ordained as a rest-day in the following language:- HSF 84.3

“And ye shall proclaim on the **selfsame day**, that it may be **an holy convocation** unto you: ye shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations.” (Lev. 23:21; Num. 28:26) HSF 84.4

The first day of the seventh month was the **fourth annual sabbath** of the Hebrews. It was thus ordained:- HSF 84

“Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, **4) a memorial of blowing of trumpets, an holy convocation**. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord.” HSF 85.1 (Lev 23:24, 25; Num. 29: 1-6)

(CONT. NEXT PAGE)

Such were the feasts, new moons, and sabbaths, of the Hebrews. A few words will suffice to point out the broad distinction between them and the Sabbath of the Lord. **The first of the three feasts was ordained in memory of their deliverance from Egyptian bondage, and was to be observed when they should enter their own land.** (Ex. 12: 25) **The second feast, as we have seen, could not be observed until after the settlement of the Hebrews in Canaan;** for it was to be celebrated when the first fruits of wheat harvest should be offered before the Lord. **The third feast was ordained in memory of their sojourn in the wilderness, and was to be celebrated by them each year after the ingathering of the entire harvest. Of course this feast, like the others, could not be observed until the settlement of the people in their own land.** The new moons, as has been already seen, were not ordained until after these feasts had been instituted. **The annual sabbaths were part and parcel of these feasts, and could have no existence until after the feasts to which they belonged had been instituted.** Thus the first and second of these sabbaths were the first and seventh days of the paschal feast. The third annual sabbath was identical with the feast of Pentecost. The fourth of these sabbaths was the same as the new moon in the seventh month. The fifth one was the great day of atonement. The sixth and the seventh of these annual sabbaths were the fifteenth and twenty-second days of the seventh month, that is, the first day of the feast of tabernacles, and the next day after the close of that feast. **As these feasts were not to be observed until the Hebrews should possess their own land, the annual sabbaths could have no existence until that time.** And so of the sabbaths of the land. These could have no existence until after the Hebrews should possess and cultivate their own land; after six years of cultivation, the land should rest the seventh year, and remain untilled. After seven of these sabbaths of the land came the year of jubilee. HSF 86.1

The contrast between the Sabbath of the Lord and these sabbaths of the Hebrews⁽¹⁾ is strongly marked. 1. The **Sabbath of the Lord** was instituted at the close of the first week of time; while these were ordained **in connection with the Jewish feasts.** 2. **The one was blessed and hallowed by God, because that he had rested upon it from the work of creation; the others have no such claim to our regard.** 3. When the children of Israel came into the wilderness, the **Sabbath of the Lord** was an existing institution, **obligatory upon them; but the annual sabbaths then came into existence.** It is easy to point to the very act of God, while leading that people, that gave existence to these sabbaths; while every reference to the Sabbath of the Lord shows that it had been

(1) On this point Mr. Miller uses the following language: "Only one kind of Sabbath was given to Adam, and one only remains for us. See Hosea 2: 11. 'I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.' All the Jewish sabbaths did cease when Christ nailed them to his cross. Col. 2; 14-17. These were properly called Jewish sabbaths. Hosea says, 'her sabbaths.' But the Sabbath of which we are speaking, God calls 'my Sabbath.' Here is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come."--- *Life and Views*, pp. 161, 162.

ordained before God chose that people. 4. **The children of Israel were excluded from the promised land for violating the Sabbath of the Lord in the wilderness; but the annual sabbaths were not to be observed until they should enter that land.** This contrast would be strange indeed were it true that the Sabbath of the Lord was not instituted until the children of Israel came into the wilderness of Sin; for it is certain that **two of the annual sabbaths were instituted before they left the land of Egypt.** (Ex 12:16) 5. The Sabbath of the Lord was made for man; but **the annual sabbaths**

The **5) great day of atonement** was the fifth of these sabbaths. Thus spake the Lord unto Moses:- HSF 85.2

"Also on the tenth day of this seventh month there shall be a day of atonement; it shall be **an holy convocation** unto you.... Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate **your sabbath.**" (Lev. 23:27-32; 16:29-31; Num. 29:7) HSF 85.3

The sixth and seventh of these annual sabbaths were **6) the fifteenth and 7) twenty-second days of the seventh month,** that is, the first day of the **feast of tabernacles,** and the day after its conclusion. Thus were they enjoined by God:- HSF 85.4

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the **first day shall be a sabbath,** and on the **eighth day shall be sabbath.**" (Lev. 23:39) HSF 85.5

were designed only for residents in the land of Palestine. 6. The one was weekly, a memorial of the Creator's rest; the others were annual, connected with the memorials of the deliverance of the Hebrews from Egypt. 7. **The one is termed "the Sabbath of the Lord," "my Sabbaths," "my holy day," and the like; while the others are designated as "your sabbaths," "her sabbaths," and similar expressions. (Ex. 20:10; 31:13; Isa. 58:13; compared with Lev. 23: 24, 32, 39; Lam. 1:7; Hosea 2:11)** 8. The one was proclaimed by God as one of the ten commandments, and was written with his finger in the midst of the moral law upon the tables of stone, and was deposited in the ark beneath the mercy-seat; **the others did not pertain to the moral law, but were embodied in that hand-writing of ordinances that was a shadow of good things to come.** 9. The distinction between these festivals and the Sabbaths of the Lord was carefully marked by God when he ordained the festivals and their associated sabbaths. Thus he said: HSF 87.1

"These are the feast of the Lord, which ye shall proclaim to be holy convocations, **BESIDE the Sabbaths of the Lord.**" (Lev. 23: 37, 38) HSF 89.1

The **annual sabbaths** are presented by Isaiah in a very different light from that in which he presents the Sabbath of the Lord. Of the one he says:- HSF 89.2

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." (Isa. 1: 13, 14) HSF 89.3

In striking contrast with this, the same prophet speaks of the Lord's Sabbath;- HSF 89.4

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." (Isa. 56: 1-7; 58: 13, 14) HSF 89.5

Hosea carefully designates **the annual sabbaths** in the following prediction:- HSF 90.1

"I will also cause all her mirth to cease, her feast-days, her new moons, and HER sabbaths, and all her solemn feasts." (Hos. 2: 11) HSF 90.2

This prediction was uttered about B.C. 785. It was fulfilled in part about two hundred years after this, when Jerusalem was destroyed by Nebuchadnezzar. Of this event, Jeremiah, about B.C. 588, speaks as follows:- HSF 90.3

"Her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at **HER sabbaths**..... The Lord was as an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strongholds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast." (Lam. 1:7; 2: 5-7) HSF 90.4

The feasts of the Lord were to be holden in the place which the Lord should choose, namely, Jerusalem; (Deut. 16:16; 2 Chron. 7: 12; Ps. 122) and when that city, the place of their solemn assemblies, was destroyed and the people themselves carried into captivity, the complete cessation of their feasts, and, as a consequence, of the annual sabbaths, which were specified days in those feasts, must occur. The adversaries mocked at her sabbaths, by making a “noise in the house of the Lord as in the day of a solemn feast.” But the observance of the Lord’s Sabbath did not cease with the dispersion of the Hebrews from their own land; for it was not a local institution, like the annual sabbaths. Its violation was one chief cause of the Babylonish captivity; (Jer. 17: 19-27; Neh. 13:15-18) and their final restoration to their own land was made conditional upon their observing it in their dispersion. (Isa. 56. See 8th chapter of this work.) The feasts, new moons, and annual sabbaths, were restored when the Hebrews returned from captivity, and with some interruptions, were kept up until the final destruction of their city and nation by the Romans. But ere the providence of God thus struck out of existence these Jewish festivals, the whole typical system was abolished, having reached the commencement of its antitype, when our Lord Jesus Christ expired upon the cross. The handwriting of ordinances being thus abolished, no one is to be judged respecting its meats, or drinks, or holy days, or new moons, or sabbaths, “which are a shadow of things to come; but the body is of Christ.” But the Sabbath of the Lord did not form a part of this handwriting of ordinances; for it was instituted before sin had entered the world, and consequently before there was any shadow of redemption; it was written by the finger of God, not in the midst of types and shadows, but in the bosom of the moral law; and the day following that on which the typical sabbaths were nailed to the cross, the Sabbath commandment of the moral law is expressly recognized. Moreover, when the Jewish festivals were utterly extinguished with the final destruction of Jerusalem, even then was the Sabbath of the Lord brought to the minds of his people. (See chapter 10) Thus have we traced the annual sabbaths until their final cessation, as predicted by Hosea. It remains that we trace the Sabbath of the Lord until we reach the endless ages of the new earth, when we shall find the whole multitude of the redeemed assembling before God for worship on each successive Sabbath. HSF 90.5

All of the above taken from ‘History of the Sabbath’ by J. N. Andrews, Chapter 7 entitled, ‘New Moons and Sabbaths’

~~~~~

Paul thus describes the abrogation of the typical system at the crucifixion of the Lord Jesus:- HSF 138.2

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.... Let no man thereof judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are shadow of things to come; but the body is of Christ.” (Col. 2: 14-17) HSF 138.3

The object of this action is declared to be the handwriting of ordinances. The manner of its abrogation is thus stated: **1. Blotted out; 2. Nailed to the cross; 3. Taken out of the way.** Its nature is shown in these words: “Against us” and “contrary to us.” The things contained in it were meats, drinks, holy days [Gr. eorhtes a feast day], new moons and sabbaths. (For an extended view of these Jewish festivals see chapter 7) The whole is declared a shadow of good things to come; and the body which casts this shadow is of Christ. That law which was proclaimed by the voice of God and written by his own finger upon the tables of stone, and deposited beneath the mercy-seat, was altogether unlike that system of carnal ordinances that was written by Moses in a book, and placed in the side of the ark. <sup>1</sup> It would be absurd to speak of the tables of STONE as NAILED to the cross; or to speak of BLOTTING out what was ENGRAVED in STONE. It would be to represent the Son of God as

<sup>1</sup> Deut.10: 4, 5, compared with 31: 24-26. Thus Morer contrasts the phrase “in the ark,” which is used with reference to the two tables, with the expression “in the side of the ark,” as used respecting the book of the law, and says of the latter; “In the side of the ark,” or more critically, in the outside of the ark; or in a chest by itself on the right side of the ark, saith the Targum of Jonathan.”--- *Morer’s Dialogues on the Lord’s Day*, p. 211, London, 1701.

pouring out his blood to blot out what the finger of his Father had written. It would be to confound all the immutable principles of morality, to represent the ten commandments as “contrary” to man’s moral nature. It would be to make Christ the minister of sin, to represent him as dying to utterly destroy the moral law. **Nor does that man keep truth on his side who represents the ten commandments as among the things contained in Paul’s enumeration of what was abolished.** Nor is there any excuse for those who would destroy the ten commandments with this statement of Paul; for **he shows**, last of all, that **what was thus abrogated was a shadow of good things to come** - an absurdity if applied to the moral law. **The feasts, new moons, and sabbaths, of the ceremonial law, which Paul declared to be abolished in consequence of the abrogation of that code, have been particularly noticed already.**<sup>1</sup> That the Sabbath of the Lord is not included in their number, the following facts evince: - HSFD 138.4

*Above taken from ‘History of the Sabbath’ by J. N. Andrews, Chapter 8 entitled, ‘Last of the Seventy Weeks’*

**“Having abolished in his flesh** the enmity, even the LAW OF COMMANDMENTS CONTAINED IN ORDINANCES; for to make in himself of twain one new man, so making peace” Ephesians 2:15 (**See** Hebrews 9:1-15)

**Ellen White:**

“How much more essential in **this antitypical day of atonement** that we understand the work of our High Priest, and know what duties are required of us.” GC88 430.3

“While **the Saviour’s death brought to an end the law of types and shadows**, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable.” PP 365.3

“There is no shadow in the precepts of the decalogue. The ten commandments are not a type.” RH July 15, 1890, par. 5

“We have the **types and the shadows in the ceremonial and these were to last until they should meet the reality.** 3LtMs, Lt 35a, 1877, par. 21

“**All the ceremonies of the feast were types of the work of Christ...** The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour. DA 77.1

**False standards of duty were erected; the outward and ceremonial was made to eclipse the spiritual requirements of God.** 14LtMs, Ms 37, 1899, par. 5

**In all his lessons, Jesus presented to men the worthlessness of merely ceremonial obedience** GCB March 5, 1895, par. 22

The principles presented by Christ, **the manner of observing feasts, of praying to God, could not be properly united to the forms and ceremonies of Phariseism.** Instead of closing up the breach that had been made by the teachings of John, the teachings of Christ would make the separation between the old system and the new more distinct, and **to attempt to unite the two would only result in making the breach wider.** Jesus illustrated this fact, saying, “No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.” The bottles to which he refers in his illustration were made of skins, and, after once being used as vessels in which to place the new wine, **they were worthless to serve the same purpose again.** In this familiar illustration Jesus presented the impossibility of making those who are satisfied with a legal religion the depositaries of the living truth of heaven.... **the vital truth of God could find no place for expansion in the old religious rites that were ready to vanish away ...** As a result of intercourse with Christ, the disciples were led to behold the precious gems of truth recovered from systems of error, and reset in the framework of truth. As their minds expanded to comprehend the doctrines of Christ, they saw that **the faith which works by love and purifies the soul could find no place for union with the old religion of the Pharisees, which was made up of ceremonies, injunctions, and the traditions of the elders. An effort to unite the teachings of Jesus with the established religion**

would have shown the utter mistake of such a course. ... God's people must go on from light to a greater light, or they will become, as did the Pharisees, unwilling to receive additional light. ...ST September 19, 1892, par. 3, 4, 5, 7

**Let it not be with us who are living in the last days as it was with the Pharisees.** Let it not be said of us, as it was of them, that new wine cannot be put into old bottles. Let not those who have been long in the truth, who have been made the depositaries of the law of God, exalt the ideas and opinions of men above the advancing truth of heaven, lest they be left as old, withered bottles, whose place will be filled by new bottles which the Lord shall select for the new wine. We must be in a position where we shall ever have an appetite for the fresh manna, for the new wine of heaven. ST September 19, 1892, par. 11

**Let all beware lest they imitate the example of the Jews, and, fearing they must give up some cherished idea, or discard some idol of opinion, refuse the truth which cometh down from the Father of lights.** It was adherence to tradition that proved the ruin of the Jews, and will prove the ruin of many, many souls in every age. Let us fear to become satisfied, with that which we already have acquired, but ever advance with the light, that Jesus may not have to cast us aside as worthless bottles, when he would present to us new truth. ST September 19, 1892, par. 12

**God's presence would be withdrawn forever from the temple built to His glory. Henceforth its ceremonies would be meaningless, its services a mockery.** DA 620.4

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.**

5LtMs, Ms 43, 1887, par. 1

**The apostles bore witness to this.** Barnabas and Paul, with firmness and perseverance, **withstood those who taught that Christians out (ought?) to keep the law of Moses.** Peter's voice was heard among the apostles and elders assembled in council in regard to this matter. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10. 5LtMs, Ms 43, 1887, par. 2

Satan commenced his rebellion in heaven against Jehovah's law and he has not ceased this warfare for a moment. He watches every point so that he can, if possible, **subvert and make void the law of God. He has sought to blind the minds of men by placing the moral law, engraven on stone, in the place of the ritual, the ceremonial law of ordinances that was to be abolished, nailed to the cross, because type had met antitype, the shadow had reached the substance.** 5LtMs, Ms 43, 1887, par. 3

"And he gave to Moses when he had made an end of communing with him upon mount Sinai **two tables of stone, written with the finger of God.**" [Verse 18.] **Never could this be blotted out; for it was written, engraved in stone, with the finger of God. It was never against us, because God declared that we were to obey His commandments as a perpetual covenant. At His death Christ blotted out the handwriting that was against us,** "and took it out of the way, nailing it to his cross." [Colossians 2:14.] **In every ceremony, in every sacrifice, His death had been prefigured.** He was the foundation of the sacrificial system, which was to last till in His death type should meet antitype. He "abolished in his flesh the enmity, even **the law of commandments contained in ordinances**; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." [Ephesians 2:15-20.] 16LtMs, Lt 51, 1901, par. 8

Through Christ the hidden glory of the holy of holies was to stand revealed. He had suffered death for every man, and by this offering, the sons of men were to become the sons of God. With open face, beholding as in a glass the glory of the Lord, believers in Christ were to be changed into the same image, from glory to glory. **The mercy seat, upon which the glory of God rested in the holiest of all, is opened to all who accept Christ**

as the propitiation for sin; and through its medium, they are brought into fellowship with God. **The veil is rent, the partition walls broken down, the handwriting of ordinances canceled.** By virtue of His blood the enmity is abolished. Through faith in Christ Jew and Gentile may partake of the living bread. 22LtMs, Lt 230, 1907, par. 18

The priest went through the ceremony of his official work. He took the child in his arms, and held it up before the altar. After handing it back to its mother, **he inscribed the name "Jesus" on the roll of the first-born.** Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. The priest did not think that this babe was the One of whom Moses had written, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." Acts 3:22. He did not think that this babe was He whose glory Moses had asked to see. But **One greater than Moses lay in the priest's arms; and when he enrolled the child's name, he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance.** DA 52.2

The people whom God had called to be the pillar and ground of the truth had become representatives of Satan. They were doing the work that he desired them to do, **taking a course to misrepresent the character of God,** and cause the world to look upon Him as a tyrant. **The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified.** In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. **The whole system must be swept away.** DA 36.2

**"Honor the Lord with thy substance,** and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and **thy presses shall burst out with new wine.**" Proverbs 3:9, 10. Ed 140.3

**The Jewish ceremonial is gone.** Its temple is in ruins. **Jerusalem was given up to be destroyed.** Yet the law of the Ten Commandments lives and will live through the eternal ages. **The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In Him the shadow reached the substance.** The Lamb of God was the complete and perfect offering. 13LtMs, Ms 167, 1898, par. 23

**Christ is the substance, or body, which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ, the typical system was done away; but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honourable.** BEcho July 15, 1893, par. 8.

**Do you see Christ as the anti-type of all the types, the precious, glorious substance of all the shadows,** the full signification of all the symbols? The **types and shadows** were instituted by Christ himself, to transmit to man an idea of the plan devised for his redemption. ST August 24, 1891, par. 3

**We are to watch and pray, else we shall grasp the shadow and lose the substance.** 6T 170.2

Consider the **circumstances of the Jewish nation** when the prophecies of Daniel were given. The Israelites were in captivity, their temple had been destroyed, their temple service suspended. Their religion had centered in the ceremonies of the sacrificial system. They had made the outward forms all important, while they had lost the spirit of true worship. Their services were corrupted with the traditions and practices of heathenism, and in the performance of the sacrificial rites **they did not look beyond the shadow to the substance.** They did not discern Christ, the True Offering for the sins of men. **The Lord wrought to bring the people into captivity, and to suspend the services of the temple, in order that the outward ceremonies might not become the sum-total of their religion. Their principles and practices must be purged from heathenism, the ritual service ceased, in order that heart service might be revived.** The outward glory was removed, **that the spiritual might be revealed.** 11LtMs, Lt 57, 1896, par. 8. PH048 42.3

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. 392.2 (*The first 5 books of the law that Moses wrote have not been nailed to the cross!*)

**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. DA 652.3 (see Ex 20:24)

The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which **the rites and ceremonies of the MOSAIC DISPENSATION were no longer binding.** AA 189.3

Before his conversion Paul had regarded himself as blameless "touching the righteousness which is in the law." Philippians 3:6. But since his change of heart he had gained a clear conception of the mission of the Saviour as the Redeemer of the entire race, Gentile as well as Jew, and had learned the difference between a living faith and a dead formalism. In the light of the gospel **the ancient rites and ceremonies** committed to Israel had gained a new and deeper significance. **That which they shadowed forth had come to pass, and those who were LIVING UNDER THE GOSPEL DISPENSATION had been freed from their observance.** God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter. AA 190.1

➔ **Paul did not bind himself nor his converts to the ceremonies and customs of the Jews, with their varied forms, types, and sacrifices; for he recognized that the perfect and final offering had been made in the death of the Son of God.** The age of clearer light and knowledge had now come. And although the early education of Paul had blinded his eyes to this light, and led him to bitterly oppose the work of God, yet the revelation of Christ to him while on his way to Damascus had changed the whole current of his life. His character and works had now become a remarkable illustration of those of his divine Lord. **His teaching led the mind to a more active spiritual life, that carried the believer above mere ceremonies.** "For thou desirest not sacrifice, else would I give it. Thou delightest not in burnt-offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise. LP 105.1

The beams of light were shining forth from the open door of the temple of God in heaven, and our attention was called to the ark of God in that temple, containing the tables of stone, upon which were engraven the law of God. We saw, in tracing down the commandments, that the fourth commandment—placed in the very bosom of the decalogue—had been perverted; that we had ignorantly been keeping the first day of the week, a common working day, as sacred, when the fourth commandment stated that the seventh day was the Sabbath ordained and set apart by God Himself for man to keep holy. He sanctified the day, and man was to show special honor to God in observing the day He had given him. **This commandment is the great truth which unites the two dispensations, the Mosaic and the Christian, and the light upon the sanctuary shows their relation to each other.** 4LtMs, Ms 76, 1886, par. 5

James White

(Please note that James White agrees with Sister White's statement in SW March 21, 1905, par.7)

**"Under the Jewish dispensation were incorporated two kinds of laws.** One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. **Such are the laws which were written by the finger of God on the tables of stone, and are called moral laws.** LIFIN 281.1" The other kind, called **ceremonial laws, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.** LIFIN 281.2

**"There were also two kinds of Sabbaths, or days of rest. One was a day of weekly rest;** and the command to keep it holy was placed by the Lawgiver in the midst of the moral laws. It was called, by way of eminence, 'The Sabbath.' **The command to keep the other sabbaths was placed**

by the Lawgiver among the ceremonial laws, because it was like them, as the command to keep the weekly Sabbath was like the laws with which it was associated. One class were fundamental, permanent, universal, moral laws; the other class were local, temporary, ceremonial laws. One had their origin in the nature and relations of man; the other in the peculiar circumstances in which, for a time, a peculiar people were placed. One would be binding in all ages, upon all who should know them; and the other would be binding only upon the Jews till the death of the Messiah. ... LIFIN 281.3  
The typical sabbaths were shadows of things to come; the seventh-day Sabbath was and is a memorial of things past. The two classes of sabbaths point in opposite directions, and hence cannot be classed together. The one pointed forward to redemption; the other points back to creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The seventh-day Sabbath therefore is not a type, if reason and revelation may decide this question. LIFIN 283.2~ James White

These were all shadows, pointing to the time of the "ministration of the Spirit," or the "body" which "is OF Christ," which is the new covenant, of which Christ is the minister or priest; and at the crucifixion they were all "nailed to the cross," "abolished," and ceased according to the words of the Prophet. SDSNA 13.3

"I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts." Hosea 2:11. SDSNA 14.1

"The Sabbath of the Lord our God" is not referred to by St. Paul in Colossians 2:14-16, for the following reasons: SDSNA 14.2 (James White)

In Colossians we read: "The body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Colossians 2:17-19. Our work in all its lines is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way. It is not to operate at random. The plan that provided the influence of the cross provided also the methods of its diffusion. This method is simple in its principles and comprehensive in its plain, distinct lines. Part is connected with part in perfect order and relation. 6T 235.2

That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth. GC88 639.

The comprehensive requirement of the law of God makes no reservation. The command is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "This do, and thou shalt live." [Luke 10:27, 28.] 12LtMs, Lt 3, 1897, par. 15

In his sermon on the mount, Christ made known the comprehensive and far-reaching character of the law of God. He applied its great principles to the thoughts and the desires. He taught that all wrong thoughts and feelings, though unknown to any human being, are a transgression of the law of God, and that those who cherish them must suffer the penalty. Thus the law was shown to reach the inner life. RH May 3, 1898, par. 4

#### Remember the law of Moses:

John, as a prophet, stood forth as God's representative, to show the connection between the law and the prophets and the Christian dispensation. Like Malachi, he pleaded with the Jews: "**Remember ye the law of Moses, ... with all the statutes and judgments.**" His work and ministry pointed back to the law and the prophets, while he, at the same time, pointed the people forward to Christ as the Saviour of the world. He called upon them to "behold the Lamb of God, which taketh away the sin of the world." SW March 21, 1905, par. 7

## Other excerpts of various sources from J. N. Andrews

1. The **ceremonial law did ordain at least four annual Sabbaths**, viz., the 1st, 10th, 15th and 23rd days of the 7th month. These were besides the Sabbath of the Lord, and were associated with the new moons and feast-days. Leviticus 23:23-39. These exactly answer Paul's language. Hence it is not necessary to make Paul contradict James. SITL 35.

Our evidence established two points: 1. The fact that the sanctuary should be cleansed at the end of the 2300 days, and that they should terminate in the seventh month, 1844. 2. **The types in the example and shadow of heavenly things**, set before us the work of the high priest in the seventh month, viz.: his act of passing from the holy place to the holiest of all, to cleanse the sanctuary. We reasoned, that as the **paschal lamb, which was slain on the fourteenth day of the first month, met its antitype in the death of the Lamb of God**, on that day (Exodus 12:3-6, 46; 1 Corinthians 5:7; John 18:23; 19:36); and the **offering of the first-fruits on the sixteenth day of that month, met its antitype in the resurrection of Christ**, on that day, the first fruits of them that slept (Leviticus 23:10, 15; 1 Corinthians 15:20, 23; Matthew 28:1, 2); and **the feast of Pentecost met its antitype on the day of its occurrence** (Leviticus 23:15-21; Acts 2:1, 2); so **the cleansing of the sanctuary in the seventh month** (Leviticus 16); at that time in the year when the 2300 days would end, **we believed would meet its antitype at the end of that period**. S23D 94.3

**Could we then have understood the subject of the heavenly sanctuary, our disappointment would have been avoided.** Our evidence did not prove that our High Priest would descend from the holy place of the heavenly sanctuary, in flaming fire to burn the earth, at the end of the 2300 days; but so far from this, it did prove that he must, at that time, enter within the second veil, to minister for us before the ark of God's testament, and to cleanse the sanctuary. Daniel 8:14; Hebrews 9:23, 24. Such has been the position of our High Priest since the end of the days, and this is the reason that we did not behold our King in 1844. He had then ministered in only one of the holy places, and the termination of the 2300 days marked the commencement of his ministration in the other. For believing in a literal sanctuary in Heaven, consisting of two real holy places, and that our High Priest, while at the father's right hand, is a minister of *both* these holy places, we are ranked as spiritualizers, by our enemies. From this unjust charge, we appeal to the Judge of all the earth, who will do right. S23D 95.1

Paul held the **abrogation of the ceremonial law, with its numerous sabbaths, new moons, and feast days** (compare Ephesians 2:14, 15; Colossians 2:14-17; Leviticus 23:4-44); but he did sacredly maintain the moral law of God as the unchangeable rule of right. SOSL 115.2

"Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the **Sabbath days, which are a shadow of things to come**; but the body is of Christ." Colossians 2:14, 16, 17. If this handwriting of ordinances is the same as the royal law of James, then Paul and James directly contradict each other. But they wrote by inspiration, and each wrote the truth of God. We have seen that James' unabolished law refers directly to the ten commandments. Hence it is certain that the law which **Paul shows to be abolished**, does not refer to that which was written with the finger of God. It is to be noticed that **the code which is done away, was a shadow extending only to the death of Christ.** But we have already seen that the law shut up in the ark was not a shadow, but the very code that made it necessary that the Saviour should die. Not one of the things abolished in this chapter can be claimed as referring to the ten commandments, except the term Sabbaths; **for the term holy day is, literally, feast day (Gr.), and there were three feasts appointed by God in each year.** Exodus 23:14. The term Sabbath is plural in the original. To refer this to the Sabbath of the fourth commandment, is to make Paul contradict James. What are the facts in the case? TWL 7.4

## Remember the pioneers

**First, carefully consider Ellen White's admonitions regarding her writings and our pioneer writings:**

Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. Wake up, brethren, wake up. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole

armor of God. **We must follow the directions given in the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions.** God has spoken to us through his Word. He has spoken to us **through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy.** The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse shall we offer? {Spalding and Magan, 324}.

**All these truths are immortalized in my writings.** The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but **all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.**— Manuscript Release 760, pp. 22, 23. {YRP 238.5}

The Testimony of Pioneer Workers.--I have had presentations regarding **the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses.** The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. **This instruction has been repeated recently.** I must present before the people the testimonies of Bible truth, and **repeat the decided messages given years ago.** I desire that my sermons given at camp meetings and in churches may live and do their appointed work.--Letter 99, 1905. {CW 26.1}

## Pioneer & Early Article Extracts

The first covenant which had “ordinances of divine service, and a worldly sanctuary,” was a shadow of the second, and better covenant. The law was the shadow, and the Gospel is the body, that cast the shadow; and as all shadows reach to their body, and no farther, **it is very clear that the sacrifices and oblations, new-moons, feast days, and Sabbaths of the Jewish law ceased,** when the precious body and blood of the Lamb of God was sacrificed on the cross. **This is what Paul calls “nailing it to his cross.”** PTJW August 1849, page 9.5~ James White

“Therefore there remaineth a keeping of a sabbath to the people of God.” **Only one kind of sabbath was given to Adam, and one only remains for us.** See Hosea 2:11: “I will cause all her mirth to cease, her **feast days**, her **new moons**, and **her sabbaths**, and all **her solemn feasts.**” **All the Jewish sabbaths did cease, when Christ nailed them to his cross.** Colossians 2:14-17: “Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.” **These were properly called Jewish sabbaths.** Hosea says, “her sabbaths.” But the sabbath of which we are speaking, God calls “my sabbath.” Here is a clear **distinction between the creation sabbath and the ceremonial.** The **one is perpetual; the others were merely shadows of good things to come, and are limited in Christ.** The sabbath which remains is to be kept on the first day of every week, as a perpetual sign that, when Christ shall have finished the work of redemption, we shall enter into that rest which remains for the people of God, which will be an *eternal* rest. MWV1 161.1~ William Miller

Here we have the hand writing of ordinances done away. Now, let us read, carefully, Colossians 2:14, 16, 17, and see whether we do not think something more than the ten commandments were abolished. “Blotting out the hand writing of ordinances that was against us, that was contrary to us, and took it out of the way, nailing it to the cross. **Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ.**” **Here the Sabbaths without limitation are represented as sharing the fate of all the other feast days, and Jewish ordinances, viz: “Nailed to the cross and taken out of the way.”** This letter was addressed to a church composed of Jew and Gentile. In the absence of one precept to observe any Sabbath, or one reproof for Sabbath breaking, what would the Gentiles, who had not been taught the observance of a weekly Sabbath, any more than the annual Sabbaths, or any of the Jewish feasts think of such language? What would we think under similar circumstances? We would, and could not otherwise,

think that *all* the Sabbaths had been nailed to the cross; and that, therefore, no man had a right to judge us for their non-observance. But it is urged by my opponent that these are *past day* Sabbaths. Admitted. But the seventh day was a feast day just as much as any of the other Sabbaths. This my opponent has denied, but the Bible must decide where doctors disagree. All who have Bibles, turn with me to Leviticus 23:2-5, and let us hear what the Lord says in reference to this matter. PSDS 105.3~ J. H. Waggoner

Leviticus 23:32. Again he says of Israel: "I will also cause all her mirth to cease, her feast-days, her new moons, **her sabbaths**, and all her solemn feasts." Hosea 2:11. **These were all nailed to the cross**. Therefore the Lord says by the apostle: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Colossians 2:16, 17. And not only is the difference shown between the sabbaths of Israel and the Sabbath of the Lord, but the two laws of which they were parts are also spoken of in such a manner that we can easily distinguish between them. Of that one to which the Jewish sabbaths belonged, he says, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Ephesians 2:15. This is the same as Colossians. But of the other he says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. This was the law written on stone, of which the seventh-day Sabbath was a part. Therefore that is not abolished, but rather established, by the gospel of Christ. TFNOS 13.1~ J. H. Waggoner

**Every type, every sacrifice, every feast day, holy day, new moon, and annual Sabbath, and all the priestly offerings and services pointed out something in the work of Christ. They were as a body "shut up," "guarded," under the control of this "severe," "imperious" pedagogue, till the great system of justification by faith was reached at the cross of Christ.** LBG 54.1~ G I Butler

Only one kind of Sabbaths was given to Adam, and only one remains for us. See Hosea 2:11. 'I will cause all her mirth to cease, her feast days, her new moons, and **her sabbaths**, and all her solemn feasts.' **All the Jewish sabbaths did cease, when Christ nailed them to his cross.** Colossians 2:14-17. 'Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ.' These were properly called Jewish sabbaths. Hosea says, 'her sabbaths.' But the Sabbath of which we are speaking, God calls 'my Sabbath.' Here is clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of good things to come, and are limited in Christ." - *Miller's Life and Views*, pp. 161, 162. LIFIN 284.2

## 28 THE FIRST DAY OF THE WEEK.

WE affirm that the only weekly Sabbath of the Old and New Testaments is the seventh day. The terms, Jewish Sabbath, and Christian Sabbath, are not Bible terms. The term used by the Author of the moral code is, "The Sabbath of the Lord thy God." Exodus 20:10. **The Jews had annual sabbaths which are termed "your sabbath," and "her sabbaths;"** but the weekly Sabbath of the Bible is called by way of eminence, **The Sabbath**, in both the Old and New Testaments. TBI 321.1~ Uriah Smith – Biblical Institute

3. But **what is it that is abolished in consequence of the hand-writing of ordinances being nailed to the cross? We answer, Meats, drinks, feast-days, (for this is the literal rendering of the word,) new-moons and Sabbaths, (plural.)** Thus upon the very face of this text is found the most decisive evidence that Paul was not referring to the ten commandments. For it is absurd to believe that Paul should speak of the abolition of the ten commandments, and as the consequence of that abolition, should speak of certain unimportant things as having been done away, which, by the way, were never contained in the decalogue. It may be objected, that the decalogue contained the Sabbaths (the word is plural) which are here abolished. We answer, Not so. The decalogue contained but one Sabbath of the Lord. But besides the Sabbath of the Lord, embodied in the fourth commandment, the twenty-third chapter of **Leviticus presents four annual Sabbaths, associated with the feasts and new moons of the typical system.** The Sabbath of the Lord "was made FOR man," but **these Sabbaths connected with the new moons, etc., are said to be AGAINST him.** Mark 2:27; Colossians 2:14. It is not the Sabbath (singular) associated with the precepts of the moral law, that is here referred to, but the Sabbaths (plural) associated with their feasts and new moons. Leviticus 23:24, 32, 37-39. The one was made at creation, the others in the wilderness of Sinai. SDSL 51.1~ James White

This is the true testimony. Thus easily is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's sabbatic flag. The passage 1 Corinthians 16:2, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! **Colossians 2:16, does not speak of the Sabbath; but Sabbaths**—called in our version incorrectly *Sabbath days*, (days being supplied by the translator.) **These Sabbaths are, like the new moons and other mere Jewish institutions, mentioned in Leviticus 23:39.**—This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the 7th month, it could not, only in a series of years, commence on the day originally set apart as *the Sabbath of the Lord our God*. **These Sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord “nailed to the cross;” so that no one is now condemned for their non-observance.** But God's law of Eden—his type of Paradise restored—the Sabbath which was made, like marriage “*for man*,” as man, and consequently, alike needful, through all dispensations, He did not abolish. Man needs still, all that “was made for” him. ADTE April 1846, page 13.2~ J. B. Cook

➔ Again, our writer professes to find “the Sabbath,” in the singular number, in Colossians 2:16. No Greek scholar dares translate the text so. It is plural, *sabbath-days*, or *sabbaths*. **These sabbaths were the annual festival sabbaths of the Jews, which were, as Paul says, “a shadow of things to come.” The antitypes of these feasts did not all come at once; but when the first one, the passover, was fulfilled - when “Christ our passover” was sacrificed for us, then commenced their fulfillment, at the commencement of the gospel age, and hence all the shadows were nailed to the cross.** The feast of Pentecost was fulfilled when the Holy Spirit was poured out; we are now in the antitypical atonement; and **the feast of tabernacles will meet its antitype in the future.** But the weekly Sabbath has no antitype in the gospel day to which it points, but it still points back to the creation. ARSH February 19, 1857, page 124.11

Will any try to do it away by faith? “Faith establishes the law.” Romans 3:31. Will any try to prove it abolished at the cross? Nothing but the typical sacrifices which were shadows of the sacrifice that hung on the cross, were nailed there; then consequently **those sabbaths, new moons and holy or feast days, on which those sacrifices were offered, were abolished**, which Paul says, were a “hand writing of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross.” Colossians 2:14-17. What was against us? The Sabbath. No. Jesus says, “The Sabbath was made for man.” Mark 2:27. Are you a man? Will any try to do the Sabbath of the fourth commandment away by love? “This is the love of God that we keep his commandments.” 1 John 5:3. ARSH February 18, 1858, page 113.30

3rd, **The sabbaths of which Paul speaks were contained in those laws which were peculiar to the typical dispensation, and which Christ “nailed to his cross.”** But the seventh-day Sabbath is the subject of those commandments which grow out of the relations we sustain to God and our fellow-men, and of which Christ speaks when he says, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the *Law*,” etc. Matthew 5:17-20. Thus we see that the seventh-day Sabbath is still obligatory upon men, and that **Paul does not refer to the Sabbath of the Lord, but to those annual sabbaths which originated with the Jews.** The twenty-third chapter of Leviticus presents several annual sabbaths, associated with the feast days and new moons of the typical system: “besides the Sabbaths of the Lord.” Leviticus 23:37, 38. ARSH May 10, 1860, page 198.13

➔ The object of this action is declared to be **the handwriting of ordinances. The manner of its abrogation is thus stated: 1. Blotted out; 2. Nailed to the cross; 3. Taken out of the way.** Its nature is shown in these words: “against us” and “contrary to us.” **The things contained in it were meats, drinks, holy days [Gr. eortez, a feast day], new moons and sabbaths.** The whole is declared a shadow of good things to come; and the body which casts this shadow is of Christ. That law which was proclaimed by the voice of God and written by his own finger upon the tables of stone, and deposited beneath the mercy-seat, was altogether unlike that system of carnal ordinances that was written by Moses in a book, and placed in the side of the ark. It would be absurd to speak of the tables of STONE as NAILED to the cross; or to speak of BLOTTING out what was ENGRAVED in STONE. It would be blasphemous to represent the Son of God as pouring out his blood to blot out what the finger of his Father had written. It would be to confound all the immutable principles of morality, to represent the ten commandments as “contrary” to man's moral nature. It would be to make Christ the minister of sin to represent him as dying to utterly destroy the moral law. Nor does that man keep truth on his side who represents the ten commandments as among the things contained in Paul's enumeration of what was abolished. Nor is there any excuse for those who would destroy the ten commandments with this statement of Paul; **for he shows last of all that what was thus abrogated was a shadow of good things to come** - an absurdity if applied to the moral law. **The feasts, new moons and sabbaths of the ceremonial law, which Paul**

declared to be abolished in consequence of the abrogation of that code, have been particularly noticed already. That the Sabbath of the Lord is not included in their number the following facts evince: ARSH February 18, 1862, page 89.9

But to be circumcised, to offer numberless sacrifices, to slay the willful transgressor on the spot, to be forbidden to eat with the Jews, and to be separated from them in the temple by a literal partition, to observe the new moons, to let the land rest every seventh year, to go to Jerusalem three times a year with sacrifices, to keep three yearly feasts of the Jews, and, in connection with these feasts, seven annual sabbaths (Exodus 23; Leviticus 23, etc.), falling on certain days of certain months, like Christmas, New Year's, etc., **would indeed be a wall between us, would be contrary to us, and a galling yoke that we Gentiles could not bear.** **This entire system grew out of sin, shadowed forth the remedy for sin, and was abolished by Christ, and nailed to the cross.** But the moral law existed before man fell, and consequently before a remedy was needed; and of it Christ says, "Think not that I am come to destroy the law.... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:17, 18. RFOS 18.2

**While the annual sabbaths of the Jews and the sabbaths of the land were against us**, of the seventh-day Sabbath Christ says, "The Sabbath was made for man." Mark 2:27. **The annual sabbaths were designed especially for dwellers in the land of Canaan, and were not kept till the Jews reached Palestine** (Exodus 12:25, etc.); but the seventh-day Sabbath was made for the race, and was kept long before the Jews saw Canaan. **The annual sabbaths were shadowy and typical, pointing forward to Christ**; but the seventh-day Sabbath is a memorial, pointing back to creation, was made before man needed types, and **will exist in the new earth, when all types and shadows shall have vanished away.** Isaiah 66:22, 23. RFOS 19.1~ Bourdeau

Jesus said, "Pray that your flight be not in the winter, neither on the Sabbath Day." Matthew 24:20. He thus recognizes the perpetuity of the Sabbath, **many years after having abolished the Jewish feasts**, as really as the seasons of the year. That "is a nail in the right place, fastened by the master of assemblies!" Therefore I say again, He did *not* abolish the Sabbath, which was "made for man"—for the good of man. From the dreadful wreck, occasioned by "the fall" in Eden, there have been two institutions preserved; the Sabbath and Marriage. Both were, "made for man." This is the type of Christ's union with "the church." Ephesians 5:23, 33. That, of "the rest that remaineth for the people of God." Hebrews 4:4, 9. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen! ADTE April 1846, page 13.3~ J. B. Cook

#### From Haskell's Bible Handbook:

##### "Ceremonial Sabbaths

- Leviticus 23:7, 8, 21, 24, 25, 27, 32, 39. There are **seven ceremonial Sabbaths** as follows:- 1. 16th of Abib; 2. 23rd of Abib; 3. Pentecost; 4. 1<sup>st</sup> of the 7th month; 5. 10th of the 7th month; 6. 15th of the 7th month; 7. 22nd of the 7th month. These were annual Sabbaths, coming only once a year. As they always came on the same day of the month, they would come only occasionally on the 7th day of the week. BHB 79.8
- Colossians 2:16, 17. **These Sabbaths were all shadows of things to come.** BHB 80.1
- Hebrews 9:8-11. **The types, or shadowy service, ceased at the cross.** The Desire of Ages, 774. BHB 80.2
- Matthew 27:50-51. At the death of Christ God rent the vail of the temple, thus **showing that the shadowy service had ended.** BHB 80.3
- Hebrews 9:10; Romans 14:1-6; Colossians 2:16. Passover Sabbath bitter herbs were mingled with the feast. The day of atonement was a fast day; the others were feast days. BHB 80.4
- Leviticus 23:38. These **annual Sabbaths** were separate and **distinct from the Sabbath of the Lord.**" BHB 80.5

#### E. J. Waggoner (Remember, he was chosen by God to proclaim the 1888 message of righteousness by faith)

Colossians 2:14-17, is also quoted to prove that the seventh-day Sabbath is abolished. PTJW August 1849, page 9.1

"Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." PTJW August 1849, page 9.2

**The hand-writing of ordinances that was nailed to the cross at the crucifixion of the Messiah, was the typical, ceremonial law of Moses, which was written by the hand of Moses in a book.** PTJW August 1849, page 9.3

The crucifixion was the dividing line between the two dispensations. **"In the midst of the week he shall cause the sacrifice and the oblation to cease."** Daniel 9:27. PTJW August 1849, page 9.4

**The first covenant which had "ordinances of divine service, and a worldly sanctuary," was a shadow of the second, and better covenant.** The law was the shadow, and the Gospel is the body, that cast the shadow; and as all shadows reach to their body, and no farther, it is very clear that the sacrifices and oblations, new-moons, feast days, and Sabbaths of the Jewish law ceased, when the precious body and blood of the Lamb of God was sacrificed on the cross. This is what Paul calls "nailing it to his cross." PTJW August 1849, page 9.5

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-days: Which are a shadow of things to come; but the body is of Christ." PTJW August 1849, page 9.6

→ If we compare this text with Romans 14:3-6, we shall see that both refer to the same subject. **Some regarded the Jewish Sabbaths, new-moons, and feast days, after they were abolished and nailed to the cross, and others did not. Paul would not have the Colossians judged by Judaizing teachers, in respect to those things that had ceased, according to the testimony of the Prophet.** PTJW August 1849, page 9.7

"I will also cause all her mirth to cease, her feast days, her new-moons, and her Sabbaths, and all her solemn feasts." Hosea 2:11. PTJW August 1849, page 9.8

Now we will turn to Leviticus 23:24-38. **Here are four Jewish sabbaths.** One on the first day of the seventh month, one on the tenth, one on the fifteenth, and one on the twenty-third day. PTJW August 1849, page 9.9

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations," "BESIDES THE SABBATHS OF THE LORD." Leviticus 23:37, 38. PTJW August 1849, page 9.10

The Sabbaths of the Lord our God, come every seventh day; but some of the Jewish convocation sabbaths were nine days apart, others not but four days between them. Here is a clear difference made between the two kinds of sabbaths. The Sabbath of the Lord, so called by way of distinction is not classed with the other sabbaths. The Jews were to observe their convocation sabbaths at their appointed time, "BESIDES THE SABBATHS OF THE LORD." PTJW August 1849, page 9.11

The Sabbath of the Lord our God was instituted at the creation, before the fall, when the earth and man were holy, and Eden bloomed on earth. The convocation sabbaths of the Jews were given at Mount Sinai, more than twenty-five hundred years after, and were a portion of the hand-writing of ordinances of the law of Moses, which was nailed to the cross, at the death of the Messiah. PTJW August 1849, page 9.12

→ **The fact that some were teaching these Jewish customs to the Christian Church, and judging them in respect to them, drew the Apostle out to write as he has to the Galatians, Romans, and Colossians, upon this subject.** PTJW August 1849, page 9.13

Now where is the proof that the Apostle refers to the weekly Sabbath in Colossians 2:14-17? If there is any, let it be produced. I have no fears however in stating that there is no good evidence to be given, to prove that he refers to the Sabbath of the Lord our God; but there are many reasons (some of which I will give,) to show that he has no reference to it. PTJW August 1849, page 9.14

1st. **That which was blotted out, and nailed to the cross, was the hand-writing of ordinances given by the HAND of Moses;** but the Sabbath commandment was written with the FINGER of God. Moses wrote his law in a BOOK; but God wrote his ten laws, on TABLES OF STONE. **It was the HAND-WRITING in the book of the covenant, that was blotted out at the death of Christ,** and not that which was written on the two tables of the covenant with the finger of God. **One was a faulty covenant imposed on the Jews until the time of reformation, or first advent of Jesus; the other is God's perpetual, everlasting covenant.** PTJW August 1849, page 9.15

In order that we might be impressed with the perpetuity of the royal law, God engraved it on tables of stone. The idea of blotting out what Moses wrote in a book, is perfectly natural; but what idea can we have of blotting out what Jehovah has engraved, with his finger on tables of stone! The Apostle has taught us that it was the HAND-WRITING of ordinances that was blotted out, and nailed to the cross; therefore, he had no reference to the Sabbath law; for that, God has engraven in stones with his FINGER. PTJW August 1849, page 10.1

2nd. The Sabbath never was “against us;” but was made for the good of mankind in all ages. It was “made for man;” because he needed a day of rest from this world’s labour, and care: he also needed the Sabbath-day to spend in the worship of God. PTJW August 1849, page 10.2

The Holy Sabbath never was in man’s way, only as God put it in his way for him to keep; therefore he has not “taken it out of our way.” PTJW August 1849, page 10.3

**The law of Moses was imperfect. It could not “make the comers thereunto perfect;” therefore the first covenant which was faulty, “that was against us, which was contrary to us,” and which was in the way, was taken out of the way, and nailed to the cross; and gave place to the new, and better covenant, of which Jesus Christ is a Priest.** PTJW August 1849, page 10.4

**God’s everlasting covenant of commandments is a perfect law, by which we are to be judged; therefore God cannot give a better one, to take its place.** See [James 1:25; 2:8-12](#). PTJW August 1849, page 10.5

“Wherefore the law is holy, and the commandment holy, and just, and good.” [Romans 7:12](#). PTJW August 1849, page 10.6

A law that is “holy,” “just,” and “good,” and “spiritual,” never is against, or contrary to man, or in his way but it is just what his wants require; therefore the Apostle has no reference to the Sabbath, or any of the commandments in God’s holy, royal law of liberty. PTJW August 1849, page 10.7

3rd. **Paul does not speak of “the Sabbath-day” which is associated with the other nine moral laws; but, the sabbath-days, which are associated with “meat,” “drink,” and “new-moons” in the ceremonial laws of Moses.** Some object to this because the word days connected with sabbath is supplied by the translator. Here I will given a few lines from the pen of J. B. Cook, in his excellent “Testimony” published 1846, which read as follows - PTJW August 1849, page 10.8

“[Colossians 2:16](#), does not speak of *the* Sabbath; but sabbaths-called in our version incorrectly sabbath-days, (days being supplied by the translator.” PTJW August 1849, page 10.9

Some may still object to the word sabbaths, as J. B. Cook has changed his views on the Sabbath. PTJW August 1849, page 10.10

Then we will take Macknight’s translation. He translates it Sabbaths; and if this does not satisfy the reader; then we will take Whiting’s translation of the New Testament, recently published in Boston by Joshua V. Himes. PTJW August 1849, page 10.11

Whiting’s translation reads “sabbaths;” which makes the text simple and plain. PTJW August 1849, page 10.12

4th. All that the Apostle has mentioned; such as new-moons, and sabbaths, were shadows, which ceased when they reached their body, at the introduction of the new covenant. PTJW August 1849, page 10.13

“Which are a shadow of things to come; but the body is of Christ.” [Colossians 2:16](#). PTJW August 1849, page 10.14

But the Sabbath of the Lord our God is not a shadow; for it is to be perpetuated to all Eternity. See [Isaiah 66:22, 23](#). PTJW August 1849, page 10.15

All flesh never have worshiped God on the Sabbath since Isaiah wrote this prophecy, neither will they till the righteous are all gathered into the New Earth; then the Sabbath will be observed as long as the immortal saints, and the New Heavens and Earth remain. PTJW August 1849, page 10.16

Mark this. The Sabbath was instituted in Eden, before the fall, when man was holy, and the earth was holy; and will be as much in its proper place after the restitution, as it was before the fall. It is not an ordinance given to restore fallen man to God; for it was given when man could talk face to face with God and Angels, in the Holy Garden. PTJW August 1849, page 10.17

**All shadows cease when they reach the bodies which cast them.** Follow the shadow of a tree to its body, and there the shadow ends. But the weekly Sabbath will never end; therefore it is not a shadow; but a body, as well as the other nine commandments. The ten commandments are of the same nature; and if one is a shadow, they are all shadows. How can we make swearing,, stealing, and killing, shadows? This we cannot do. Neither is there a man that can show that the Sabbath is a shadow. PTJW August 1849, page 10.18

I know that the old tradition is imprinted deeply in many minds that the seventh-day Sabbath is a type of the seventh thousand years. But where is the Scripture to prove it? It is not to be found. PTJW August 1849, page 11.1

But if any choose to hold on to this tradition, let them remember that all types, or shadows reach to their bodies; and admitting that the seventh thousand years is the body, and the seventh-day Sabbath the shadow; they are driven to the irresistible conclusion, that the seventh-day Sabbath was to continue the same until the seventh millennium. PTJW August 1849, page 11.2

The view that the Sabbath is a type of the seventh thousand years, and that it ceased at the crucifixion, makes a blank space of more than eighteen hundred years between the body and shadow, which is not in accordance with the system of types in the Bible, or with good sense. PTJW August 1849, page 11.3

Finally, the fact that the early Christians were troubled by those who were teaching them that they must observe the law of Moses in order to be saved, shows what Paul's subject was, and that he did not refer to the Sabbath; but to the shadows of Moses law, which began to reach their body when the new covenant was introduced by the death of Messiah. PTJW August 1849, page 11.4

### Joseph Bates (Is Colossians 2:14 referring to the weekly sabbath or annual sabbaths?)

“Also on the fifteenth day of the seventh month when ye shall have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days. On the first shall be a Sabbath, and on the eighth day shall be a Sabbath. 39v. And Moses *declared* unto the children of Israel the FEASTS of the Lord.” 44v. Now here we have FOUR kinds of *Jewish* Sabbaths, also called “FEASTS of the Lord,” to be kept annually. The first fifty days or seven weeks Sabbath ends the third month, seventh. In three months and twenty-four days more commences the second Sabbath, seventh month, first; the next, the tenth; the last the fifteenth of the month. Between the first two Sabbaths there is an interval of one hundred and twelve days; the next two, ten days, and the next, five days. Now it can be seen at a glance, that neither of these Sabbaths could be on the seventh day any oftener than other annual feast could come on that day. These then are what Hosea calls **HER Sabbaths**. Paul calls them **HOLY DAYS, new moons, and Sabbaths; and this is what they are stated to be**. The first day of the seventh month is a *new moon* SABBATH, the tenth is a Sabbath of rest and Holy convocation, a day of atonement, and the fifteenth a feast of Sabbaths. Do you ask for any more evidence that these are the Jewish Sabbaths, and that God's Sabbath is separate from them? Read then what God directed Moses to write in the third verse: “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.” Now Moses has here declared from the mouth of the Lord, that these are ALL the feast of the Lord, (there is no more nor less) and every thing is to be upon *his day*, and he has clearly and definitely separated his Sabbath from the other four. But let us look at the text again. **Colossians 2:14-16** See 17 (?) “which are a *shadow* of things to come.” What did the apostle say were *shadows*? Why, meat, drink, holy day, new moon, sabbath days. 16th v. **Hebrews 9:10** What does he mean by shadow? See **Hebrews 10:1, 2** Just what I have stated on page 14. Now here we have one *clear*, positive point. **If the seventh day Sabbath is included in the 17th verse, then it must be a shadow; if it is not a shadow, then Paul has no reference to it, and it stands forever!** Moses says the ten commandments were written by the finger of God on tables of stone; whatever God has done with his own hand is stamped with immortality, and is as enduring as the sun, moon and stars. **Psalm 8:3** But if the 4th commandment, the Sabbath of the Lord is a shadow then all the other nine commandments must be. Let us look at what are called by our Lord the least commandments, the 6th and 7th “Thou shalt not kill.” - “Thou shalt not commit adultery.” **Matthew 5:19, 21, 27** Are these *shadows*? Is there an individual with common sense in the world that dare risk his reputation in such kind of logic? Then it is as clear as a sun beam that all the others are tangible substances, and will continue in full force while immortality endures; especially the 4th commandment, the Sabbath. See **Isaiah 66:23, Hebrews 4:9 Revelation 22:14** And in the 28th and 29th chapters of Numbers the sacrifices and offerings for each of these days are made so plain, beginning with the Sabbath, 9v, that we have only to read the following to understand. **26.29:1** First day, seventh month, (new moon;) 7v, 10th day Sabbath; 12th v., 15th day Sabbath, and 35th v., 23rd Sabbath. I will endeavor to present it in a clearer point of view: SC2 67.2

## The Covenant of Grace by W. W. Prescott

When I become confused over the apparent chaos in world affairs, and am perplexed over some of my own trying experiences, and a suggestion of doubt about the love of God arises in my mind, I find an antidote for such a poisonous atmosphere by thinking of Jesus and Calvary. God does love us. His thoughts toward us are “thoughts of peace.” [Jeremiah 29:11](#). He has given us full proof of His love. What more could He do for us that He has not done? [Isaiah 5:4](#). “What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?” [Romans 8:31, 32](#). Away with doubt and fear! “Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee.” [Isaiah 26:3](#). “O Jehovah, Thou art my God; I will exalt Thee, I will praise Thy name.” [Isaiah 25:1](#). SOTW 78.1

In considering the wondrous love of God as revealed to us in redeeming us from sin and its dreadful consequences, it may throw light upon the whole problem of His manifested grace if we give some thought to the divine purpose in creating us. This is clearly stated in the Scriptures. God speaks of His sons and daughters as those “whom I have created for My glory.” [Isaiah 43:7](#). And He further says of Israel, “Thou art My servant; Israel, in whom I will be glorified.” [Isaiah 49:3](#). SOTW 79.1

Creation was an act of love on the part of a holy God in bringing into existence beings who could reveal the glory of His own love. [Love formed us in His own image](#), that we might love. [Genesis 1:26](#). Hence the fundamental law of our being, and the very purpose for which we have been redeemed, was expressed by our Lord when He was asked to distinguish between the commandments in the law: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.” [Matthew 22:37-40](#). In our relation to God nothing can take the place of this love. “If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.” [1 Corinthians 13:3](#). A burning body cannot be substituted for burning love. And why?—Because God made us to reveal His character of love by living with Him in the atmosphere of His love; anything short of this will not satisfy the heart of God. SOTW 79.2

Sin banishes love and genders hatred. Sin seeks to abolish the law of love to God and man, and to put in its place the law of selfishness. Sin has no time or place for the worship of God, but sets up the idolatry of self. Sin must be dealt with in order that the purpose of God in our creation may not be thwarted, but that the image of God may be restored in us. And God has dealt with sin. SOTW 79.3

Man was originally crowned with glory and honor, and given dominion over the world ([Psalm 8:5](#); [Genesis 1:26](#)), empowered to reign upon a throne of love; but distrust of God dethroned him, and he became the slave of sin. The purpose of God in the gospel is to restore man to his place on the throne by renewing the love of God in his heart, and so enabling him to conquer selfishness; “He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne.” [Revelation 3:21](#). Love is the all-conquering power, and love will win. SOTW 79.4

The source and ground of our salvation is the grace of God, which is love dealing with sin. The assurance of this love manifested in saving grace is made known to us in the promises of God, which constitute the covenant of grace. <sup>2</sup> The fundamental promises, designated as the “new covenant,” are thus expressed; “Behold, the days come, saith the Lord, that I will accomplish [margin] a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will covenant [margin] with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more.” [Hebrews 8:8-12](#). SOTW 80.1

That which clearly distinguishes the new covenant, the covenant of grace, from the covenant made with the fathers at Sinai, is that it consists wholly of promises made by God Himself, instead of being a compact based upon mutual promises. Both covenants have reference to the same law, and the object sought in both cases is the same, -obedience to that law. In the old covenant the blessings were conditioned upon the promise of the people (Exodus 19:8), who relied upon their own power to fulfill that promise, not realizing their need of a mediator; in the new covenant all depends upon the promises of God, and a mediator is provided. And so we read: "Now hath He obtained a ministry the more excellent, by so much as He is also the mediator of a better covenant, which hath been enacted upon better promises." Hebrews 8:6. The new covenant, the covenant of grace, is as much better than the old covenant, the covenant of works, as the promises of God are better than the promises of man. SOTW 81.1

But the moral law, which is to be written in the heart, is the law of love. It is the expression of the very nature of the God of love as interpreted to us in the life and teachings of Christ, who said, "I have kept My Father's commandments." John 15:10. To keep this law is to love as God loves. To the natural heart this is impossible, and so God has promised to give us a new heart: "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26. In harmony with this provision is the prayer of David: "Create in me a clean heart, O God; and renew a steadfast [margin] Blank Page spirit within me." Psalms 51:10. We may call this conversion, or regeneration, or the new birth, or the new creation; but in any case it is the impartation of a new life from God, that life which is love, and is revealed in loving. Those who have this experience are "partakers of the divine nature" (2 Peter 1:4), and that nature is expressed in obedience to the divine law of love. SOTW 81.2

"When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, 'I will put My laws into their hearts, and in their minds will I write them.' And if the law is written in the heart, will it not shape the life? ... Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law." SOTW 83.1

And this experience is guaranteed to us by the promise of God, and is provided for us through the indwelling of the Holy Spirit, the Spirit of love: for we know that "the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Romans 5:5. "Salvation is of Jehovah." Jonah 2:9. SOTW 83.2

Obedience to the law of love is not a hardship, not a burdensome duty imposed upon us as the price of blessing from God, but the fruit and the test of our fellowship with God through the Spirit. But at the same time it is the absolute condition of maintaining our standing before God. SOTW 83.3

"At the very root of the relation of a creature to his God, and of God admitting the creature to His fellowship, lies the thought of obedience.... In the promise of the new covenant it takes the first place. God engages to circumcise the hearts of His people-in the putting off of the body of the flesh, in the circumcision of Christ-to love God with all their heart, and to obey His commandments. The crowning gift of Christ's exaltation was the Holy Spirit, to bring salvation to us as an inward thing. The first covenant demanded obedience, and failed because it could not find it. The new covenant was expressly made to provide for obedience. To a life in the full enjoyment of the new covenant blessing, obedience is essential." SOTW 83.4

The enabling power for such a life of obedience is ministered to us in this most helpful promise: "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances, and do them." Ezekiel 36:27. This means simply that God in Christ has personally assumed the responsibility for our life of love and obedience, according to the covenant promise which He has made in these words: "I will give them one heart and one way, that they may fear Me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from following them, to do them good; and I will put My fear in their hearts, that they may not depart from Me." Jeremiah 32:39, 40. This is the gospel of the grace of God. This is the covenant of grace. Here is the distinguishing feature of Christianity as interpreted to us by Inspiration. By promise and by oath God has pledged Himself as the Saviour of those who trust in Him, that "we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." Hebrews 6:18. "Jehovah, Thou wilt ordain peace for us; for Thou hast also wrought all our works for us." Isaiah 26:12. Blessed assurance! Strong encouragement indeed! SOTW 83.5

Which Mountain will you choose: Sinai or Zion?

**Another feature of the new covenant, the covenant of grace, which marks its superiority over the old covenant, is that it has a gloriously efficient mediator, even Jesus the Son of God. We have not come to Mt. Sinai, but to Mount Zion, and “to Jesus the mediator of a new covenant”**

**(Hebrews 12:24);** to Jesus who has shared with us in our experiences of temptation (Hebrews 4:15)

and knows our need: “for there is one God, one mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all.” 1 Timothy 2:5, 6. Through His mediation all the blessings of the new covenant are ministered unto us. By His life of suffering obedience, culminating in His death on the cross, He has made atonement for our sins. Exalted at the right hand of God and sitting upon the throne of grace, He has “become the surety of a better covenant” (Hebrews 7:22), and through His mediation the gifts of God are supplied to us, and all the requirements of God are wrought in us. Through His mediation the covenant of grace, instead of being a mutual agreement, is resolved into His “precious and exceeding great promises” (2 Peter 1:4), of which He Himself is the yea: “for how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us.” 2 Corinthians 1:20. Apart from His mediation, we should be utterly helpless, “having no hope and without God in the world.” Ephesians 2:12. SOTW 84.1

But some one may feel like suggesting, “You are making it too easy for the transgressor by placing all the responsibility for success in the Christian life upon God.” Do not misunderstand me. There is one thing which God does not do, and which He does not permit any other person to do. He has given to us freedom of will, and He will not disregard it. I can say No to God, and He will be governed accordingly, but I must take the inevitable consequences. In this sense I am the arbiter of my own destiny. I can take my own choice. This privilege and its meaning were recognized by Moses, the man of God, when he solemnly declared to the people, “I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed.” Deuteronomy 30:19. There is no power which will compel us to choose to commit sin. There is no power which will compel us to choose to do righteousness. We alone are responsible for the choice which we make. Therefore we commit no sin without first consenting to it, and an act is charged against us as sin when we consent to do that which we know to be contrary to the will of God. SOTW 85.1

Judas was a traitor at heart before he actually betrayed his Lord. He deliberately chose to do the infamous deed, for we read that “he consented, and sought opportunity to deliver Him unto them in the absence of the multitude.” Luke 22:6. We imitate Judas when we consent to commit a known sin. The will determines our way of life. SOTW 85.2

“Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, and your thoughts will be in harmony with Him.” SOTW 85.3

Such are the results of making a right choice. SOTW 86.1

I do not need to be told that the god of this world will use every possible means to keep us from choosing to serve God. I know it in my own experience. He paints the glories of the world in glowing colors, and promises all that the natural heart desires, if we will only choose to worship him. But we must not forget that “there is no truth in him,” and that “he is a liar, and the father thereof.” John 8:44. In his service all joy ends in bitterness of soul, all selfish pleasure destroys the capacity to love, and all hope is quenched in everlasting despair. Do not listen to his fables of deceit. SOTW 86.2

From the first promise of victory over the serpent, made in Eden (Genesis 3:15), to the last promise of the advent of our Lord in glory to reward those who have been redeemed by His loving mercy (Revelation 22:12), we are dealing with the covenant of grace. The call to us now, as to His people of old, is, “Come ye, and join yourselves to Jehovah in an everlasting covenant that shall not be forgotten.” Jeremiah 50:5. SOTW 86.3

“Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God.” SOTW 86.4

Let each one of us say with absolute sincerity, “Into this covenant of a wholehearted love in God and in me I do with my whole heart now enter.” Thrice blessed is he who will thus accept the inestimable blessings of the covenant of grace. SOTW 86.5

God declared His covenant of life and peace to Israel on Sinai, but the people did not see the grace that was abounding there, flowing from Sinai to them in living streams of water. We are come unto Mount Zion, to the city of the living God. “The Lord’s throne is in heaven.” “Clouds and darkness are round about Him,” but always from the cloud comes the stream of the water of life, in the form of rain, dropping down righteousness on the earth, that the earth may bring forth salvation for the service of man. God speaks His living law from the midst of the cloud, and those who receive it in the water of life and the bread from heaven, live by it, and find it life everlasting. To such the law is not a code of regulations, which one man can teach to another, but the life of Christ, His flesh and blood, which He gives for the life of the world. All who partake of this wonderful nutriment are strengthened with might by God’s Spirit in the inner man, and Christ dwells in their hearts by faith, so that they, in Him, are filled with all the fulness of God. No work is too difficult for them, for they can do all things through Christ who strengtheneth them; and God has no secrets from them, for the Spirit, which is their life, the Divine law of their being, searcheth all things, yea, the deep things of God. PTUK September 15, 1898, page 579.3~ E.J. Waggoner

**“Why didn’t the Lord bring the people directly to Mount Zion then, where they could find the law as life, and not to Mount Sinai, where it was only death?” GTI 191.1**

That is a very natural question, and one that is easily answered. It was because of their unbelief. When God brought Israel out of Egypt, it was His purpose to bring them to Mount Zion as directly as they could go. When they had crossed the Red Sea, they sang an inspired song, of which this was a part: “Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation.” “Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established.” Exodus 15:13, 17. If they had continued singing, they would very soon have come to Zion; for the redeemed of the Lord “come with singing unto Zion,” and everlasting joy is upon their heads. Isaiah 35:10; 51:11. The dividing of the Red Sea was the proof of this. See verse 10. But they soon forgot the Lord, and murmured in unbelief. Therefore “the law was added because of transgressions.” **It was their own fault—the result of their sinful unbelief—that they came to Mount Sinai instead of to Mount Zion.** GTI 191.2~ E.J. Waggoner

"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. **Jesus saith unto her, Woman, believe me, the hour cometh** (*when Jesus dies on the cross*), **when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.** Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when **the true worshippers shall worship the Father in spirit and in truth:** for the Father seeketh such to worship him. God is a Spirit: and **they that worship him must worship him in spirit and in truth.**" John 4:21-24

## We're Marching to Zion

**1** Come, ye that love the Lord,  
And let your joys be known;  
Join in a song with sweet accord,  
Join in a song with sweet accord,  
And thus surround the throne,  
And thus surround the throne.

**Chorus** We're marching to Zion, Beautiful,  
beautiful, Zion:  
We're marching upward to Zion, The beautiful  
city of God.

**2** Let those refuse to sing  
Who never knew our God:  
But children of the heav'nly King,  
But children of the heav'nly King  
Shall speak their joys abroad,  
Shall speak their joys abroad.

**3** The hill of Zion yields  
A thousand sacred sweets;  
Before we reach the heav'nly fields,  
Before we reach the heav'nly fields,  
Or walk the golden streets,  
Or walk the golden streets.

**4** Then let our songs abound,  
And ev'ry tear be dry;  
We're marching through Immanuel's ground,  
We're marching through Immanuel's ground  
To fairer worlds on high,  
To fairer worlds on high.