

Types & Antitype- Part 3: 1828 Webster's Dictionary Definitions

The incarnation of Christ typified in the sacrificial service of Israel and symbolized in all their devotions, is a glorious mystery. In his only begotten Son, God was made manifest to the world. The Son of God laid aside his glory, and clothed himself with humanity. He became the meek and lowly Jesus. For the sake of sinful men, he became poor, that they through his poverty might be made rich. YI September 22, 1898, par. 1

Yet the men for whom he sacrificed so much, and for whom he labored so earnestly, did not recognize him. The enemy was at work upon human minds to keep light from the people of God. As Israel separated more and more from God, they failed to have a correct estimate of truth, and supplied its place with fanciful ideas and the imaginations of men. They doubted the mission of Christ, and although they had so long hoped and waited for him to come, they would not receive him when he did come. YI September 22, 1898, par. 2

The Jewish economy, bearing the signature of Heaven, had been instituted by Christ Himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. They had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not. COL 104.4

Christ's mission was not understood by the people of His time. The manner of His coming was not in accordance with their expectations. The Lord Jesus was the foundation of the whole Jewish economy. Its imposing services were of divine appointment. They were designed to teach the people that at the time appointed One would come to whom those ceremonies pointed. But the Jews had exalted the forms and ceremonies and had lost sight of their object. The traditions, maxims, and enactments of men hid from them the lessons which God intended to convey. These maxims and traditions became an obstacle to their understanding and practice of true religion. And when the Reality came, in the person of Christ, they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies. The Son of God had come, but they continued to ask for a sign. The message, "Repent ye; for the kingdom of heaven is at hand," they answered by demands for a miracle. Matthew 3:2. The gospel of Christ was a stumbling block to them because they demanded signs instead of a Saviour. They expected the Messiah to prove His claims by mighty deeds of conquest, to establish His empire on the ruins of earthly kingdoms. This expectation Christ answered in the parable of the sower. Not by force of arms, not by violent interpositions, was the kingdom of God to prevail, but by the implanting of a new principle in the hearts of men. COL 34.4

"He that soweth the good seed is the Son of man." Matthew 13:37. Christ had come, not as a king, but as a sower; not for the overthrow of kingdoms, but for the scattering of seed; not to point His followers to earthly triumphs and national greatness, but to a harvest to be gathered after patient toil and through losses and disappointments. COL 35.1

No one should lean wholly upon another's mind, but as God's free agents, each should ask wisdom of Him. When the learner depends in a large degree upon another man's thoughts and goes no further than to accept his plans, he sees only through that man's eyes and is so far only an echo of the other. God will, by His own Spirit, work directly through the mind He has put in man, if the man will only give Him a chance to work and will recognize His dealings with him. God designs that men shall use their minds and consciences for themselves. He never designed that one man should become the shadow of another and utter only another's sentiments. But this error has been coming in among us, that a very few are to be mind, conscience, and judgment for all God's workers. The foundation of Christianity is "Christ our Righteousness." Men are individually responsible to God and must act as God acts upon them, not as another human mind acts upon their minds, for if this method of indirect influence is kept up, souls cannot be impressed and directed by the great I AM. They will, on the other hand, have their experience blended with another's and will be kept under a moral restraint, which allows no freedom of action or of choice. 5LtMs, Lt 21a, 1888, par. 13

Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. ... There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober. 5T 160.2

The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. 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

A study of the history of the children of Israel will help us to learn lessons that will keep us from repeating the mistakes that spoiled their record. 22LtMs, Lt 258, 1907, par. 17

So, I saw, that those who had no experience in the first and second angels' messages must receive them from those who had an experience, and followed down through the messages. As Jesus was crucified, so I saw that these messages have been crucified. And as the disciples declared that there was salvation in no other name under heaven, given among men; so, also, should the servants of God faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as God has given them, or have no part nor lot in the matter. 1SG 75.1

WORD DEFINITIONS (MEANINGS)

Abrogate	4	Economy (System)	33	Rite	23
Age	4	Entire	13	Ritual	23
And	4	Feast	14	Sabbath	24
Antitype	3	Figurative	15	Sacrifice	25
Backwards	4	First-Fruits	16	Service	27
Backward	4	Form	16	Shadow	28
Ceremony	5	Handwriting	17	Shadowy	28
Commandment	6	Judgment	18	Sign	29
Commission	7	Maxim (Custom)	7	Statute	30
Consume	7	Meet	18	Substance	31
Custom	7	Moral (Service)	27	Supersede (Offering)	20
Convocation	8	Oblation	19	Surety (Oblation)	20
Covenant	8	Offering	19	Symbol	33
Definition	9	Ordinance	21	System	33
Dictionary	9	Prefigure	21	Tabernacle (Feast)	14
Dispensation	10	Precept	22	Type/ Antitype	3
Distinct	13	Ransom (Oblation)	20	Whole	35
Earnest	13	Ratify (Earnest)	13		

MISC.

New Light	36	The Two Covenants	41
Christian/Gospel Dispensation Diagram	37	In the Spirit and Power of Elias	43
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"Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works"—the Book of books has the highest claims to our reverent attention. Superficial study of the word of God cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. **We should seek to learn the full meaning of the words of truth**, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, **without careful thought as to the meaning of the text, will profit but little**. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We cannot obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are, indeed, too plain to be misunderstood; but there are many portions whose meaning cannot be seen at a glance; for the truth does not lie upon the surface. **In order to understand the meaning of such passages, scripture must be compared with scripture**; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value which are concealed from the careless seeker. ST January 30, 1893, par.

The law of God does not change to meet man in his disloyalty, but by many **the Word of God is wrested from its true meaning**. It is misapplied to meet the ideas of the perverted minds of those who talk the Word but do not practice it. Thus the truth of God is adulterated and made to sustain error and falsehood. "Shall I not judge for these things saith the Lord?" [Jeremiah 5:9.] 13LtMs, Ms 150, 1898, par. 30

It seems impossible for me to be understood by those who have the light but have not walked in it. What I might say in private conversations would be **so repeated as to make it mean exactly opposite** to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends, for afterwards I hear, Sister White said this, or, Sister White said that. **My words are so wrested and misinterpreted** that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories. I am warned to beware of those who, although they have a profession of faith, are not meek and lowly in heart. They do not see themselves as they are. They do not work with Jesus, revealing His meekness and lowliness. 15LtMs, Lt 139, 1900, par. 11

We need, individually, to take heed as we have never done before to a "Thus saith the Lord." There are men who are disloyal to God, who transgress His holy Sabbath, who cavil over the plainest statements of the Word, who misinterpret and **wrest the Scriptures from their true meaning**, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practice as it condemned the scribes and Pharisees in Christ's day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher that the world has ever known to the traditions and maxims and sayings of men? Shall we not rather make a change in this matter? **This is what the Jews should have done**, but did not do. 12LtMs, Ms 16, 1897, par. 8

TYPE & ANTITYPE

TYPE, *noun* [Latin *typus*; Gr. from the root of *tap*; to beat, strike, impress.]

1. The mark of something; an emblem; that which represents something else.

Thy emblem, gracious queen, the British rose,

TYPE of sweet rule and gentle majesty.

2. A sign; a symbol; a **figure** of something to come; as, Abraham's sacrifice and the paschal lamb, were **types of Christ**. To this word is **opposed** antitype. **Christ, in this case, is the antitype.**

All the typical offerings were fulfilled in Him. COL 126.2

Types and shadows were to exist in the religious world and were to be carried out in religious worship. ... **Type met antitype** in the death of Jesus Christ. 17LtMs, Ms 233, 1902, par. 5

The Hebrew nation had before them **the type of a Saviour**, who was to be crucified for the sins of the world. Thus **Christ was seen in figure** as the great offering. But **the need of this instruction ceased when type met antitype** in the death of the Lamb slain for the sins of the world. 14LtMs, Lt 133, 1899, par. 12

Types & Shadows Ceased at Christ's Death

TYPE AND ANTITYPE

- Many things in the Old Testament are a shadow or type of things in the New Testament
- Type** = prefigure some event in the New Testament
- From the perspective of the Bible, a **type** was a model or symbol of something or someone that would exist at a future time.

TYPE	ANTITYPE
Passover Nisan 14	Crucifixion
Unleavened Bread Nisan 15	Christ in the grave
First Fruits Nisan 16	Christ's Resurrection
Feast of Weeks Sivan 6	Pentecost Harvest of Souls
Feast of Trumpets Tishri 1	Second Advent Movement
Day of Atonement Tishri 10	Pre-Advent Judgment
Feast of Tabernacles Tishri 15	Homegoing Second Advent

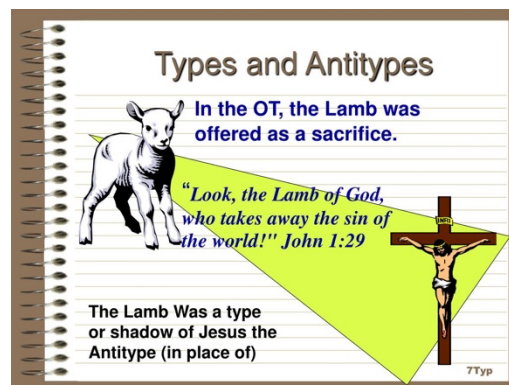
One Jewish Year

Entire Christian Era

AN'TITYPE, *noun* [Gr. against, and a type, or pattern.]

A figure corresponding to another figure; that of which the type is the pattern or representation. Thus the paschal lamb, in scripture, is the type of which **Christ is the antitype**. An **antitype** then, is something which is formed according to a model or pattern, and bearing strong features of resemblance to it.

In the Greek liturgy, **the sacramental bread and wine are called antitypes**, that is, figures, similitudes; and the Greek fathers used the word in a like sense.



THE GOSPEL IN THE FEASTS

FULFILLED AT HIS 1ST COMING!

PASSOVER

YESHUA DIES: OUR PERFECT SACRIFICE.
HIS BLOOD COVERS OUR SINS!

UNLEAVENED BREAD

HE WAS WITHOUT SIN - FREE FROM ALL
LEAVEN IN HIS HEART + LIFE.

FIRST FRUITS

HE RAISED ON THIS DAY + WAS THE FIRST
FRUITS OF THE RESURRECTION!

PENTECOST

THE TORAH GIVEN AT SINAI + THE SPIRIT
GIVEN TO THE PEOPLE AT THE FEAST.

TRUMPETS

HE'LL RETURN WITH A TRUMPET BLAST.
TRUMPETS ANNOUNCE THE KING!

DAY OF ATONEMENT

YESHUA WILL JUDGE THE EARTH
WITH RIGHTEOUSNESS.

TABERNACLES

THE MARRIAGE SUPPER OF THE LAMB!

Types and shadows were to exist in the religious world and were to be carried out in religious worship. ... **Type met antitype** in the death of Jesus Christ. 17LtMs, Ms 233, 1902.5

The **feast of tabernacles** was the last of the Jewish feast.... 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) HSFD 83.3~ J.N. Andrews

That some of the **legal types have met their antitypes** is beyond controversy. By learning the manner of their fulfilment, and the principle as to time on which they are fulfilled; we can the more understandingly proceed to the investigation of the other types. There are two classes of yearly types - the **Vernal [spring, March/April]** and the **Autumnal [autumn, September/October]**: Leviticus 23. **The former met their antitypes at the first Advent**, but the latter are to be fulfilled in connection with (today- we are living in connection with **Tabernacles; the antitypical day of atonement**) and after the second advent (after 2nd Coming and including the 1000 years). LOM, page 37.12 ~ O.R.L. Crosier

The Feast of Tabernacles was not only commemorative but **typical**. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." (after the 1000 yrs!) **Obadiah 16**, PP 541.2. See also DA 763.4; EP 389.4

AB'ROGATE, *verb transitive* [L abrigo, to repeal. from ab and rogo, to ask or propose. See the English reach. Class Rg.]

To repeal; to annul by an authoritative act; to abolish by the authority of the maker or his successor; applied to the repeal of laws, decrees, ordinances, the abolition of established customs etc.

He (Paul) did not find fault with their observance of forms and ceremonies, but showed that while they maintained the ritual service [ritual- manner of performing divine or solemn service] with great exactness (see "exaction" definition under "commandments"), they were rejecting Him who was the antitype of all that system. LP 276.3

When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. SW August 14, 1906, par. 5

They were slow to discern to the end of that which had been abolished by the death of Christ, and to perceive that all their sacrificial offerings had but prefigured the death of the Son of God, in which type had met its antitype rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion. LP 64.2

The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words. SW August 14, 1906, par. 5

At the crucifixion the typical system of sacrifices was done away by the great antitypical offering. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased; but not one jot or tittle of the moral code was abrogated at the death of Christ. ST August 7, 1879, par. 3

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,—when type had met antitype in the death of Christ,—then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact. RH September 14, 1886, par. 14

AND, *conjunction*

AND is a conjunction, connective or conjoining word. It signifies that a word or part of a sentence is to be added to what precedes. Thus, give me an apple *and* an orange; that is, give me an apple, add or give in addition to that, an orange. John *and* Peter *and* James rode to New York, that is, John rode to New York; add or further, Peter rode to New York; add James rode to New York.

AGE, *noun* [Latin aetas, or aevum. But these are undoubtedly contracted words.]

4. A certain period of human life, marked by a difference of state; as, life is divided into four stages or ages, infancy, youth, manhood, and old age; the *age* of youth; the *age* of manhood.
 8. A particular period of time, as distinguished from others; as, the golden *age* the *age* of iron, the *age* of heroes or of chivalry.
 9. The people who live at a particular period; hence, a generation and a succession of generations; as, ages yet unborn.
- The mystery hid from ages. [Colossians 1:26](#).

AN'TITYPE, *noun* (see first entry under "Types")

BACK'WARDS, *adverb* [back and ward. [See Ward](#).] With the back in advance; as, to move backward.

4. Toward past times or events; as to look backward on the history of man.
7. In time past; as, let us look some ages backward.

BACK'WARD, *noun* The things or state behind or past. In the dark backward or abysm of time. [Not proper, nor in use.

There is a law which was abolished, which Christ "took out of the way, nailing it to His cross." Paul calls it "the law of commandments contained in ordinances." This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles laboured to show this, and resolutely withstood those Judaizing teachers who declared that Christians ought to observe the ceremonial law. BEcho April 16, 1894, par. 2

He (Paul) brought his hearers down through the types and shadows of the ceremonial law to Christ,—to his crucifixion, his priesthood, and the sanctuary of his ministry,—the great object that had cast its shadow backward into the Jewish age. He, as the Messiah, was the Antitype of all the sacrificial offerings. LP 103.3

While the institution of the passover was pointing backward to the miraculous deliverance of the Hebrews, it likewise pointed forward, showing the death of the Son of God before it transpired. In the last passover our Lord observed with his disciples, he instituted the Lord's supper in place of the passover, to be observed in memory of his death. No longer had they need of the passover, for he, the great antitypical Lamb, was ready to be sacrificed for the sins of the world. Type met antitype in the death of Christ. YI May 1, 1873, par. 12

A TYPE

CEREMONY, *noun* (same as **FORMS**, **rites**; an established **ORDINANCE**)

1. **Outward rite**; **external form** in religion.
2. **Forms** of civility; rules established by custom for regulating social intercourse.

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which He enjoined condemned them. They desired Him to dwell upon the **external observances of the ceremonial law**, and the customs and traditions of the fathers. But Jesus taught the spiritual nature of the law, and made clear its far reaching claims. Love to God and to men must live in the heart and control the life, as the spring of every thought and every action. BEcho April 16, 1894, par. 6

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and My Father are one," says the great Teacher. The gospel is the good news of grace, or favour, by which man may be released from the condemnation of sin, and enabled to render acceptable obedience to the law. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. BEcho April 16, 1894, par. 7

The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God. 16LtMs, Ms 72, 1901, par. 13

Men who claim to be teachers of the people blind the eyes of the ignorant by blending the moral law with the ceremonial, and using the texts which speak of the ceremonial law to prove that the moral law has been abolished. This is a perversion of the Scriptures. There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ. ST July 29, 1886, par. 4

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. RH May 6, 1875, par. 12

Blending Moral Law with Ceremonial

System of Ceremonies

THE TWO MAJOR DIVISIONS OF DIVINE LAW

"MORAL" PRECEPTS

James 2:8,12	{	CALLER "THE ROYAL LAW". "THE LAW OF LIBERTY"
Ex: 20:1-17 Deut. 5:22	{	SPOKEN BY GOD HIMSELF.
Ex. 31:18. 32:16	{	WRITTEN BY GOD'S FINGER ON STONE.
Deut. 10:1-5 1 Kings 8:9	{	PLACED INSIDE THE ARK.
1 John 3:4,8 Rom. 4:15 Rom. 5:13	{	EXISTED BEFORE SIN.
Rom. 3:20 Rom. 7:7.	{	PURPOSE — TO REVEAL SIN.
Deut. 5:22, Ps. 19:7, Rom. 7:12.	{	COMPLETE, "PERFECT." "HOLY, JUST AND GOOD."
Ps. 111:7,8 Matt. 5:18. Rom. 3:31	{	ETERNAL, ESTABLISHED BY THE GOSPEL.



"CEREMONIAL" PRECEPTS

	{	CALLER "THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES"	{	Eph. 2:15. Heb. 9:10.
	{	GIVEN TO MOSES TO SPEAK TO THE PEOPLE.	{	Lev. 1:1-3 Ex. 24:3
	{	WRITTEN BY MOSES IN THE "BOOK OF THE LAW."	{	Deut. 31:9,24
	{	PLACED BESIDE THE ARK.	{	Deut. 31:24-26
	{	GIVEN AFTER MAN HAD SINNED	{	Heb. 5:1, 8,4
	{	PURPOSE — TO REVEAL THE REMEDY FOR SIN.	{	Lev. 6:1,6,7 John 1:29.
	{	SUBJECT TO CHANGE. "MADE NOTHING PERFECT."	{	Heb. 7: 12,18,19.
	{	TEMPORARY, ABOLISHED AT THE CROSS	{	Col. 2:14 Matt. 27:51

10 Commandments are **NOT A TYPE or SHADOW**



1. **A command; a mandate; an order or injunction given by authority; charge; precept.**

Why do ye transgress the *commandment* of God. [Matthew 15:3](#).

This is the first and great *commandment* [Matthew 22:38](#).

A new *commandment* I give to you, that you love one another. [John 13:34](#).

2. By way of eminence, **a precept of the decalogue**, or **moral law**, written on tables of stone, at Mount Sinai; **one of the ten commandments**. [Exodus 34:32](#).

3. Authority; coercive power.

... **law of the ten commandments**, which was **not a shadow**, ... RH May 6, 1875, par. 17. (RH July 15, 1890.5- pg.18 below)

The **law of types** reached forward to Christ. All hope and faith centered in Christ **until type reached its antitype** in his death. **The statutes and judgments specifying the duty of man** to his fellow-men, were full of important instruction, **defining and simplifying the principles of the moral law**, for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations. RH May 6, 1875, par. 5

ALL that was Spiritual & Divine was Removed

Wanting the Spirit and grace of God, they (Jews) tried to make up for the lack by a rigorous observance of religious **ceremonies and rites**. Not content with the **ordinances** which God Himself had appointed, **they encumbered the divine commands with countless exactions of their own devising**. The greater their distance from God, the more rigorous they were in the observance of these **forms**. PK 708.2

With all these minute and burdensome **exactions** it was a practical impossibility for the people to keep the law. **The great principles of righteousness set forth in the Decalogue, and the glorious truths shadowed in the symbolic service, were alike obscured, buried under a mass of human tradition and enactment**. Those who were really desirous of serving God, and who tried to observe the whole law as enjoined by the priests and rulers, groaned under a heavy burden. PK 709.1

EXAC'TION, *noun* The act of demanding with authority, and compelling to pay or yield; authoritative demand; a levying or drawing from by force; a driving to compliance; as the *exaction* of tribute or of obedience.

1. Extortion; a wresting from one unjustly; the taking advantage of one's necessities, to compel him to pay illegal or exorbitant tribute, fees or rewards.

Take away your exactions from my people. [Ezekiel 45:9](#).

But Israel misinterpreted the teachings of Christ, just as many in our time misinterpret the communications which the Lord makes to them. **Those things that please them they receive and put great stress upon**; but those things that should be taken home and put into practise in the daily life, the things that should make a deep impression upon the character, are set aside as unessential. YI July 29, 1897, par. 3

This had been increasing until the whole law had become burdensome, overlaid with traditions and commandments of men. The Jews did not realize their duty to let their light shine forth to the world in good works. **Their sacrificial types, prefiguring redemption**, were so indistinct that to many they were a stumbling-block. **Ceremonies and traditional rites** composed their temple worship. **Jerusalem was their heaven**, and they were actually jealous lest the Lord should show mercy to the Gentile world. Thus they revealed that they did not understand their true relation to God, that they did not discern the divine character. **And after a time, God no longer revealed himself in their temple. All that was spiritual and divine was perverted, and finally removed**. YI July 29, 1897, par. 4

The Seventh day sabbath is **not an annual Sabbath (type/ shadow)**

Exodus 31:12-17

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily **my Sabbaths ye shall keep**." **Some, who have been anxious to make of none effect the law of God, have quoted this word "Sabbaths," interpreting it to mean the annual sabbaths of the Jews**. But they do not connect this positive requirement with that which follows: August 30, 1898, par. 9

"For it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. **Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever**: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." RH August 30, 1898, par. 10

There are those who hold that the Sabbath was given only for the Jews; but God has never said this. He committed the Sabbath to his people Israel as a sacred trust; but the very fact that the desert of Sinai, and not Palestine, was the place selected by him in which to proclaim his law, reveals that **he intended it for all mankind**. **The law of ten commandments is as old as creation**. Therefore **the Sabbath institution has no special relation to the Jews**, any more than to all other created beings. God has made the observance of the Sabbath obligatory upon all men.

"The Sabbath," it is plainly stated, "was made for man." Let every one, therefore, who is in danger of being deceived on this point give heed to the word of God rather than the assertions of men. RH August 30, 1898, par. 11

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. PP 365.3. **SEE COL. 2:17**

Symbolic Service was a Shadow

COMMISSION, *noun*

2. The act of committing or sending to; the act of entrusting, as a charge or duty. Hence,
3. The thing committed, entrusted or delivered; letters patent, or any writing from proper authority, given to a person as his warrant for exercising certain powers, or the performance of any duty, whether civil, ecclesiastical, or military. Hence,
4. Charge; order; mandate; authority given. He bore his great *commission* in his look.

His **last commission** to his disciples made them the agents whereby his gospel of glad tidings was to go to the nations. **This was Christ's last will and testament** to his followers who walked with him during the years of his earthly ministry, **and to those who should believe on him through their word**. His first work in heaven was in harmony with his last commission on earth; for **he sent the promise of the Father upon them**. On the day of **Pentecost** (*an annual Sabbath day*) the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went. RH November 6, 1894, par. 6

Last Will & Testament; Pentecost

This **promise** (*Pentecost, which is a FEAST*) cannot be restricted to the lifetime of the chosen twelve, nor to the Christians of the first century, **for it extends to the end of the world** [*aion*] age. "Lo, I am with you alway, even unto the end of the world," to the end of the Christian age. If it be said that the **Jewish age is here meant**, we reply, **that dispensation closed with the death of Christ**, forty-two days before this commission was given. We give two passages as proof. **Colossians 2:14**. "**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." **Daniel 9:27**. "In the midst of the week he shall cause the sacrifice and oblation to cease." **This prophecy was fulfilled at the death of the Messiah, in the middle of the last of the seventy weeks**. There the **Jewish typical sacrifices ceased to be of any virtue**, when the great antitypical sacrifice was offered. **Christ gave this commission just before His ascension**, Mark 16:19, which was at least forty-two days after His crucifixion. 3SG 11.1

There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The **commission given to the disciples is given to us**, and to us also is **promised the power promised to them—the power that they received on the day of Pentecost**, when like a rushing, mighty wind, the **Holy Spirit came down and filled the room in which they were sitting**. Under the influence of this power, they went everywhere preaching the Word, and thousands were converted. 6LtMs, Ms 12, 1889, par. 9

CONSUME, *verb transitive* [Latin, to take. So in English we say, it takes up time, that is, it consumes time.]

1. To destroy, by separating the parts of a thing, by decomposition, as by fire, or eating, devouring, and **annihilating the form of a substance**. Fire consumes wood, coal, stubble; animals *consume* flesh and vegetables.
5. To destroy; to **bring to utter ruin**; to **exterminate**. Let me alone-- that I may *consume* them. [Exodus 32:10](#).

CUSTOM, *noun* [Latin]

TYPES

1. Frequent or common use, or practice; **a frequent repetition of the same act**; hence, way; established manner; habitual practice. The priests *custom* with the people was--- [1 Samuel 2:13](#). We have no such *custom* [1 Corinthians 11:16](#). The customs of the people are vain. [Jeremiah 10:3](#).

The most convincing proof was given that the gospel was but the development of the Hebrew faith. **Christ was to come for the special benefit of the nation that was looking for his coming as the consummation and glory of the Jewish system...** 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**. LP 104.1; 105.1

But filled with their own self-importance, **they accepted the traditions, theories, and customs of men**, and rejected the commandments of God. **They had made of no effect the significance of symbols, types, and shadows**, and through their meaningless **exactions** covered up the import of the commands of God. RH June 2, 1896, par. 5

Symbols, Types & Shadows

MAXIM, *noun* [Latin maximum, literally the greatest.]

1. An established principle or proposition; a principle generally received or admitted as true. It is nearly the same in popular usage, as axiom in philosophy and mathematics. It is a *maxim* of state, that countries newly acquired and not settled, are matters of burden, rather than of strength.

The traditions and maxims of men must not take the place of revealed truth. The advance of the gospel message must not be hindered by the prejudices and preferences of men, whatever might be their position in the church. AA 199.3

The Lord Jesus was the foundation of the whole Jewish economy. Its imposing **rites were of divine appointment**. **They were designed to make the worship of God impressive, and to teach the people that at the time appointed One would come to whom these ceremonies pointed**. But the Jews **exalted the forms and ceremonies**, and lost sight of their object. The **traditions and maxims and enactments** of men hid from them the **spiritual lessons** that God intended to convey. These maxims and traditions became an obstacle to their understanding and practise of true religion. And when the reality came, in the person of Christ, they did not recognize in Him the fulfilment of all their types, the substance of all their shadows. They rejected the Antitype, and clung to their types and useless ceremonies. ST November 3, 1898, par. 9

Spiritual Lessons

CONVOCAION, *noun* [Latin]

1. The act of calling or assembling by summons.

2. An assembly.

In the first day there shall be a holy *convocation* Exodus 12:16.

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

Our camp-meetings are arranged and held at great expense. God's ministers who advocate unpopular truth, labor excessively at these large gatherings to bear the message of mercy from a crucified Redeemer to poor fallen sinners. To neglect or treat these messages with indifference, is to slight the mercy of God and His voice of warning and entreaty. Your absence from these meetings has been very detrimental to your spiritual welfare. You have missed the strength that you might have gained there by listening to the preached word of God, and mingling with the believers of the truth.—Testimonies for the Church 4:115. ChS 197.1

It is no small matter for a family to stand as representatives of Jesus, keeping God's law in an unbelieving community. We are required to be living epistles, known and read of all men. This position involves fearful responsibilities. In order to live in the light, you must come where the light shines. Brother K, at any sacrifice, should feel under solemn obligation to attend, with his family, at least the yearly gatherings of those who love the truth. It would strengthen him and them, and fit them for trial and duty. It is not well for them to lose the privilege of associating with those of like faith; for the truth loses its importance in their minds, their hearts cease to be enlightened and vivified by its sanctifying influence, and they lose spirituality. They are not strengthened by the words of the living preacher. Worldly thoughts and worldly enterprises are continually exercising their minds to the exclusion of spiritual subjects.—Testimonies for the Church 4:106. ChS 197.2

Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. ChS 197.3

Come, brethren and come up to the feast. have done. Your

See "Feast" definition

sisters, to these sacred convocation meetings, to find Jesus. He will He will be present, and He will do for you that which you most need to

farms should not be considered of greater value than the higher interests of the soul. All the treasures which you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have and the toils and sufferings of a lifetime. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world.—Testimonies for the Church 2:575, 576. ChS 198.1

When you study the precious truths of the Bible, you will drink from the fountain of living water to which Jesus invited every thirsty soul with the same unchanging words of welcome, "If any man thirst, let him come unto me, and drink." [John 7:37.] "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." [Revelation 22:17.] Will you listen to the voice of Christ? Will you break away from self and respond, "We come, Lord, we come. With joy shall we draw water out of the wells of salvation?" [See Isaiah 12:3.] Then will your life henceforth be a continual Feast of Tabernacles, a continual thank offering for unnumbered and unmerited blessings. 16LtMs, Lt 133, 1901, par. 22. (We "keep" the tabernacles by coming to Christ; accepting His invitation.) See quotes under "Feast"

As Moses saw the day of Christ, and the new and living way of salvation that was to be opened through his blood, he was captivated and entranced.... ST August 25, 1887, par. 4

It was the light of the glory of the gospel of Christ, who was the foundation of the sacrificial system, that shone in the face of Moses. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?" When the reality, the full blaze of midday light, should come, the dim glory which was but an earnest of the latter, should be done away, swallowed up in the greater glory. ST August 25, 1887, par. 5

COVENANT, *noun* [L, to come; a coming together; a meeting or agreement of minds.]

3. In theology, the covenant of works, is that implied in the commands, prohibitions, and promises of God; the promise of God to man, that man's perfect obedience should entitle him to happiness. This do, and live; that do, and die.

The covenant of redemption, is the mutual agreement between the Father and Son, respecting the redemption of sinners by Christ.

The covenant of grace, is that by which God engages to bestow salvation on man, upon the condition that man shall believe in Christ and yield obedience to the terms of the gospel.

COVENANT, *verb transitive* To grant or promise by covenant

Another compact—called in Scripture the "old" covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the "two immutable things, in which it was impossible for God to lie." Hebrews 6:18. RH October 17, 1907, par. 4

DEFINITION, *noun*

3. In lexicography, an explanation of the signification of a word or term, or of what a word is understood to express.

DEFINE, *verb transitive* [Latin To end, to limit, from finis, end.]

4. To determine or ascertain the extent of the meaning of a word; to ascertain the signification of a term; to explain what a word is understood to express; as, to *define* the words, virtue, courage, belief, or charity.

DICTIONARY, *noun* [Latin , a word, or a speaking.]

A book containing the words of a language arranged in alphabetical order, with explanations of their meanings; a lexicon.

Seems silly to add these words but shows how the **dictionary** is an important standard to use that **defines** the meanings of words, not what we think the word means. Therefore, as some suppose, that it is okay to have different meanings of words since we come to different conclusions, is erroneous; this type of logic will never bring us into the unity of which Christ prayed. In a court of law, words have definite meanings. If a word is used in court, the law recognizes the definition of the word used as your intended MEANING and nothing contrary to that definite meaning.

We are judged by God's law in the Bible.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;" Romans 2:12

The principles of God's moral government, and the plan of redemption, must be **clearly defined**. The lessons of the Old Testament must be fully set before men. BEcho March 8, 1897, par. 3

Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes. If the man he communicates with is not honest and will not want to see and understand the truth, he will turn his words and language in everything to suit his own purposes. He will misconstrue his words, play upon his imagination, wrest them from their true meaning, and then entrench himself in unbelief, claiming that the sentiments are all wrong. 1SM 19.1

This is the way my writings are treated by those who wish to misunderstand and pervert them. They turn the truth of God into a lie. In the very same way that they treat the writings in my published articles and in my books, so do skeptics and infidels treat the Bible. They read it according to their desire to pervert, to misapply, to willfully wrest the utterances from their true meaning. They declare that the Bible can prove anything and everything, that every sect proves their doctrines right, and that the Hmost diverse doctrines are proved from the Bible. 1SM 19.2

Sister White endorsed J.N. Andrews **book** on 'History of the Sabbath' and said that God was leading him to write out this history. (Sister White's endorsements: RH November 4, 1875, par. 12; T21a 188.1; 4T 5.4)

Andrews taught the entire Jewish system was nailed to the cross: including the annual sabbaths. (Read Chapter 7 History of the Sabbath)

As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me. I was given illustrations of heavenly things and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays. 21LtMs, Lt 50, 1906, par. 5

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. 21LtMs, Lt 50, 1906, par. 6

I know that the sanctuary question stands in righteousness and truth just as we have held it for so many years. It is the enemy that leads minds off on sidetracks. He is pleased when those who know the truth become engrossed in collecting Scriptures to pile up around erroneous theories, which have no foundation in truth. The Scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth. 21LtMs, Lt 50, 1906, par. 7

NOTES:

DISPENSATION, *noun* [Latin [See Dispense.](#)]

Mosaic Dispensation, A TYPE

1. Distribution; the act of **dealing out to different persons or places**; as the *dispensation* of water indifferently to all parts of the earth.
4. That which is dispensed or bestowed; a **system of principles and rites enjoined**; as the *Mosaic dispensation*; the *gospel dispensation*; including, the **former** the **Levitical law and rites**; **the latter** the **scheme of redemption by Christ**.

DISPENSE, *verb transitive* dispens. [Latin , to weigh, primarily to move; and perhaps the original idea of expending was to weigh off, or to distribute by weight.

In the **old dispensation** believers were saved through the grace of Christ, as presented in the gospel, as we are saved today. The only means of salvation is provided under the Abrahamic covenant. September 5, 1892, par. 4

The righteousness of God was revealed in **the gospel**. **In it was made known the method by which man was to be reconciled to God.** Notwithstanding the justice of God, and the guilt of the transgressor of his holy law, **a way was devised** whereby satisfaction could be made to the law by the infinite sacrifice of the Son of God. **The typical offerings of the old DISPENSATION pointed men forward to the Lamb of God that should die on Calvary's cross, when type would meet antitype** in the death of God's dear Son. ST August 5, 1889, par. 5

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

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

If it be said that the **Jewish age** is here meant (*referencing Pentecost*), we reply, **that DISPENSATION closed with the death of Christ**, forty-two days before this commission was given. We give **two passages** as proof. Colossians 2:14. **"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."** Daniel 9:27.... 3SG 11.1

Speaking of the gospel, Paul says: "Whereof I am made a minister, **according to the DISPENSATION of God** which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles [**mark the explanation of the mystery**]; **which is Christ in you, the hope of glory**; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." [Colossians 1:25-29] GW92 40.1

Christ came to teach men the way of salvation. And when the **shadowy services** of the **former DISPENSATION were no longer of any value**, **—when type had met antitype** in the death of Christ, ... RH September 14, 1886, par. 14

All the teachings and manifestations of Christ's glory in the **ancient economy** are to be respected as the revealing of Christ in **symbols**. All things pertaining to the order, the discipline, the elevated spiritual worship, are as so many sacred, hereditary trusts and **emblems** of the order and unity and **working power which shall be brought into the gospel DISPENSATION**. The zeal, earnestness, devotion, and consecration of the church are to be proportionate to the **greater glory that excellet that of the Jewish economy**, blessing the world with an exalted spirituality and a **perfect and complete unity in all her efforts, superior to that of the Jews, because Christ has come to our world confirming all the types pointing to Himself**. He came as the **living embodiment of truth and righteousness**, to reveal the Father in His paternal character to the world. 6LtMs, Ms 51, 1890, par. 35

Classes of Laws		
Moral	Ceremonial	Civil
Unchanging	Changeable	Changeable
Based on nature of God	Based on Christ's work	Outworking of ceremonial laws
Standard of purity	Foreshadowing of Christ's work	
For all people	For Israel	For Israel

The statutes and judgments given of God were good for the obedient. "They shall live in them." But they were not good for the transgressor; for in **the civil law** given to Moses, punishment was to be inflicted on the transgressor, that others should be restrained by fear. ST June 17, 1880, par. 7

The safety of society, and the progress of reform, depend upon a clear definition and recognition of fundamental truth. **The principles of God's law must be kept before the people as everlasting and inexorable as the character of God himself.** Law is defined as a rule of action. **Civil law represents the supreme power of the State**, regulating the actions of men, and restricting them from doing wrong under penalty of punishment. The good of society and the safety of man require that the law be respected. **All enlightened law is founded on the law of Jehovah**, given on Mount Sinai. To the inebriate, both the law of God and the law of man are meaningless. His senses are benumbed, he cannot comprehend the language of Sinai, and he tries to bring the law down to meet his debased standard rather than elevate himself to meet the exalted standard established by the rules of God's government. ST October 17, 1878, par. 11

Pentecost Nailed to Cross

COVENANT & DISPENSATION

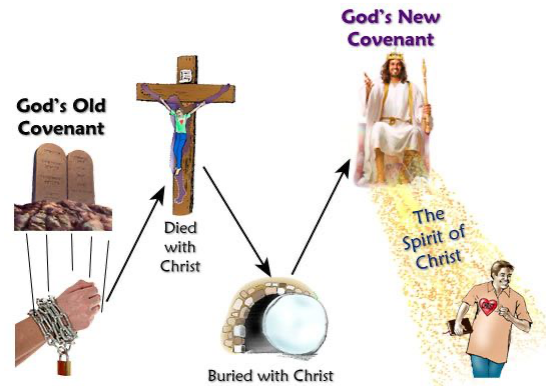
The “true tabernacle” in Heaven is the sanctuary of the **new covenant**. And as the prophecy of Daniel 8:14 is fulfilled in **this dispensation**, the sanctuary to which it refers must be **the sanctuary of the new covenant**. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, “Unto two thousand three hundred days; then shall the sanctuary be cleansed,” unquestionably points to the sanctuary in Heaven. GC88 417.1

Under the **new covenant**, the conditions by which eternal life may be gained are the same as under the old—perfect obedience. Under the **old covenant**, there were many offenses of a daring, presumptuous character, for which **there was no atonement** specified by law. In the **new and better covenant**, Christ has fulfilled the **law for the transgressors of law**, if they receive Him by faith as a personal Saviour. “As many as received Him, to them gave He power to become the sons of God.” [John 1:12.] Mercy and forgiveness are the reward of all who come to Christ, trusting in His merits to take away their sins. **In the better covenant we are cleansed from sin by the blood of Christ.** 19LMs, Lt 276, 1904, par. 8

True religion under **the former dispensation** was just as essential and thorough and full in its requirements as under the **gospel dispensation** when Christ Himself became the minister of the **better covenant**. “He is not a Jew, which is one outwardly; neither is that circumcision, which is outward of the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” [Romans 2:28, 29.] “For in every nation he that feareth God, and worketh righteousness, is accepted of him.” [Acts 10:35.] 17LMs, Ms 233, 1902, par. 6

Paul thus speaks of the ministry of the **new covenant**:

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but **now is made manifest to his saints**: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily.” [Colossians 1:25-29.] What a responsibility is this! A work is here brought to view that is more laborious than merely preaching the word; it is to represent Christ in our character, to be living epistles, known and read of all men. GW92 422.3



THIS IS MY COVENANT THAT
I WILL MAKE WITH THEM,
DECLARES THE LORD
I WILL PUT MY LAWS ON
THEIR **HEARTS** AND WRITE
THEM ON THEIR MINDS,
I WILL REMEMBER
THEIR SINS AND THEIR
LAWLESS DEEDS
NO MORE.

The Jews claimed to be the covenant people of God, and as a nation prided themselves in the idea that they were the chosen of heaven, yet many among them did not know God. They had been taught as a nation to look for the Redeemer. Holy men of God had spoken to them as they were moved by the Holy Ghost. **In type and shadow and symbol they had been instructed concerning spiritual things**, yet many had not understood the import of what **had been revealed**. A vail seemed to be before their faces, and **they did not discern the glory of the dispensation of types and shadows**. They needed to have a spiritual teacher always with them, to instruct them in regard to the **significance of their rites, to show them the spiritual import of types and shadows**. The spiritual worshiper alone was able to do this. There was much that was obscure to the minds of the prophets and teachers. Peter says, “Searching what, or what manner of time the **Spirit of Christ** which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached **the gospel** unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” RH April 3, 1894, par. 6

In Jesus Christ type met antitype. He was the One of whom Moses, in the law and the prophets, did write. He was the manifestation of the Father’s love, the brightness of his glory, the express image of his person. Christ was the author of truth; not a gem of thought, not a jewel of truth, but he originated. He saw the precious truth buried under a mass of superstition and traditions of men, and he came to rescue truth from its connection with error. He came to rebuild the structure of truth. Fallen man was to be raised from his low estate, lost man was to be recovered, sin was to be pardoned, the sinner saved, and the world was to see in Christ a representation of the Father’s love. “The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” RH April 3, 1894, par. 7

The Lord Jesus Christ came first to the Jewish nation. They thought themselves perfect; they were filled with self-righteousness, **regarding themselves as rich and increased in goods and in need of nothing in the way of spiritual knowledge (LAODICEA)**. They thought they **had no need of depending upon, and drawing from, the resources that Jesus opened before them.** He presented to them the field containing the hidden treasure, but they **turned from it**. The bright and holy seraphim, the hosts of heaven, who wondered at the glorious plan of salvation, watched with intense interest to see how the people of God would receive the divine Son of God, clothed in the garb

of humanity. The wisdom of God was in his only begotten Son. **The tabernacle of God was with men. God was hidden in the habitation of humanity.** ... RH April 3, 1894, par. 8

"No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." How gladly would Jesus have poured into these bottles the new wine; but it would have been of no use.

The only way in which they could receive his teaching was to see and hear him without prejudice; but unless they were converted, they could not do this; for they were filled with their own righteousness, and were relying on their own works as a means of salvation. They did not desire that a new element (See LP 195.1 regarding 'new doctrine' on next page below) **should be brought into their religion.** Heaven looked with amazement to see the nation that had been blessed with so much light, which had been favored with so many advantages, refusing the precious treasure of truth. RH April 3, 1894, par. 11

Patriarchs and prophets had foretold that the Jewish nation would not accept the covenant of grace; for they had closed their eyes to the truth, and because of their ignorance of the real meaning of God's word, they added injunction to injunction from their own human knowledge. Because of the pride of their heart, the blindness of their mind, they closed the door to Christ. The good-will of God to men they did not accept as a thing apart from themselves. **They connected it with their own merit, because of their good works.** RH April 3, 1894, par. 12

To the present time, men insist on being saved in some way by which they may perform some important work. (ie literal/ physical feast keeping) If they see there is no way in which to weave self into the work, they reject the salvation provided. They trample under foot the Son of God, and count the blood of the covenant wherewith he was sanctified as an unholy thing. Jesus could give alone security to God; for he was equal with God. He alone could be a mediator between God and man; for he possessed divinity and humanity. Jesus could thus give security to both parties for the fulfillment of the prescribed conditions. As the Son of God he gives security to God in our behalf, and as the eternal Word, as one equal with the Father, he assures us of the Father's love to usward **who believe his pledged word.** When God would assure us of his immutable counsel of peace, he gives his only begotten Son to become one of the human family, forever to retain his human nature as a pledge that God will fulfill his word. RH April 3, 1894, par. 13

PLEASE NOTE DIAGRAM OF "THE CHRISTIAN/ GOSPEL DISPENSATION" ON PAGE 37 OF THIS DOCUMENT.

NOTES:

DISTINCT, *adjective* [Latin *See Distinguish.*]

1. Literally, having **the difference marked; separated by a visible sign**, or by a note or mark; as a place *distinct* by name.
2. **Different; separate; not the same in number or kind**; as, he holds two *distinct* offices; he is known by *distinct* titles.
3. **Separate in place; not conjunct**; as, the two regiments marched together, but had *distinct* encampments.
4. **So separated as not to be confounded with any other thing; clear; not confused.** To reason correctly we must have *distinct* ideas. We have a *distinct* or indistinct view of a prospect.

ECONOMY, *noun*- see entry **after "SYSTEM"** **Jewish economy, A TYPE**

ENTIRE, *adjective* [Latin *integer*, said to be in neg. and tango, to touch.]. (see "**WHOLE**")

1. Whole; **undivided; unbroken**; complete in its parts.

"And not as Moses, which put a veil over his face, that **the children of Israel could not steadfastly look to the end of that which is abolished.**" God was pleased to reveal to Moses **the end of the sacrificial offerings at the time of the giving of his law.** It was made plain to him that the Angel that stood at the head of the armies of Israel was the great Offering for sin, the foundation of the **entire typical system.** He saw type reach its antitype. **The former was but an earnest of the latter,** and in comparison with it was intricate and mysterious, although of great beauty and clearness. ST August 25, 1887, par. 6

EARNEST, *adjective* ern'est.

1. Ardent in the pursuit of an object; eager to obtain; having a longing desire; warmly engaged or incited. They are never more *earnest* to disturb us, than when they see us most *earnest* in this duty.
2. Ardent; warm; eager; zealous; animated; importunate; as *earnest* in love; *earnest* in prayer.
3. **Intent; fixed.**
On that prospect strange. Their *earnest* eyes were fixed.
4. **Serious; important**; that is, really intent or engaged; whence the phrase, in *earnest* To be in *earnest* is to be really urging or stretching towards an object; intent on a pursuit. Hence, from fixed attention, comes the **sense of seriousness in the pursuit, as opposed to trifling or jest.** Are you in *earnest* or in jest?

EARNEST, *noun* ern'est. Seriousness; a reality; a real event; as opposed to jesting or feigned appearance. Take heed that this jest do not one day turn to *earnest*
And given in *earnest* what I begg'd in jest.

1. **First fruits; that which is in advance, and gives promise of something to come.** Early fruit may be an *earnest* of fruit to follow. The first success in arms may be an *earnest* of future success. The Christian's peace of mind in this life is an *earnest* of future peace and happiness. Hence ***earnest* or *earnest-money* is a first payment or deposit giving promise or assurance of full payment.** Hence the practice of giving an *earnest* to **ratify a bargain.** This sense of the word is **primary, denoting that which goes before, or in advance.** Thus the *earnest* of the spirit is given to saints, as a pledge or assurance of their future enjoyment of God's presence and favor.

RATIFY, *verb transitive* [Latin *ratum facio*, to make firm.]

1. To confirm; to establish; to settle.
We have ratified to them the borders of Judea.
2. To approve and sanction; to make valid; as, to *ratify* an agreement or treaty.

The work of the gospel had advanced, despite all their opposition. **From every quarter there came accounts of the spread of the new doctrine by which Jews were released from their distinctive observances,** and Gentiles admitted to share equal privileges as children of Abraham. LP 195.1



In every page, **whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God.** So far as it was of divine institution, **the entire system of Judaism was a compacted prophecy of the gospel.** DA211.5

With **earnest cries** and tears he (Jacob) **made his prayer before God.** Suddenly a strong hand was laid upon him. PP 196.3

It was the **light of the glory of the gospel of Christ, who was the foundation of the sacrificial system,** that shone in the face of Moses. "But if the **ministration of death,** written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; **how shall not the ministration of the spirit be rather glorious?"** **When the reality, the full blaze of midday light, should come, the dim glory which was but an earnest of the latter (sacrificial system), should be done away, swallowed up in the greater glory.** ST August 25, 1887, par. 5

FEAST, *noun* [Latin festum.].

TYPES

3. A ceremony of feasting; joy and thanksgiving on stated days, in commemoration of some great event, or in honor of some distinguished personage; an anniversary, periodical or stated celebration of some event; a festival; as on occasion of the games in Greece, and the feast of the passover, the feast of Pentecost, and the feast of tabernacles among the Jews.
4. Something delicious and entertaining to the mind or soul; as the dispensation of the gospel is called a feast of fat things. Isaiah 25:6.

All the world are invited to come to the gospel feast. Jesus has called all sinners to himself. "Many are called, but few are chosen." ... The Lord has sent forth his entreating invitation. RH July 7, 1896, par. 1

Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them. PP 540.6

He (*Christ*) never discouraged the festivities of mankind when they were carried on in accordance with the laws of heaven. ST August 30, 1899, par. 7

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

God gave direction to the Israelites to assemble before Him at set periods in the place which He should choose, and observe special days, wherein no unnecessary work was to be done, but the time was to be devoted to a consideration of the blessings which He had bestowed upon them. 2T 598.1

When you study the precious truths of the Bible, you will drink from the fountain of living water to which Jesus invited every thirsty soul with the same unchanging words of welcome, "If any man thirst, let him come unto me, and drink." [John 7:37.] "**The Spirit and the bride say, Come.** And let him that heareth say, **Come.** And let him that is athirst **come**. And whosoever will, let him take of the water of life freely." [Revelation 22:17.] **Will you listen to the voice of Christ?** Will you break away from self and respond, "**We come, Lord, we come. With joy shall we draw water out of the wells of salvation**"? [See Isaiah 12:3.] **Then will your life henceforth be a continual Feast of Tabernacles, a continual thank offering for unnumbered and unmerited blessings.** 16LTMs, Lt 133, 1901, par. 22. (*We "keep" the tabernacles by coming to Christ; accepting His invitation.*)

TAB'ERNACLE, *noun* [Latin tabernaculum, a tent, from taberna, a shop or shed, from tabula, a board; or rather from its root. See Table.]

2. A temporary habitation.

3. Among the Jews, a movable building, so contrived as to be taken to pieces with ease and reconstructed, for the convenience of being carried during the wanderings of the Israelites in the wilderness. It was of a rectangular figure, thirty cubits long, ten broad, and ten high. The interior was divided into two rooms by a vail or curtain, and it was covered with four different spreads or carpets.

It is also applied to the temple. Psalms 15:1.

4. A place of worship; a sacred place.

5. Our natural body. 2 Corinthians 5:1. 2 Peter 1:13.

If we follow Christ, His Holy Spirit will work and speak through us,

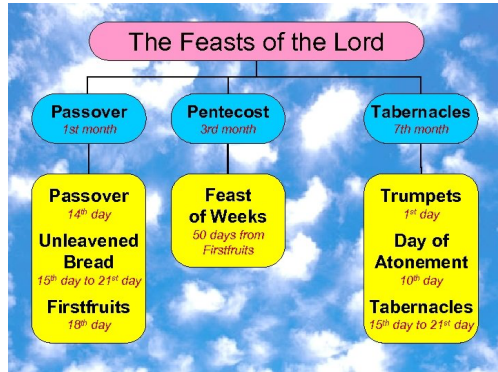
and we will be living epistles, known and read of all men. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 Corinthians 7:1.] "**And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.**" [Leviticus 26:11, 12.] "**Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?** If any man defile the temple of God, him shall

Walking with Jesus in the Sanctuary

	Court		Holy Place			Most Holy Place
						
	Altar of Sacrifice	Laver	Table of Shewbread	Candlesticks	Altar of Incense	Ark
Christ	Messiah		Priest			Judge
	Cross	Cleansing	The Truth	The Way	The Life	Judge
	John 1:29	Eph 5:26; 1 John 1:9	John 6:35	John 8:12; Ps 119:105	Heb 7:25; Rom 5:10	Mal 3:5
Us	Courtship		Engagement			Marriage
	Repent	Baptism	Bible Study	Witnessing	Prayer	Victory
	John 3:16; Acts 2:37,38	John 3:5	John 5:39	Matt 5:14	1 Thess 5:17	John 15:5

God destroy; for the temple of God is holy, which temple ye are.” [1 Corinthians 3:16, 17.] 11LtMs, Lt 17, 1896, par. 3

And He declared to the multitude **at the Feast of Tabernacles**, “He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water.” [John 7:38.] **As the Word of God is received into the heart, it transforms character and life. Then the influence that flows from the believer is the influence of the Word of God, a positive life-giving power.** 10LtMs, Lt 20, 1895, par. 10



WHAT DID PAUL MEAN FOR US, “TO KEEP THE FEASTS... WITH THE UNLEAVENED BREAD OF SINCERITY AND TRUTH”?

Paul would not call the feasts shadows and then contradict himself by stating that we are to keep the feasts. So, what did Paul mean? Sister White uses Paul's letter to the Corinthians, to “keep the feast”, as a *symbolic representation* to get sin out of our lives in order to receive nourishment from Christ. She is not stating that we are to physically keep the Mosaic/ Jewish feasts (as these were nailed to the cross).

The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. **So when we feed upon Christ, it should be with contrition of heart, because of our sins.**

The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that **no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, “Purge out therefore the old leaven, that ye may be a new lump.... For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”** 1 Corinthians 5:7, 8. PP 278.1

My Dear Nephew,—

You may think that I have lost all interest in you, but I have not. And I shall not so long as I remember your dying mother's charge to have a care for you, lest you become careless and forget that **you have a heaven to win and a hell to shun**. She said, “Keep it before Frank and Ella and Lillie and Charlie and Byron that I want them to love the Lord Jesus and at last meet me in heaven.” I have often thought of this charge. If I can, I will find it as it was written then and send it to you. 20LtMs, Lt 301, 1905, par. 1

I want to tell you, Frank, that **the very first thing you must do is to follow the following scriptures:** 20LtMs, Lt 301, 1905, par. 2

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump. **Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**” [1 Corinthians 5:6-8.] 20LtMs, Lt 301, 1905, par. 3

The followers of Christ **must assimilate the Word of God** so that it shall become the motive power of life and action. By the power of Christ they must be **changed into His likeness and reflect the divine attributes**. EP 191.3

The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. **So when we feed upon Christ, it should be with contrition of the heart, because of our sins.** The use of unleavened bread also was significant. **The leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, “Purge out therefore the old leaven, that ye may be a new lump... . Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”** 1 Corinthians 5:7, 8. EP 191.4

FIG'URATIVE, adjective

A TYPE

1. **Representing something else; representing by resemblance; typical.** This they will say, was *figurative* and served by God's appointment but for a time, to shadow out the true glory of a more divine sanctity.

Such was the service performed “unto the example and shadow of heavenly things.” And **what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary.** After his ascension, our Saviour began his work as our high priest. Says Paul, “Christ is not entered into the holy places made with hands, **which are the figures of the true;** but into Heaven itself, now to appear in the presence of God for us.” [Hebrews 9:24.] GC88 420.2

We want to understand our proper relation to God; we want to know how we stand in the presence of God. I want you to see that it is not in the providence of God that any finite man shall, **by any device or reckoning that he may make of figures or of symbols or of types, know with any definiteness in regard to the very period of the Lord's coming.** What shall we know? **We are to study the signs, which show that He is at the door (Dan 11:45, 12:1).** Well, you say, I have expected it, and I have waited a long time, and the Master has not come yet; and this long time of waiting makes me think that He is not coming. 7LtMs, Ms 9, 1891, par. 21

A TYPE

FIRST-FRUIT, FIRST-FRUIT, *noun*

1. The fruit or produce first matured and collected in any season. Of these the Jews made an oblation to God, as an acknowledgment of his sovereign dominion.
2. The first profits of any thing. In the church of England, the profits of every spiritual benefice for the first year.
3. The first or earliest effect of any thing, in a good or bad sense; as the first-fruits of grace in the heart, or the first-fruits of vice.



So Christ the **first fruits** represented the great spiritual harvest to be gathered for the kingdom of God. **His resurrection is the type** and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. DA 785.4

It was to the glory of God that the Prince of life should be the **first fruits**, **the antitype of the typical wave-sheaf**. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren." "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" [Romans 8:29, 32.] 12LtMs, Ms 115, 1897, par. 29

Christ was the first fruits of them that slept. This very scene, the resurrection of Christ from the dead, was **observed in type** by the Jews at one of their sacred feasts, called the feast of the Jews. They came up to the temple when the first fruits had been gathered in, and held a feast of thanksgiving. The first fruits of the harvest crop was sacredly dedicated to the Lord. That crop was not to be appropriated for the benefit of man. The **first ripe fruit was dedicated as a thank offering to God**. He was acknowledged as the Lord of the harvest. When the first heads of grain ripened in the field, they were carefully gathered, and when the people went up to Jerusalem, they were presented to the Lord, **waving the ripened sheaf before Him as a thank offering**. After this ceremony the sickle could be put to the wheat, and it could be gathered into sheaves. 12LtMs, Ms 115, 1897, par. 30 12LtMs, Ms 115, 1897, par. 30

"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." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." ST January 21, 1886, par. 1

The promises to the liberal are very great; and He who made them is able to fulfill his word, for his resources are infinite. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of his bounties to every man, but in varying measure, according to their several capacities. **These gifts of a kind Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning.** Those who prove themselves good stewards will receive in greater measure, **as they dispense their means** to advance the cause of God and to bless their fellow-men. ST January 21, 1886, par. 2

A TYPE

FORM, *noun* [Latin forma.]. (same as CEREMONY)

8. **Ceremony**; as, it is is a mere matter of form

Christ's prediction regarding the destruction of the temple was a lesson on the purification of religion, by **making of none effect forms and ceremonies**. He announced Himself greater than the temple, and stood forth proclaiming, "I am the way, the truth, and the life." **He was the one in whom all the Jewish ceremony and typical service was to find its fulfillment.** He stood forth in the place of the temple; **all the offices of the church centered in Himself alone.** FE 399.1

The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. **In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.** AA 227.3

Paul told the Thessalonian Jews of his former zeal for the ceremonial law and of his wonderful experience at the gate of Damascus. **Before his conversion he had been confident in a hereditary piety, a false hope. His faith had not been anchored in Christ;** he had trusted instead in **forms and ceremonies**. His zeal for the law had been disconnected from faith in Christ and was of no avail. **While boasting that he was blameless in the performance of the deeds of the law, he had refused the One who made the law of value.** AA 228.1

The priest went through **the ceremony** of his official work. He took the child in his arms, and after handing it back to its mother, he inscribed the name "Jesus" on the roll of the firstborn of Israel. Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. Little did he think, as he took the redemption money, that it was for the Redeemer, he who was to pay the ransom for the sins of the world. He did not realize that the 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." [Acts 3:22.] He did not realize that this babe was the One whose glory Moses had asked to see. But a 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 sacrifice and offerings was waxing old; the type had almost reached its antitype, the shadow its substance.** 15LtMs, Ms 104, 1900, par. 9

A False Hope

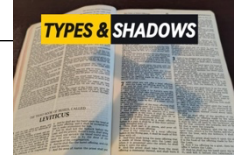
TYPICAL laws written out

HANDWRITING, *noun* The cast or form of writing peculiar to each hand or person. 1. Any writing.



Moses had **written in a book** all the **laws and judgments** given him of God, and had faithfully recorded all his instructions given them by the way, ... 1SP 331.1

There are **two distinct laws** brought to view. **One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death.** ST July 29, 1886, par. 4



Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the **Levites** in their courses, for **the service of God, which is at Jerusalem; as it is written in the book of Moses.**" RH January 16, 1908, par. 15

Moses had **written in a book** all the laws and judgments given him of God, and had faithfully recorded all his instructions given them by the way, and all the miracles which he had performed for them, and all the murmurings of the children of Israel. Moses had also recorded his being overcome in consequence of their murmurings. 1SP 331.1

After God had given Moses **various laws and ordinances**, He directed him to go down to the people and acquaint them with these laws. Moses was instructed to read them to the people. While in the mount he **had written them just as they had been spoken by the Son of God.** "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do." [Exodus 24:3.] 16LtMs, Ms 126, 1901, par. 52

Jesus now expounded the Scriptures to the entire company, **commencing with the first book of Moses, and dwelling particularly on the prophecy pointing to the time then present, and foretelling the sufferings of Christ and his resurrection.** "And he said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.** Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." 6Red 36.1

There is a law which was abolished, which Christ "took out of the way, nailing it to His cross." Paul calls it "**the law of commandments contained in ordinances.**" This **ceremonial law**, given by God through Moses, **with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ** as the Lamb of God to take away the sin of the world. **Then all the sacrificial offerings and services were to be abolished.** Paul and the other apostles laboured to show this, and resolutely withstood those **Judaizing teachers** who declared that Christians ought to **observe the ceremonial law.** BEcho April 16, 1894, par. 2



But **at the crucifixion type met antitype**, and the **typical system there ceased**; but not one jot or tittle of the **moral code** was abrogated at the death of Christ. ST August 7, 1879, par. 3. (see definition for "moral")

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 cancelled.** By virtue of His blood the enmity is abolished.-SD 228.3

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 [TWAIN, adjective or noun *Two*] **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

JUDG'MENT, *noun* The act of judging; the act or process of the mind in comparing its ideas, to find their agreement or disagreement, and to ascertain truth; or the process of examining facts and arguments, to ascertain propriety and justice; or the process of examining the relations between one proposition and another.

2. The determination of the mind, formed from comparing the relations of ideas, or the comparison of facts and arguments. In the formation of our *judgments*, we should be careful to weigh and compare all the facts connected with the subject.

7. In Scripture, the spirit of wisdom and prudence, enabling a person to discern right and wrong, good and evil.

Give the king thy *judgments*, O God. [Psalms 72:2](#).

8. A remarkable punishment; an extraordinary calamity inflicted by God on sinners.

Judgments are prepared for scorners. [Proverbs 19:28](#). [Isaiah 26:8](#).

10. The righteous statutes and commandments of God are called his *judgments*. [Psalms 119:66](#).

11. The doctrines of the gospel, or God's word. [Matthew 12:18](#).

12. Justice and equity. [Luke 11:31](#). [Isaiah 1:17](#).

17. The final trial of the human race, when God will decide the fate of every individual, and award sentence according to justice.

For God shall bring every work into *judgment* with every secret thing, whether it be good, or whether it be evil. [Ecclesiastes 12:14](#).

MEET, *verb transitive preterit tense and participle passive met.* [Gr. with.]

1. To come together, approaching in opposite or different directions; to come face to face; as, to *meet* a man in the road.

His daughter came out to *meet* him with timbrels and with dances. [Judges 11:31](#).

5. To come together in extension; to come in contact; to join. The line A meets the line B and forms an angle.

Type met antitype in the death of Jesus Christ.
17LtMs, Ms 233, 1902, par. 5

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

Dan 11:45 and the Seventh-day weekly sabbath are signs; not the typical annual sabbaths

The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow-men, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations. RH May 6, 1875, par. 5

WHAT DOES "JUDGMENT" MEAN IN THE BIBLE? (KJV)



✓ **Wise Discernment:**
Making God-guided decisions
(1 Kings 3:9)



✓ **Legal Decisions:**
Fair verdicts in disputes
(Exodus 21:1)



✓ **God's Divine Justice:**
Consequences or discipline for sin
(Genesis 6-8, Sodom & Gomorrah)



✓ **God's Laws & Truth:**
God's righteous standards
(Psalm 119:160)



✓ **End-Time Judgment:**
Ultimate accountability before Christ
(Matthew 25:31-46)



✓ **Personal Accountability**
Examining ourselves humbly
(1 Corinthians 11:31)

✦ **Remember:** "Judge not according to appearance, but judge righteous judgment," - John 7:24

A TYPE

OBLATION, noun [Latin oblatio, from offero; ob and fero, to bear or bring.] (*same as OFFERING*)

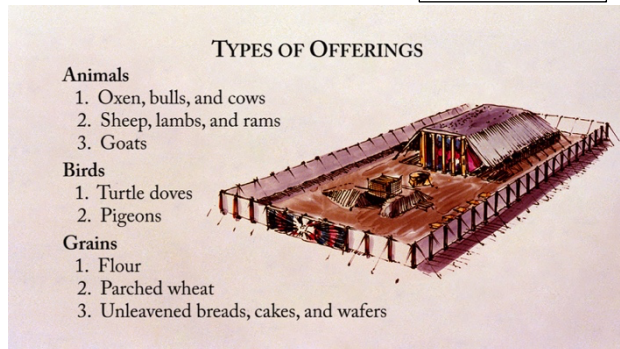
Any thing offered or presented in worship or sacred service; **an offering**; a sacrifice. (see "sacrifice")
Bring no more vain oblations. Isaiah 1:13.

See definition of "sacrifice"

Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. GC88 327.3 (see Dan 9:27, oblations ceased)

Oblations: Lev 2:4, 5, 7, 12, 13; 3:1; Num 22:18; 31:50 Jer 12:12; Eze 44:30

SAME



NOTE: A blood sacrifice can be an offering but an offering is NOT always a blood sacrifice. [i.e. Lev 2:12-first fruits] All the typical offerings connected to the sanctuary system ceased at the cross.

OFFERING, noun (*same as OBLATION*)

A TYPE

That which is presented in divine service; an animal or a portion of bread or corn, or of gold and silver, or other valuable articles, **wave-offerings**, and wood-offerings. Pagan nations presented to God as an atonement for sin, or as a return of thanks for his favors, or for other religious purpose; a sacrifice; **an oblation**. In the Mosaic economy, there were **burnt-offerings**, **sin-offerings**, **peace-offerings**, **trespass-offerings**, **thank-offerings**, also present offerings to their deities. **Christ by the offering of himself has superseded the use of all other offerings**, having made atonement for all men. When thou shalt make his soul an offering for sin, he shall see his seed - Isaiah 53:10.

All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. **The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour.** DA 77.1

He recognized the claims of the Jewish law until his death, when **type met antitype**. In the miracle he performed for the leper, he bade him go to the priests **with an offering** in accordance with the law of Moses. Thus he sanctioned **the law requiring offerings**. RH May 6, 1875, par. 1

They cannot discern that in the death of Christ **the typical offerings ceased because type had met antitype**. 15LtMs, Ms 58, 1900, par. 35

They were **slow to discern to the end of that which had been abolished** by the death of Christ, and to perceive that **all their sacrificial offerings** had but prefigured the death of the Son of God, in which **type had met its antitype rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion**. LP 64.2

Those who claim to be light-bearers, and yet take sides with Satan in **putting human laws in the place of God's law, are the most dangerous of all rebels against God's government**. They are Satan's most useful agents in leading souls into darkness. In their deception they carry with them a multitude of souls. **There are those who hold up the difference between the law and the gospel. But between the law and the gospel there is no contradiction, but the closest union. They are in perfect harmony. One does not supersede the other. The law points to the gospel, while the gospel reflects its glory on the law, and on the whole Jewish economy, revealing Christ in every offering.** The animals daily slain at the tabernacle—the victims of sin—pointed to the **Lamb of God**, who was to be slain for the sin of the world, **not to save sinners in their sin, but from sin, and to lead them to loyalty to God's law (10 commandments)**. 17LtMs, Ms 51, 1902, par. 11

SUPERSEDE, *verb transitive* [Latin supersedeo; super and sedeo, to sit.]

1. Literally, to set above; hence, to make void, inefficacious or useless by superior power, or by coming in the place of; to set aside; to render unnecessary; to suspend.

The use of artillery in making breaches in walls, has superseded the use of the battering ram. The effect of passion is to *supersede* the workings of reason.

Nothing is supposed that can *supersede* the known laws of natural motion.

Christ recognized no virtue in lineage. He taught that spiritual connection supersedes all natural connection. COL 268.2

The Lord does not work through His laws to supersede the laws of nature. He does His work through the laws and properties of His instruments, and nature obeys a "Thus saith the Lord." 6T 186.1



Old Testament (types)



Old Testament is gospel in TYPES

The power of Christ, the crucified Saviour, to give eternal life, should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament is not a new religion, and the Old Testament is not a religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. SpTA03 40.1

New Testament (antitype)



New Testament is unfolding power of gospel in TYPES

RAN'SOM, *noun*

1. The money or price paid for the redemption of a prisoner or slave, or for goods captured by an enemy; that which procures the release of a prisoner or captive, or of captured property, and restores the one to liberty and the other to the original owner. By his captivity in Austria, and the heavy *ransom* he paid for his liberty, Richard was hindered from pursuing the conquest of Ireland.

2. Release from captivity, bondage or the possession of an enemy. They were unable to procure the *ransom* of the prisoners.

3. In law, a sum paid for the pardon of some great offense and the discharge of the offender; or a fine paid in lieu of corporal punishment.

4. In Scripture, the price paid for a forfeited life, or for delivery or release from capital punishment. Then he shall give for the *ransom* of his life, whatever is laid upon him. Exodus 21:30.

5. The price paid for procuring the pardon of sins and the redemption of the sinner from punishment.

Deliver him from going down to the pit; I have found a *ransom*. Job 33:24.

The Son of man came - to give his life a *ransom* for many. Matthew 20:28. Mark 10:45.

SU'RETY, *noun* Certainty; indubitableness.

Know of a *surety* that thy seed shall be a stranger in a land that is not theirs-- Genesis 15:13.

6. In Scripture, Christ is called 'the *surety* of a better testament.' Hebrews 7:22. He undertook to make atonement for the sins of men, and thus prepare the way to deliver them from the punishment to which they had rendered themselves liable.



Jesus is our surety. "Behold the Lamb of God, which taketh away the sin of the world." Christ, our Passover, has been sacrificed for us. Every drop of blood shed by the Jewish sacrifices pointed to the Lamb of God. All the typical offerings were fulfilled in him. Type met antitype when he died on the cross. He came to make it possible, by the sacrifice of himself, to put away sin. He paid the ransom for our redemption. We are bought with a price; and Christ calls upon us to let him take our sins, and impute to us his righteousness. RH July 19, 1898. 7

Through type and promise God "preached before the gospel unto Abraham." Galatians 3:8. And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews. "Your father Abraham rejoiced that he should see My day; and he saw it, and was glad." John 8:56, R.V., margin. The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, "Live: I have found a ransom." PP 154.1

OR'DINANCE, *noun.* (established "rite" or "ceremony")

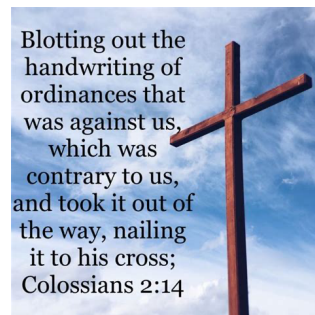
1. A rule established by authority; a permanent rule of action. An ordinance may be a law or statute of sovereign power. In this sense it is often used in the Scriptures. Exodus 15:25. Numbers 10:8. Ezra 3:10. It may also signify a decree, edict or rescript, and the word has sometimes been applied to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

The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people. RH May 6, 1875, par. 17

Ceremonial Ordinances were Shadowy Types

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. RH May 6, 1875, par. 12

If it be said that the Jewish age is here meant (referencing Pentecost), we reply, that dispensation closed with the death of Christ, forty-two days before this commission was given. We give two passages as proof. Colossians 2:14. "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." Daniel 9:27.... 3SG 11.1



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. 16LtMs, Lt 51, 1901, par. 8

There is a law which was abolished, which Christ "took out of the way, nailing it to His cross." Paul calls it "the law of commandments contained in ordinances." This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other

apostles laboured to show this, and resolutely withstood those Judaizing teachers who declared that Christians ought to observe the ceremonial law. BEcho April 16, 1894, par. 2

PREFIG'URE, *verb transitive* [Latin proe, before, and figuro, to fashion.]

To exhibit by antecedent representation, or by types and similitude.

The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God. 16LtMs, Ms 72, 1901, par. 13

God has said, "Them that honor me I will honor." While Daniel clung to his God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days. YI June 25, 1903, par. 10

NOTES:

PRE'CEPT, *noun* [Latin proceptum, from proecipio, to command; proe, before, and capio, to take.]

1. In a general sense, any commandment or order intended as an authoritative rule of action; but applied **particularly to commands respecting moral conduct**. The **ten commandments** are so many precepts for the regulation of our moral conduct.

No arts are without their precepts.

2. In law, a command or mandate in writing.

"'Till heaven and earth pass,' said Jesus, 'one jot or one tittle shall in nowise pass from the law, till all be fulfilled.' The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that **his law is changeless and eternal**. Though they may pass away, **the divine precepts shall endure**. 'It is easier for heaven and earth to pass, than one tittle of the law to fail.' **The system of types that pointed to Jesus as the Lamb of God was to be abolished at His death**; but **the precepts of the decalogue are as immutable as the throne of God**."—
The Desire of Ages, 308. CET 248.3

To substitute external forms of religion for holiness of heart and life is still as pleasing to the unrenewed nature as it was in the days of these Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. It is Satan's studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God. In every age the archenemy adapts his temptations to the prejudices or inclinations of those whom he is seeking to deceive. **In apostolic times he led the Jews to exalt the ceremonial law and reject Christ; at the present time he induces many professing Christians, under pretense of honoring Christ, to cast contempt on the moral law and to teach that its precepts may be transgressed with impunity**. It is the duty of every servant of God to withstand firmly and decidedly these perverters of the faith and by the word of truth fearlessly to expose their errors. AA 387.1

In the **precepts of His holy law**, God has given a perfect rule of life; and He has declared that until the close of time this law, unchanged in a single jot or tittle, is to maintain its claim upon human beings. Christ came to magnify the law and make it honorable. He showed that it is based upon the broad foundation of love to God and love to man, and that **obedience to its precepts comprises the whole duty of man**. In His own life He gave an example of obedience to the law of God. In the Sermon on the Mount He showed how **its requirements extend beyond the outward acts and take cognizance of the thoughts and intents of the heart**. AA 505.1

In consequence of continual transgression, the **moral law was repeated** in awful grandeur from Sinai. Christ gave to Moses **religious precepts which were to govern the everyday life**. These **statutes were explicitly given to guard the ten commandments**. **They were not shadowy types to pass away with the death of Christ**. They were to be binding upon man in every age as long as time should last. **These commands were enforced by the power of the moral law, and they clearly and definitely explained that law**. RH May 6, 1875, par. 10

Christ, the angel whom God had appointed to go before his chosen people, **gave to Moses statutes and requirements necessary to a living religion and to govern the people of God**. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses. RH May 6, 1875, par. 12

Jesus Christ was the foundation of the whole Jewish economy. **He established the sacrificial offerings which typified himself**. **The whole system of types and symbols was one compacted prophecy of the gospel**, a presentation of Christianity. Christ presented to the multitude of Jews and Gentiles of all nations **the real original truths connected with his kingdom**, which had been buried out of sight. He sought to clear away the mist and fog of their false, long-cherished ideas in regard to his mission and his kingdom. They supposed it was a temporal, earthly kingdom; but **he showed them its spiritual and eternal nature**. He unfolded before them **the far-reaching principles of the law of God; commandment after commandment he opened before them in its true spiritual bearing**, and showed the extent of the **requirements of God's precepts**. They are not only to direct conduct, but **to control the heart**. The lessons given by Christ were so different from anything to which the people had listened from the scribes and Pharisees, that they were astonished at his doctrines. He did not present labored, intricate arguments **that buried with exactions** the commandments of God, so that no one could ever hope to keep them. Jesus, the great Teacher, laid open in the simplest language, **the great moral truths**, clothing them with freshness and power. RH March 21, 1893, par. 3



Christ saw that the Jewish teachers misinterpreted the word of God, and He urged upon them a more diligent study of its **precepts**. In Him were **fast being fulfilled the types and shadows of the Jewish economy**. If they searched the Scriptures as they should, they would find that He claimed nothing which was not rightfully His. RH March 26, 1901, par. 9

What wonderful promises are made to us in the Word of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] That is what the Lord gave Jesus for. The law of God had been transgressed. It could not be changed to meet man in his fallen condition. Jesus Christ, the maker of the law, came to our world in the image of God, and died that we might have eternal life. **The law is a transcript of God's character**. No more could the law of God be abolished, nor one **precept** of it altered, than you could tear away the throne of the infinite God. Christ who stood at the head could rescue men from the power of the enemy. He was the foundation of the whole Jewish economy. **Type met antitype in Christ when He came to our world. Type met antitype on the cross of Calvary**. 8LtMs, Ms 9, 1893, par. 23

TYPES

RITE, *noun* [Latin ritus.] (*Also a "ceremony"*)

The **manner of performing divine or solemn service as established by law**, precept or custom; formal act of religion, or other **solemn duty**. The rites of the Israelites were numerous and expensive; the rites of modern churches are more simple. Funeral rites are very different in different countries. The sacrament is a holy *rite* 1828
WEBSTERS DICTIONARY

RIT'UAL, *adjective*

A TYPE

1. Pertaining to rites; consisting of rites; as *ritual service* or sacrifices.
2. Prescribing rites; as the **ritual law**.

RIT'UAL, *noun*

A book containing the **rites** to be observed, or the manner of **performing divine service** in a particular church, diocese or the like.



He who proclaimed **the law from Sinai**, and delivered to Moses the precepts of **the ritual law**, is the same that spoke the Sermon on the Mount. PP 373.2

The **ritual system** was of altogether a different character, and **typified the death of Christ** as a sacrifice for the broken precepts of the moral law. ST September 4, 1884, par. 4

He (*Christ*) who was the foundation of the **ritual and economy of Israel** would be looked upon as its enemy and destroyer. DA 111.3

They were not conscious that type had met antitype, that an infinite sacrifice had been made for the sins of the world. **They knew not that there was no further value in the performance of the ritual service.** ... Many who at that time united in the service **never again took part in the paschal rites**. DA 774.2, 775.1

Note: rite/ rituals were a TYPE

He (*Satan*) 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

Illustration of What We are to be Today

In that **ancient ritual** which was the **gospel in symbol**, no blemished offering could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as **an illustration of what His children are to be**,—"a living sacrifice," **"holy and without blemish," "well pleasing to God."** ST December 1, 1914, par. 12

The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. **This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world.** Then all the sacrificial offerings were to cease. It is this law that Christ "took ... out of the way, nailing it to His cross." Colossians 2:14. But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalms 119:89. And Christ Himself says, "Think not that I am come to destroy the law.... Verily I say unto you"—making the assertion as emphatic as possible—"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. PP 365.1

The moral law stands on an entirely different foundation from the ceremonial or ritual law which was designed as a barrier built up about the law of God as a restraint upon a stiffnecked, rebellious people **to guard the moral law** that it should not be broken. God's law was written upon the hearts of the children of men when they came forth from the hands of their Creator. 5LTMs, Ms 43, 1887, par. 4

As they departed from God, the Jews in a great degree lost sight of the teaching of **the ritual service**. That service had been instituted by Christ Himself. **In every part it was a symbol of Him**; and it had been full of vitality and spiritual beauty. But the Jews **lost the spiritual life** from their ceremonies, and clung to the dead forms. **They trusted to the sacrifices and ordinances themselves, instead of resting upon Him to whom they pointed**.... They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy. DA 29.2

NOTES:

SABBATH, *noun*

1. The day which God appointed to be observed by the Jews as a day of rest from all secular labor or employments, and to be kept holy and consecrated to his service and worship. This was originally **the seventh day of the week**, the day on which God rested from the work of



Note 9. Page 431.—The word **“seal”** is used in the Scriptures in various senses, even as in common life. The **definition given by Webster**, the most comprehensive, is as follows: “That which confirms, ratifies, or makes stable; assurance; that which authenticates; that which secures, makes reliable, or stable.” The terms **“mark”** and **“sign,”** also given by him, are used in the Scriptures as **synonymous with seal**, as in Romans 4:11. 4SP 504.3

creation; and this day is still observed by the Jews and some Christians, as the *sabbath* But the Christian church very early begun and still continue to observe the first day of the week, in commemoration of the resurrection of Christ on that day, by which the work of redemption was completed. Hence it is often called the Lords day. The heathen nations in the north of Europe dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday. But in the United States, **Christians have to a great extent discarded the heathen name, and adopted the Jewish name *sabbath***

2. Intermission of pain or sorrow; **time of rest**. Peaceful sleep out the *sabbath* of the tomb.

3. **The sabbatical year among the Israelites**. Leviticus 25:2.

7 ANNUAL SABBATH DAYS CONNECTED TO SPRING, SUMMER & FALL FEASTS

THE 7 HIGH SABBATHS IN GOD'S CALENDAR AND THE HARVEST							
Season	Spring		Summer	Fall			
Harvest	First Fruit: Barley		Wheat	Grapes, Olives, Figs, Dates, Almonds, Pomegranates, Fruits			
Month	(1) Nisan (March/April)		(3) Sivan (May/June)	(7) Tishrei (September/October)			
Day	15.1.	21.1.	49+1=50 Days	1.7.	10.7.	15.7.	22.7.
	1	2	3	4	5	6	7
Feast	Passover-1	Passover-7	Feast of Weeks Pentecost	Day of Trumpets	Day of Atonement	Feast of Tabernacles	Last Great Day 8th [day of] Assembly
	Pesach-1	Pesach-7	Shavuot	Yom Teruah	Yom Kippur	Sukkot	Shemini Atzeret

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

The people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their **offerings of gratitude** and the **firstfruits** of His bounties. **The object of all these regulations was stated: all were given for the good of Israel. The Lord said, “Ye shall be holy men unto Me.”** EP 215.5

These laws were to be recorded by Moses and carefully treasured as the foundation of the national law, and, with the ten precepts, the condition of the fulfillment of God's promises to Israel. EP 215.6

The message was now given, “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not.” Christ in the pillar of cloud and of fire was their Leader. **While there were types pointing to a Saviour to come, there was also a present Saviour**, who gave commands to Moses for the people and was set forth before them as the only channel of blessing. EP 216.1

SACRIFICE, *noun* [Latin sacrificium.]

A TYPE

1. An offering made to God by killing and burning some animal upon an altar, as an acknowledgment of his power and providence, or to make atonement for sin, appease his wrath or conciliate his favor, or to express thankfulness for his benefits. Sacrifices have been common to most nations, and have been offered to false gods, as well as by the Israelites to Jehovah. **A sacrifice differs from an oblation; the latter being an offering of a thing entire or without change, as tithes or first fruits; whereas sacrifice implies a destruction or killing, as of a beast.** Sacrifices are expiatory, impetratory, and eucharistical; that is, atoning for sin, seeking favor, or expressing thanks. Human sacrifices, the killing and offering of human beings to deities, have been practiced by some barbarous nations.

SACRIFICE, *verb transitive* sac'rifice. [Latin sacrifico; sacer, sacred, and facio, to make.]

1. To offer to God in homage or worship, by killing and consuming, as victims on an altar; to immolate, either as an atonement for sin, or to procure favor, or to express thankfulness; as, to sacrifice an ox or a lamb. 2 Samuel 6:13.

2. To destroy, **surrender or suffer to be lost for the sake of obtaining something**; as, to sacrifice the peace of the church to a little vain curiosity. We should never sacrifice health to pleasure, nor integrity to fame.



He was to close His life by making a solemn oblation of Himself. Type was to reach antitype in Jesus Christ. His whole life was a preface to His death on the cross. His character was a life of obedience to all God's commandments, and was to be a sample to all men upon the earth. His life was the living of the law in humanity. That law Adam transgressed, but Christ, by His perfect obedience to the law, redeemed Adam's disgraceful failure and fall. 10LtMs, Lt 67, 1895, par. 5

The prophecies are to be studied, and the life of Christ compared with the writings of the prophets. He identifies Himself with the prophecies, stating over and over again, They wrote of me; they testify of me. **The Bible is the only book giving a positive description of Christ Jesus, and if every human being would study it as their lesson book, and obey it, not a soul would be lost.** 10LtMs, Lt 67, 1895, par. 6

God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation. Those whom He has blessed with a competency, and even the widow and the fatherless, should not be unmindful of His blessings. Especially should those whom He has prospered render to Him the things that are His. **They should appear before Him with a spirit of self-sacrifice and bring their offerings in accordance with the blessings He has bestowed upon them.** But many whom God prospers manifest base ingratitude to Him. If His blessings rest upon them, and He increases their substance, they use these bounties as cords to bind them to the love of their possessions; they allow worldly business to take possession of their affections and of their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares and come before God **even once a year.** They turn the blessings of God into a curse by serving their own temporal interests to the neglect of His requirements. 2T 599.1

Read entire 2T from Chapter 74—Our Camp Meetings. Please read entire chapter to understand what is required of us today. (Note: She recommends to make graham [yeast] bread in preparation for the annual camp meeting. 602.1)

What is the sacrifice that we are required to make today?

I have been shown that God's people who profess to believe present truth are not in a waiting, watching position. They are increasing in riches and are laying up their treasures upon the earth. They are becoming rich in worldly things, but not rich toward God. **They do not believe in the shortness of time; they do not believe that the end of all things is at hand, that Christ is at the door.** They may profess much faith; but they deceive their own souls, for they will act out all the faith that they really possess. **Their works show the character of their faith and testify to those around them that the coming of Christ is not to be in this generation.** According to their faith will be their works. **Their preparations are being made to remain in this world. They are adding house to house, and land to land, and are citizens of this world.** {2T 196.2}

The condition of poor Lazarus feeding upon the crumbs from the rich man's table is preferable to that of these professors. **If they possessed genuine faith, instead of increasing their treasures upon the earth they would be selling off, freeing themselves from the cumbersome things of earth and transferring their treasure before them to heaven.** Then their interest and hearts will be there, for the heart of man will be where his greatest treasure is. **Most of those who profess to believe the truth testify that that which they value the most is in this world.** For this they have care, wearing anxiety, and labor. **To preserve and add to their treasure is the study of their lives.** They have transferred so little to heaven, have taken so little stock in the heavenly treasure, that their minds are not specially attracted to that better country. **They have taken large stock in the enterprises of this earth, and these**

The sacrifice God is calling us to make is character building by selling off our possessions and giving our all to Him and his cause!!

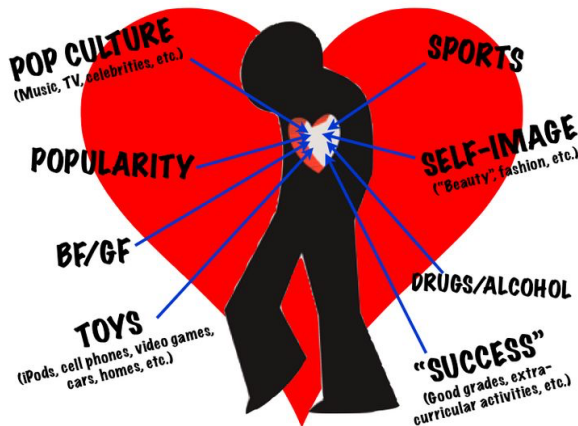
Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt 5:48

Jesus said unto him, **If thou wilt be perfect, go [and] sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come [and] follow me.** Matt 19:21

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Heb 10:26

investments, like the magnet, draw down their minds from the heavenly and imperishable to the earthly and corruptible. "Where your treasure is, there will your heart be also." {2T 197.1} Selfishness girds many about as with iron bands. It is "my farm," "my goods," "my trade," "my merchandise." Even the claims of common humanity are disregarded by them. Men and women professing to be waiting and loving the appearing of their Lord are shut up to self. The noble, the godlike, they have parted with. The love of the world, the lust of the flesh, the lust of the eyes, the pride of life, have so fastened upon them that they are blinded. They are corrupted by the world and discern it not. They talk of love to God, but their fruits show not the love they express. They rob Him in tithes and offerings, and the withering curse of God is upon them. The truth has been illuminating their pathway on every side. God has

wrought wonderfully in the salvation of souls in their own households, but where are their offerings, presented to Him in grateful thanks for all His tokens of mercy to them? Many of them are as unthankful as the brute creation. The sacrifice for man was infinite, beyond the comprehension of the strongest intellect, yet men who claim to be partakers of these heavenly benefits, which were brought to them at so great a cost, are too thoroughly selfish to make any real sacrifice for God. Their minds are upon the world, the world, the world. In the forty-ninth psalm we read: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his



❖ Jesus' parable teaches us to search not of worldly possessions, but the Kingdom of Heaven.

❖ In the Sermon on the Mount, Jesus said: "*But seek first his kingdom and his righteousness, and all these things will be given to you as well.*" (Mat 6:33).

❖ Without neglecting the necessity of the every day's life, Jesus emphasized the priority of life and the principle of eternal life.



brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth forever)." (Ps 49:6-8) If all would bear in mind, and could in a small degree appreciate, the immense sacrifice made by Christ, they would feel rebuked for their fearfulness and their supreme selfishness. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." (Ps 50:3-5) Because of selfishness and love of the world, God is forgotten, and many have barrenness of soul, and cry: "My leanness, my leanness." (Isa 24:16) The Lord has lent means to His people to prove them, to test the depth of their professed love for Him. Some would let go of Him and give up their heavenly treasure rather than to decrease their earthly possessions and make a covenant with Him by sacrifice. He calls for them to sacrifice; but the love of the world closes their ears, and they will not hear. {2T 197.2}

NOTES:

TYPES performed at worship service

SERV'ICE, *noun* [From Latin *servitium*.]

9. That which God requires of man; worship; obedience.

God requires no man's *service* upon hard and unreasonable terms. *Tillotson*

17. Public worship or office of devotion. Divine *service* was interrupted.

Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the **Levites** in their courses, **for the service of God, which is at Jerusalem; as it is written in the book of Moses.** RH January 16, 1908, par. 15

Then all the sacrificial **offerings and services were to be abolished.** BEcho April 16, 1894, par. 2

The **ritual service** ceased, in order that the heart might be revived. The outward glory was removed, that the spiritual might be revealed.—Unpublished Testimony. PH048 42.3

There is danger that a **ceremonial service** will take the place of genuine heart work. Thus religion will become little more than a form. CT 540.1

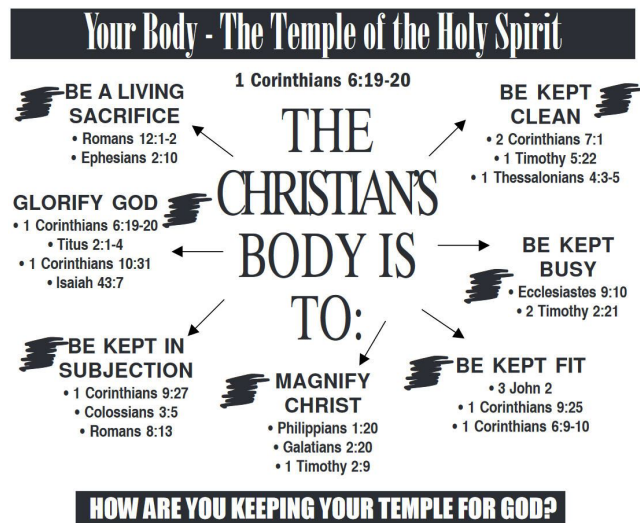
In the **ritual service**, salt was added to every sacrifice. This, like the offering of incense, **signified that only the righteousness of Christ could make the service acceptable to God.** Referring to this practice, Jesus said, "Every sacrifice shall be salted with salt." **"Have salt in yourselves, and have peace one with another."** All who would present themselves "a living sacrifice, holy, acceptable unto God" (Romans 12:1), **must receive the saving salt, the righteousness of our Saviour. Then they become "the salt of the earth,"** restraining evil among men, as salt preserves from corruption. **Matthew 5:13.** But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world. **Your energy and efficiency in the upbuilding of My kingdom, Jesus says, depend upon your receiving of My Spirit.** You must be partakers of My grace, in order to be a savor of life unto life. Then there will be no rivalry, no self-seeking, no desire for the highest place. You will have that love which seeks not her own, but another's wealth. DA 439.2

The **ritual service** was of no value, unless connected with Christ by living faith. Even the **moral law** fails of its purpose, unless it is understood in its relation to the Saviour. Christ had repeatedly shown that His Father's law contained something deeper than mere authoritative commands. **In the law is embodied the same principle that is revealed in the gospel.** The law points out man's duty and shows him his guilt. **To Christ he must look for pardon and for power to do what the law enjoins.** DA 608.2

MOR'AL, *adjective* [Latin *moralis*, from *mos*, *moris*, manner.]

1. Relating to the practice, manners or conduct of men as social beings in relation to each other, and with reference to right and wrong. The word *moral* is applicable to actions that are good or evil, virtuous or vicious, and has reference to the law of God as the standard by which their character is to be determined. The word however may be applied to actions which affect only, or primarily and principally, a person's own happiness.

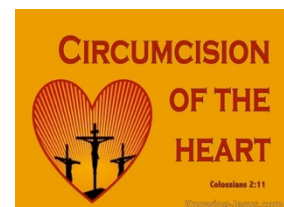
2. Subject to the moral law and capable of moral actions; bound to perform social duties; as a moral agent or being.



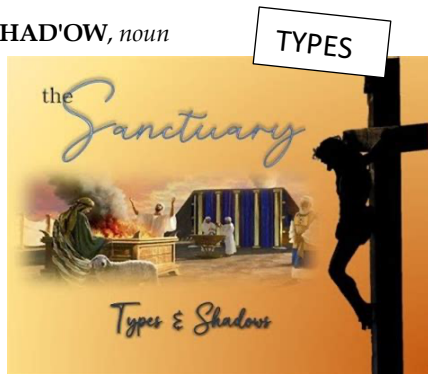
HOW ARE YOU KEEPING YOUR TEMPLE FOR GOD?

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. **It is unchangeable, unalterable, infinite, and eternal.** In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. **His death shows the wonderful love of God for man, and the immutability of his law.** RH April 22, 1902, Art. A, par. 17

These lessons Christ gave in His teaching, **showing that the ritual service was passing away,** and possessed no virtue. "The hour cometh," He said, "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, not in forms and ceremonies, with hypocritical pretense.** 11LtMs, Ms 9, 1896, par. 8



SHAD'OW, *noun*



1. Shade within defined limits; obscurity or deprivation of light, apparent on a plane and **representing the form of the body** which intercepts the rays of light; as the *shadow* of a man, of a tree or a tower. The *shadow* of the earth in an eclipse of the moon is proof of its sphericity.

8. **An imperfect and faint representation; opposed to substance.**

The law of having a *shadow* of good things to come. Hebrews 10:1.

10. **Type; mystical representation.**

Types and *shadows* of that destin'd seed. *Milton*.

SHAD'OWY, *adjective*

1. Full of shade; dark; gloomy.

This *shadowy* desert, unfrequented woods. *Shak*.

2. **Not brightly luminous; faintly light.**
More pleasant light

Shadowy sets off the face of things. *Milton*.

3. **Faintly representative; typical; as shadowy expiations.**

4. **Unsubstantial; unreal.**

Milton has brought into his poems two actors of a *shadowy* and fictitious nature, in the persons of Sin and Death. *Addison*.

5. **Dark; obscure; opaque.**

By command ere yet dim night. Her *shadowy* cloud withdraws. *Milton*.

Christ and His mission had been but **dimly understood** as **typified** in the **shadowy** sacrifices. Even John **had not fully comprehended** the future, immortal life through the Saviour. DA 220.2

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

Christ Himself established the **Jewish economy, which was a continual prophecy, "a shadow of good things to come."** [Hebrews 10:1.] **Himself the fulfilment of prophecy. Christ came to make for the fallen race the sacrifice that had so long been typified.** Through disobedience to God's law, Adam lost all. By obedience, Christ brought salvation within the reach of every one. By precept and example He taught that the way for all to be saved is to exercise repentance toward God and faith in the Lord Jesus Christ. 17LtMs, Ms 8, 1902, par. 7

That name (*Christ*) 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

"To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them. All need to cultivate their religious faculties, that they may have a right discernment of religious things. **Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow.** LS 325.2



All the religious service of the Jews was of no value whatever unless connected with living faith in **Christ Jesus, who was the substance of which that service was the shadow.** Christ had repeatedly shown that his Father's law contained something deeper than mere authoritative commands. **The moral law contains the gospel in principle.** 3SP 54.2 (see definition for "moral")

The Great Teacher's wisdom in limiting the measure of their researches in earthly directions called the attention of all to His legislation, from the very foundation of the world, to **a code of morals pure, simple, and practical, unencumbered by the long years of types and sacrifices, which passed away** when the only true sacrifice, Jesus the only begotten Son of God, was offered for the sins of the world. His lessons to His disciples are received by all who would become His disciples to the end of time. **They discharged them from the bondage of ceremonies and left them the ordinance of baptism,** to be received by faith in Jesus Christ, as the only One who can take away sin. 12LtMs, Ms 19, 1897, par. 22

Our Saviour, in his life and death, fulfilled all the prophecies pointing to himself, and was **the substance of all the types and shadows signified.** He kept the moral law, and exalted it by answering its claims as man's representative. Those of Israel who turned to the Lord, and **accepted Christ as the reality shadowed forth by the typical sacrifices, discerned the end of that which was to be abolished.** The obscurity covering the Jewish system as a vail, was to them as the vail which covered the glory upon the face of Moses. The glory upon the face of Moses was the reflection of that light which Christ came into the world to bring for the benefit of man. ST March 14, 1878, par. 8

SIGN, *verb transitive* sine.

A TYPE

1. To mark with characters or one's name.
To *sign* a paper, note, deed, etc. is to write one's name at the foot, or underneath the declaration, **promise**, covenant, grant, etc., by which the person makes it his own act, To *sign* one's name, is to write or subscribe it on the paper Signing does not now include sealing
2. **To signify; to represent typically.** [Not in use.]
3. To mark.

Our Saviour, in His life and death, fulfilled all the prophecies pointing to Himself, and **was the substance of all the types and shadows signified.** 1SM 231.2

The rabbis, the priests and rulers, had ceased to look beneath the **symbol** for the truth that was **signified** by their **outward ceremonies**. The gospel of Christ was prefigured in the sacrificial offerings, and **Levitical types**. RH May 23, 1899, par. 2

A SIGN gives us proof that a TYPE HAS BEEN FULFILLED. Christ's death was a sign that the TYPES were fulfilled. We are **counseled NOT to reckon with the TYPES, SYMBOLS or FIGURES** when the Lord is coming.

Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, "**an awful type, a sure forerunner, a merciful sign**, of that great and dreadful day."—"The Old Countryman," in Portland Evening Advertiser, Nov. 26, 1833. Thus **the attention of the people was directed to the fulfillment of prophecy**, and many were led to give heed to the warning of the second advent.... CIHS 93.2

Not to use Figures, Symbols or Types by Any Device or Reckoning to Predict the Lord's Coming

We want to understand our proper relation to God; we want to know how we stand in the presence of God. I want you to see that it is **not in the providence of God that any finite man shall, by any device or reckoning** that he may make **of figures or of symbols or of types**, know with any definiteness in regard to the very period of the Lord's coming. What shall we know? **We are to study the signs**, which show that He is **at the door**. 7LtMs, Ms 9, 1891, par. 21

King of the North is a sign; Dan 11:45.
The seventh-day sabbath is also a sign; Eze 20:20



No Reckoning of Time; Study the Signs

Let all our brethren and sisters beware of any one who would **set a time** for the Lord to fulfil his word in regard to his coming, or in regard to any other **promise he has made** of special significance. "It is not for you to know the **times or the seasons**, which the Father hath put in his own power." False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. **They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth.** RH September 12, 1893, par.

...he sent the promise of the Father upon them. On the day of **Pentecost** (an annual Sabbath day) the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went. RH November 6, 1894, par. 6

No Time Setting

NOTES:

STATUTE, [Latin , to set.]

TYPES by laws of ordinances for a select individuals

1. An act of the legislature of a state that extends its binding force to all the citizens or subjects of that state, as distinguished from an act which extends only to an individual or company; an act of the legislature commanding or prohibiting something; a positive law. Statutes are distinguished from common law. The latter owes its binding force to the principles of justice, to long use and the consent of a nation. The former owe their binding force to a positive command or declaration of the supreme power. *statute* is commonly applied to the acts of a legislative body consisting of representatives. In monarchies, the laws of the sovereign are called edicts, decrees, ordinances, rescripts, etc.

→ 2. A special act of the supreme power, of a private nature, or intended to operate only on an individual or company.

[SEE "MORAL LAW", PAGE 27]

What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ. RH May 6, 1875, par. 16

The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people. RH May 6, 1875, par. 17

The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow-men, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations. RH May 6, 1875, par. 5

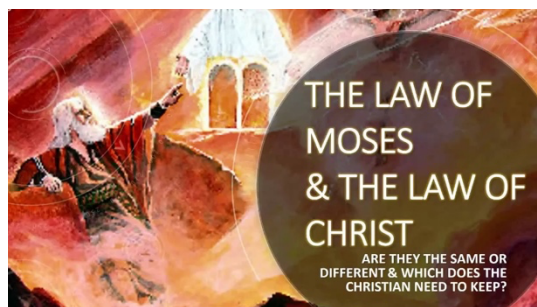
In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law. RH May 6, 1875, par. 10

Fourth Commandment (7th-day Sabbath) is the ONLY commandment that states to "REMEMBER"

The fourth command is the only command to which "Remember" is prefixed. God says, "Remember the Sabbath day to keep it holy." [Verse 8.] Do not forget it. "Ye shall do my judgments and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them: I am the Lord." [Leviticus 18:4, 5.] The Lord presents Himself as the authority for His requirements. There is to be no departure from the Word of the Lord in order to exalt the word of man. God is authority, and what He says is to be done. 13LtMs, Ms 4a, 1898, par. 13

The whole matter centers here. Obedience means eternal life, disobedience, death. When there is so much at stake, why do not those who claim to be God's delegated messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter. If the search is undertaken in the Spirit of Christ, it will be rewarded. But if the teachers of the people voice the words of the great apostate, it will be found to be to their shame and ruin, and they will carry with them those they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God. 13LtMs, Ms 4a, 1898, par. 14

COMPANY	INDIVIDUAL
Two Laws	
MOSES' LAW	GOD'S LAW
Called "the law of Moses" (Luke 2:22).	Called "the law of the Lord" (Isaiah 5:24).
Called "law ... contained in ordinances" (Ephesians 2:15).	Called "the royal law" (James 2:8).
Written by Moses in a book (2 Chronicles 35:12).	Written by God on stone (Exodus 31:18; 32:16).
Placed in the side of the ark (Deuteronomy 31:26).	Placed inside the ark (Exodus 40:20).
Ended at the cross (Ephesians 2:15).	Will stand Forever (Luke 16:17).
Added because of sin (Galatians 3:19).	Points out sin (Romans 7:7 3:20).
Contrary to us, against us (Colossians 2:14).	Not burdensome (1 John 5:3).
Judges no one (Colossians 2:14-16).	Judges all people (James 2:10-12).
Fleshly (Hebrews 7:16).	Spiritual (Romans 7:14).
Made nothing perfect (Hebrews 7:19).	Perfect (Psalms 19:7).



SUBSTANCE, *noun* [Latin substantia, substō; sub and stō, to stand.]

ANTI TYPE

1. In a general sense, **being; something existing by itself; that which really is or exists**; equally applicable to matter or spirit. Thus the soul of man is called an immaterial *substance* a

cogitative *substance* a *substance* endued with thought. We say, a stone is a hard *substance* tallow is a soft *substance*

3. The **essential part**; the main or material part. In this epitome, we have the *substance* of the whole book.

This edition is the same in *substance* with the Latin.

4. Something real, not imaginary; something solid, not empty.

Heroic virtue did his actions guide,
And he the *substance* not th' appearance chose.

5. **Body**; corporeal nature or matter.

The qualities of plants are more various

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

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 honorable. ST December 22, 1914, par. 9

The Jews had faith of a similar character to that of many professed Christians today. They believed the prophecies predicting the advent of Messiah; **but their faith was not of that spiritual nature** which discerned in the Son of God the Saviour of their expectations. They could not accept the work of God for their time, and **they rejected the truth because their faith did not see the relation of the shadow to the substance**. They **clung tenaciously to the offering of their sacrifices, to the rites of the church and the traditions of the fathers**; but they **refused the Lamb of God, the great antitype of all the services of the past**. ST March 30, 1888, par. 10

The service of the past was in no way to be held in contempt; **for in Christ, type met antitype, and shadow substance**. ST November 7, 1892, par. 5

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

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

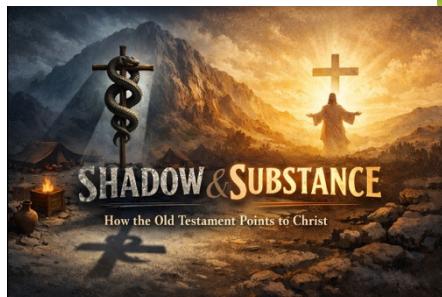
... the shadow ceased in the substance. RH May 29, 1888, par. 10

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

Col 2:17 **Which are a shadow of things to come; but the body is of Christ.**

Jesus, the treasure-house of wisdom, came to our world to open to men the jewels of truth. **In him dwelt all the fulness of the Godhead bodily**, and he desired to reveal the riches of God to the world. RH April 3, 1894, par. 10



TYPES & ANTITYPES

The PASSOVER LAMB as a type of CHRIST

God is amazing. No one else could put the shadow of future things into the past. Types and antitypes are examples of God prefiguring the future. Types are the shadows in the Old Testament of things that were to come (antitypes) in the New Testament. Let us observe how this Passover lamb is a type of Christ (1 Corinthians 5:7-8).

THE PASSOVER LAMB	JESUS THE CHRIST
TYPE	ANTITYPE
God "passed over" houses, taking away death (EXODUS 12:13).	"The Lamb of God" took away "the sin of the world" (JOHN 1:29).
It was a male lamb without blemish (EXODUS 12:5).	Jesus was without sin (HEBREWS 4:15; 1 PETER 2:22).
It had to be sacrificed before the salvation of Israel (EXODUS 12:5-13).	He had to be sacrificed before man's salvation (LUKE 23:44-46; HEBREWS 9:15-17).
Blood was to be sprinkled on the door posts and lintel (EXODUS 12:7).	Blood must be sprinkled on the heart (HEBREWS 12:22-24).
It was to be killed by the whole congregation (EXODUS 12:6).	Herod, Pilate, the Gentiles, and Israel united in killing Jesus (ACTS 4:24-27).
No bones were to be broken (EXODUS 12:46).	No bones were broken (JOHN 19:32-36).
Passover was celebrated yearly (EXODUS 12:14-28).	It is celebrated weekly (MATTHEW 26:26-29; ACTS 20:7).
The Feast of the Passover was for the children of Israel (EXODUS 12:14-28).	The Lord's supper is for the children of God (ACTS 20:7).
Passover was until the end of the Jewish age (EXODUS 12:14, 17; 1 CORINTHIANS 5:7).	The Lord's supper is observed until Jesus returns (1 CORINTHIANS 11:26).

As the light of the world, **Christ shone amid the moral darkness. He displaced the types and shadows of the Jewish church that He might occupy the place Himself as the substance to which these typical services pointed.** He began His work as a Teacher sent from God to lead the people to correct ideas of what constituted true service. By leaving His disciples and going to the Father, He would reveal His glory to them, and through them it would be revealed to the world. He had come to the world to sow the seeds of truth. 12LtMs, Ms 138, 1897, par. 14

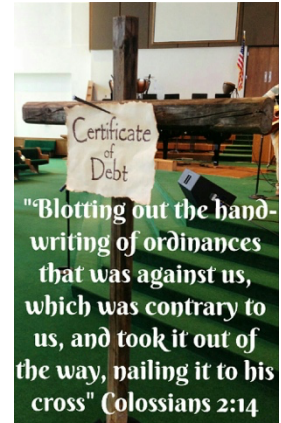
NOTES:

People's Bible Notes for Colossians 2:14

Col 2:14 **Blotting out the handwriting of the ordinances.** "The bond" (Revised Version). That is, the written law of ordinances; the law of Jewish rites. This was "blotted out", erased, removed. Which was contrary to us. "Against us" (Revised Version). Especially in the sense that they made Gentiles aliens and strangers to the covenant, and without God and hope. **Nailing it to his cross.** When the Jews nailed Jesus to the cross they drove the nails into their own law. **The old dispensation was ended; the blood of the new covenant was shed from the wounds of the nails.**

Wesley's Notes for Colossians 2:14

2:14 **Having blotted out** - in consequence of his gracious decrees, that Christ should come into the world to save sinners, and that whosoever believeth on him should have everlasting life. The handwriting against us - Where a debt is contracted, it is usually testified by some handwriting; and when the debt is forgiven, the handwriting is destroyed, either by blotting it out, by taking it away, or by tearing it. The apostle expresses in all these three ways, God's destroying the handwriting which was contrary to us, or at enmity with us. This was not properly our sins themselves, (they were the debt,) but their guilt and cry before God.



TYPE

SYM'BOL, *noun* [Latin symbolum; Gr. with, and to throw; to compare.] (*i.e.* TYPES)

1. The **sign or representation of any moral thing** by the images or properties of natural things. Thus the lion is the *symbol* of courage; the lamb is the *symbol* of meekness or patience. **Symbols are of various kinds, as types**, enigmas, parables, fables, allegories, emblems, hieroglyphics, etc.
2. An emblem or representation of something else. Thus in the eucharist, the bread and wine are called symbols of the body and blood of Christ.

The **whole system of types and symbols** was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. AA 14.1

The **Jewish system was symbolical**, and was to continue until the perfect Offering should take the place of the figurative. 1Red 11.1

Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people.—Manuscript 130, 1901, 3. (Untitled, November 27, 1901.) 7MR 333.1

Presented in TYPES

SYST'EM, *noun* [Latin systema; Gr. to set.]

1. An assemblage of things adjusted into a regular whole; or a whole plan or **scheme consisting of many parts** connected in such a manner as to create a chain of mutual dependencies; or a **regular union of principles or parts forming one entire thing**. Thus we say, a *system* of logic, a *system* of philosophy, a *system* of government, a *system* of principles, the solar *system* the Copernican *system* a *system* of divinity, a *system* of law, a *system* of morality, a *system* of husbandry, a *system* of botany or of chemistry. WEBSTERS 1828 DICTIONARY

He (*Christ*) sought to open to men the fact that the **Jewish system of religion presented in types and shadows the whole mystery of the gospel.** ST November 7, 1892, par. 5

OR, as Sister White states throughout her writings: **“sacrificial system, Jewish system/ economy, whole system, entire system” etc.**

The priest **went through the ceremony** of his official work. He took the child in his arms, and after handing it back to its mother, he inscribed the name “Jesus” on the roll of the firstborn of Israel. Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. Little did he think, as he took the redemption money, that it was for the Redeemer, he who was to pay the ransom for the sins of the world. He did not realize that the 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.” [Acts 3:22.] He did not realize that this babe was the One whose glory Moses had asked to see. But a **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.** 15LrMs, Ms 104, 1900, par. 9. (DA 52.2)

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

ECON'OMY, *noun* [Latin oeconomia; Gr. house, and law, rule.]. (*also a SYSTEM of rites, ceremonies*)

1. Primarily, **the management, regulation and government** of a family or the concerns of a household.
5. **A system of rules, regulations, rites and ceremonies; as the Jewish economy**
7. Distribution or due order of things.
8. Judicious and frugal management of public affairs; as political *economy*
9. **System of management;** general regulation and disposition of the affairs of a state or nation, or of any department of government

Christ saw that the Jewish teachers misinterpreted the word of God, and He **urged upon them a more diligent study of its precepts.** **In Him were fast being fulfilled the types and shadows of the Jewish economy.** If they searched the Scriptures as they should, they would find that He claimed nothing which was not rightfully His. RH March 26, 1901, par. 9

From the beginning God had spoken through Christ, laying the foundation of the Gospel in the **Jewish economy of types and shadows.** Before the coming of Christ this **economy was unfinished.** **The ceremonies of the unfinished economy** pointed to the reality. God would not leave the plan incomplete. He would work out to its end the plan for the redemption of the race. **By sending His Son into the world, He would carry out to its fulfillment the plan ordained in heaven before the world was made.** ST May 17, 1905, par. 6

They were proudly displaying their ceremonies before the very face of Christ, who was the foundation and center of the **whole Jewish economy**, while they rejected **the Antitype of all their types, the Substance of all their shadows**. They were so blinded by Satan that **they knew not the time of their visitation**. And God declared, "O Israel, thou hast destroyed thyself." ST February 15, 1899, par. 10

When prophets stood in defense of the truth, it was the word of God that was given to them. They understood the work of salvation to be accomplished by the Messiah to come. But **after Christ came, after he died as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed more clearly**. In Christ, the representative of the Father, a wonderful truth was revealed to the world. The light from the cross of Calvary, **reflected back** upon the **Jewish age**, gives character and significance to the **whole Jewish economy**, and **on this side of the cross, in a special manner, we have the truth as it is in Jesus**. Truth communicated through our Redeemer becomes indeed present truth. RH February 8, 1898, par. 1

The teachers of the **Jewish nation** professed to educate the youth to understand the purity and excellence of the laws of that kingdom which is to stand for ever and ever, but they perverted truth and purity. Though they said of themselves, "The temple of the Lord, The temple of the Lord are we" [Jeremiah 7:4], yet they crucified the Originator of all the **Jewish economy**, Him to whom all their **ordinances** pointed. They failed to discern the veiled **mystery of godliness**; Christ Jesus remained veiled to them. 11LtMs, Ms 9, 1896, par. 3

The truth, the life, the heart of all their service was discarded. They held, and still hold, the mere husks, the **shadows, the figures symbolizing the true**. A **figure for the time appointed**, that they might discern the true, became so perverted by their own inventions that their eyes were blinded. They did not realize that **type met antitype in the death of Jesus Christ**. The greater their perversion of **figures and symbols**, the more confused their minds became, so that they could not see the perfect fulfillment of the **Jewish economy**, instituted and established by Christ, and pointing to Him as the **substance**. **Meats and drinks and divers ordinance** were multiplied until **ceremonial** religion constituted their only worship. 11LtMs, Ms 9, 1896, par. 4

In His teaching Christ sought to educate and train the Jews to see the object of that which was **to be abolished** by the true **offering** of Himself, the **living sacrifice**. "Go," said He, "and learn what that meaneth, **I will have mercy and not sacrifice**." [Matthew 9:13.] He presented a pure character as of supreme importance. He dispensed with all pomp, **demanding that faith that works by love and purifies the soul as the only qualification required for the kingdom of heaven**. He taught that true religion does not consist in **forms or ceremonies**, outward attractions or outward display. Christ would have taken these to Himself if they had been essential in the formation of a character after the **divine similitude**. But His citizenship, His divine authority rested upon His own intrinsic merits. He, the Majesty of heaven, walked the earth shrouded in the robe of humanity. All His attractions and triumphs were to be revealed in behalf of man, and were to testify to His living connection with God. 11LtMs, Ms 9, 1896, par. 5

Christ's prediction regarding the destruction of the temple was a lesson on the purification of religion, by making of none effect **forms and ceremonies**. **He announced Himself greater than the temple**, and stood forth proclaiming, "I am the Way, the Truth, and the Life." [John 14:6.] He was the One in whom all the **Jewish ceremony and typical service** was to find its fulfillment. **He stood forth in the place of the temple**; all the offices of the church **centered in Himself alone**. 11LtMs, Ms 9, 1896, par. 6

NOTES:

TAB'ERNACLE, *noun* (see under "feast")

A TYPE

WHOLE, *adjective* Hole. [G., Gr. This seems to be connected with heal, hale. Of this the derivative wholesome, is evidence.]

1. All; total; containing the total amount or number, or **the entire thing**; as the *whole* earth; the *whole* world; the *whole* solar system; the *whole* army; the *whole* nation.

The **whole system of types and symbols** was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. AA 14.1

Jesus was the originator of the religion of the Jews, and how clearly could he open to the mind the significance of **every shadow and symbol**, and reveal the **relation of the whole system to himself**. That which had been misinterpreted, he set before them in its clear connection with truth, and made plain the **glory of the Levitical service**. He sought to open to men the fact that **the Jewish system of religion presented in types and shadows the whole mystery of the gospel**. The service of the past was in no way to be held in contempt; **for in Christ, type met antitype, and shadow substance**. ST November 7, 1892, par. 5

Christ was the foundation of the **whole Jewish economy**, and in all his specific directions regarding the **ceremonial observances**, these were distinguished from the Decalog. **They were to pass away. Type was to meet antitype** in the one great offering of Christ for the sins of the world. ST July 29, 1897, par. 10

When the children of Israel went down into Egypt, they lost to a degree their knowledge of the true God. Moses, the servant of God, was sent to bring them out of the land of bondage. "Let my son go," God commanded, "that he may serve me." **God led His people to Sinai and there proclaimed to them the law that they had forgotten. There he presented to them the whole Jewish economy, and pointed to Christ as its founder. In the (604) sacrifices they were to offer daily, was typified with great Antitype.** The Son of God was to come to earth, and give His life for the sins of the race. **When type should meet antitype in the death of Christ, there would no longer be any need for their sacrificial offerings**; for the great offering had been made to save every transgressor of the law, who would accept Christ as his Saviour, and return to his loyalty to God. EA 148.6

604 Daily Sacrifices

PASSOVER			PENTECOST			TABERNACLES		
PASSOVER	UNLEAVEN BREAD	FIRSTFRUIT	FEAST OF WEEKS	PENTECOST	NO FEASTS	TRUMPETS	ATONEMENT	TABERNACLES
TYPE								
14 TH DAY	15 TH DAY	16 TH DAY	(50 DAYS)	6 TH DAY		1 ST DAY	10 TH DAY	15 TH -22 ND DAYS
ANTITYPE								
1 ST MONTH	1 ST MONTH	1 ST MONTH	2 ND MONTH	3 RD MONTH	4 TH -6 TH MONTHS	7 TH MONTH	7 TH MONTH	7 TH MONTH
SALVATION	SEPARATION	RESURRECTION	"TARRY HERE"	BAPTISM OF THE HOLY SPIRIT		COMING	CLEAN-SING	CONSUMMATION
ABIB APRIL	OR	NISAN APRIL	ZIF MAY	SIVAN JUNE	TAMMUZ-AB-ELUL JULY-AUG-SEPT	ETHANIM OCTOBER	OR	TISRI OCTOBER

NOTES:

New Light

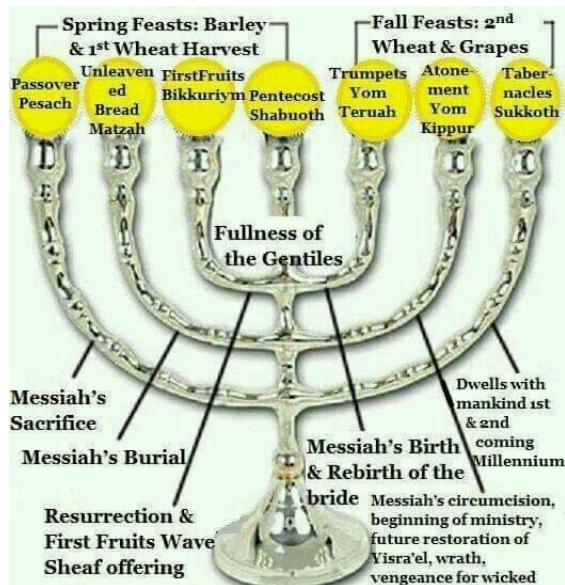
Attitude to Those Claiming to Have New Light—Cling close to your Bible, for its sacred truths can purify, ennoble, and sanctify the soul. **You must hold the truth and teach it as it is in Jesus, else it is of no value to you.** Before the light of God's truth let human opinions and ideas and human wisdom appear as they are in the sight of God,—as foolishness.... CW 50.1

If a brother differ with you on some points of truth, do not stoop to ridicule, do not place him in a false light, or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, **taking the Scriptures text by text in the spirit of Christ to show him what is truth.** You do not yourself really know the evidence he has for his faith, **and you cannot really clearly define your own position.** Take your Bible, and in a kindly spirit **weigh every argument that he presents and show him by the Scriptures if he is in error.** When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ.—Letter 21, 1888. CW 50.2

Hear Before You Condemn—When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness. If our youth are seeking to educate themselves to be workers in His cause, they should learn the way of the Lord, and live by every word that proceedeth out of His mouth. They are not to make up their minds that the whole truth has been unfolded, and that the Infinite One has no more light for His people. If they entrench themselves in the belief that the whole truth has been revealed, they will be in danger of discarding precious jewels of truth that shall be discovered as men turn their attention to the searching of the rich mine of God's word.—Counsels on Sabbath School Work, 32, 33 (1892). CW 51.1

The **rites of the Jewish economy** were instituted by Christ Himself. He was the foundation of their system of **sacrificial offerings, the great antitype of all their religious service.** The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. **All the typical offerings were fulfilled in Him.** Christ as manifested to the patriarchs, as **symbolized in the sacrificial service**, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. **Christ in His life, His death [Passover], and His resurrection [First fruits], Christ as He is manifested by the Holy Spirit [Pentecost], is the treasure of the New Testament. Our Saviour, the outshining of the Father's glory, is both the Old and the New.**

Of Christ's life and death and intercession, which prophets had foretold, the apostles were to go forth as witnesses. Christ in His humiliation, in His purity and holiness, in His matchless love, was to be their theme. **And in order to preach the gospel in its fullness, they must present the Saviour not only as revealed in His life and teachings, but as foretold by the prophets of the Old Testament and as symbolized by the sacrificial service.** Christ in His teaching presented **old truths** of which He Himself was the originator, **truths which He had spoken through patriarchs and prophets; but He now shed upon them a new light.** **How different appeared their**



meaning! A flood of light and spirituality was brought in by His explanation. And He promised that the Holy Spirit **[Pentecost]** should enlighten the disciples, that the word of God should be ever unfolding to them. They would be able **to present its truths in new beauty.**

Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. **Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new.** The **truths of redemption** are capable of constant development and expansion. **Though old, they are ever new,** constantly revealing to the seeker for truth a greater glory and a mightier power.

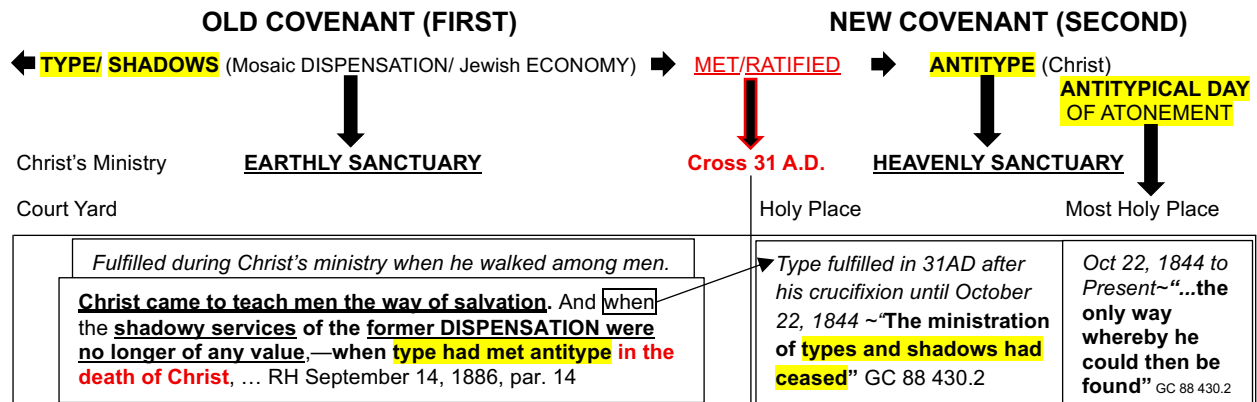
In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the **truth of His resurrection,** He began "at Moses and all the prophets"

and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But **it is the light which shines in the fresh unfolding of truth that glorifies the old.** He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. COL 126.2-127.4

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

THE CHRISTIAN/ GOSPEL DISPENSATION

[part of three angel's messages GC 88 432.1]



NEW COVENANT

Speaking of the gospel, Paul says: “Whereof I am made a minister, according to the **dispensation** of God which is given to me for you, to fulfill the word of God; even **the mystery** which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of **this mystery** among the Gentiles [mark the explanation of the mystery]; which is **Christ in you, the hope of glory**: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily.” [Colossians 1:25-29] GW92 40.1

The light from the cross of Calvary, **reflected back** upon the Jewish age, gives character and significance to the whole Jewish economy; and on this side of the cross, in a special manner, we have the truth as it is in Jesus. Truth communicated through our Redeemer becomes indeed present truth. RH February 8, 1898, par. 1

When type met antitype in the death of Christ, the sacrificial offerings ceased.
The ceremonial law was done away. SW August 14, 1906, par. 5

Though this covenant was made with Adam and renewed to Abraham, it could not be **ratified until the death of Christ**. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when **ratified by Christ, it is called a new covenant**. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. PP 370.4

The question, What is the sanctuary? is clearly answered in the Scriptures. The term “sanctuary,” as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the “true tabernacle” in heaven, to which the earthly sanctuary pointed. **At the death of Christ the typical service ended**. The “true tabernacle” in heaven is the sanctuary of the **new covenant**. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” unquestionably points to the sanctuary in heaven. GC 417.1

We are now living in the **ANTITYPICAL day** (of atonement); the gospel dispensation and **not** in the annual **TYPICAL DAY** (of atonement); the Mosaic/ Jewish dispensation. **The latter ceased at the cross.**

We are living in the great antitypical day of atonement. Jesus is now in the heavenly sanctuary, making reconciliation for the sins of his people, and **the judgment** (1st angel's message) of the righteous dead has been going on almost forty years. How soon the cases of the living will come in review before this tribunal we know not; but we do know that we are living in the closing scenes of earth's history, standing, as it were, on the very borders of the eternal world. It is important that each of us inquire, How stands my case in the courts of Heaven? Will my sins be blotted out? Am I defective in character, and so blinded to these defects by the customs and opinions of the world, that sin does not appear to me to be as exceedingly offensive to God as it really is? It is no time now to allow our minds to be absorbed with the things of earth, while we give only occasional thoughts to God, and make but slight preparation for the country to which we are journeying. ST May 29, 1884, par. 3

Satan's snares are laid for us as verily as they were laid for the children of **Israel just prior to their entrance into the land of Canaan**. **We are repeating the history of that people**. ... There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober. 5T 160.2

The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. **In the typical service**, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. **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

Colossians 1: 21- 29

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled
22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:
23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God:
26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:
28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:
29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

Chapter 24—In the Holy of Holies.

[part of the 3 angel's messages]

The **subject of the sanctuary was the key** which unlocked the mystery of the disappointment of 1844. **It opened to view a complete system of truth, connected and harmonious**, showing that God's hand had directed the great Advent movement, and **revealing present duty** as it brought to light the position and work of his people. As the disciples of Jesus, after the terrible night of their anguish and disappointment, were "glad when they saw the Lord," so did those now rejoice who had looked in faith for his second coming. They had expected him to appear in glory to give reward to his servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried, "They have taken away my Lord, and I know not where they have laid him." **Now in the holy of holies** they again beheld him, their compassionate high priest, soon to appear as their king and deliverer. **Light from the sanctuary illumed the past, the present, and the future.** They knew that God had led them by his unerring providence. Though like the first disciples they themselves had failed to understand the message which they bore, yet it had been in every respect correct. **In proclaiming it they had fulfilled the purpose of God**, and their labor had not been in vain in the Lord. "**Begotten again** unto a lively hope," they rejoiced "with joy unspeakable and full of glory." GC88 423.1



1844,
CLEANSING
of the
HEAVENLY
SANCTUARY!

Both the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to him; for the hour of his Judgment is come," pointed to Christ's ministration in the most holy place, to the investigative Judgment, and not to the coming of Christ for the redemption of his people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the **event** to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, **the event had taken place** which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to his servants. GC88 423.2

Christ had come, not to the earth, as they expected, but, **as foreshadowed in the type, to the most holy place of the temple of God in Heaven.** He is represented by the prophet Daniel as coming at this time to the Ancient of days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came"—**not to the earth, but**—"to the Ancient of days, and they brought him near before him." [Daniel 7:13.] GC88 424.1

This coming is foretold also by the prophet Malachi. "The Lord, whom ye seek, **shall suddenly come to his temple**, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." [Malachi 3:1.] **The coming of the Lord to his temple was sudden, unexpected, to his people.** They were not looking for him *there*. They expected him to come to earth, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel." [2 Thessalonians 1:8.] GC88 424.2

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in Heaven; and **as they should by faith follow their High Priest in his ministration there, new duties would be revealed.** Another **message of warning and instruction** was to be given to the church. GC88 424.3.

Says the prophet: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [Malachi 3:2, 3.] **Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling.** Through the grace of God and their own diligent effort,



they must be conquerors in the battle with evil. While the investigative Judgment is going forward in Heaven, while the sins of penitent believers are being removed from the sanctuary, **there is to be a special work of purification, of putting away of sin, among God's people upon earth.** This work is more clearly presented in the messages of Revelation 14. GC88 425.1

When this work shall have been accomplished, the followers of Christ will be ready for his appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [Malachi 3:4.] Then the church which our Lord at his coming is to receive to himself will be "a glorious church, not having spot, or wrinkle, or any such thing." [Ephesians 5:27.] Then she will look forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." [Song of Solomon 6:10.] GC88 425.2

Besides the coming of the Lord to his temple, Malachi also foretells his second advent, his coming for the execution of the judgment, in these words: "And I will

come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." [Malachi 3:5.] Jude refers to the same scene when he says, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." [Jude 14, 15.] **This coming, and the coming of the Lord to his temple, are distinct and separate events.** GC88 425.3

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to his temple, foretold by Malachi, are descriptions of the same event; and this is **also represented by the coming of the bridegroom to the marriage**, described by Christ in the parable of the ten virgins, of Matthew 25. GC88 426.1

In the summer and autumn of 1844, the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed,—one class who looked with joy to the **Lord's appearing**, and who had been diligently preparing to meet him; another class that, influenced by fear, and acting from impulse, **had been satisfied with a theory of the truth**, but were destitute of the grace of God. In the parable, when the bridegroom came, "they that were ready went in with him to the marriage." **The coming of the bridegroom, here brought to view, takes place before the marriage.** The marriage represents the reception by



Christ of his kingdom. The **holy city, the New Jerusalem**, which is the capital and representative of the kingdom, is called "**the bride, the Lamb's wife**." Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of Heaven

from God." [Revelation 21:9, 10.] Clearly, then, **the bride represents the holy city**, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. [Revelation 19:9.] **If guests, they cannot be**

represented also as the bride. Christ, as stated by the prophet Daniel, **will receive from the Ancient of days in Heaven, "dominion, and glory, and a kingdom," he will receive the New Jerusalem, the capital of his kingdom, "prepared as a bride adorned for her husband."** [Daniel 7:14; Revelation 21:2.] Having received the kingdom, he will come in his glory, as King of kings, and Lord of lords, for the redemption of his people, who are to "sit down with Abraham, and Isaac, and Jacob," at his table in his kingdom, [Matthew 8:11; Luke 22:30.] **to partake of the marriage supper of the Lamb.** GC88 426.2

The proclamation, "Behold, the Bridegroom cometh," in the summer of 1844, led thousands to expect the immediate advent of the Lord. **At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of days in Heaven, to the marriage, the reception of his kingdom.** "They that were ready went in with him to the marriage, and the door was shut." **They were not to be present in person at the marriage; for it takes place in Heaven, while they are upon the earth. The followers of Christ are to "wait for their Lord, when he will return from the wedding."** [Luke 12:36.] But they are to understand his work, and to follow him by faith as he goes in before God. It is in this sense that they are said to go in to the marriage. GC88 427.1

In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who, with a knowledge of the truth from the Scriptures, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light,—**these saw the truth concerning the sanctuary in Heaven and the Saviour's change of ministration, and by faith they followed him in his work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as he enters in before God to perform the last work of mediation, and at its close to receive his kingdom,—all these are represented as going in to the marriage.** GC88 427.2

In the parable of Matthew 22 the same figure of the marriage is introduced, and **the investigative Judgment is clearly represented as taking place before the marriage.** Previous to the wedding the king comes in to see the guests, [Matthew 22:11.]—to see if all are attired in the wedding garment, **the spotless robe of character washed and made white in the blood of the Lamb.** [Revelation 7:14.] He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share in his kingdom and a seat upon his throne. This **work of examination of character**, of determining who are prepared for the kingdom of God, is that of **the investigative Judgment**, the closing work in the sanctuary above. GC88 428.1

When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, **probation will close, and the door of mercy will be shut.** Thus in the one short sentence, "They that were ready went in with him to the marriage, and the door was shut," we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed. GC88 428.2

In the service of the earthly sanctuary, which, as we have seen, **is a figure** of the service in the heavenly, when the high priest on the day of atonement entered the most holy place, the ministration in the first apartment ceased. God commanded, "There shall be no man in the tabernacle of the congregation when **he goeth in to make an atonement** in the holy place, until he come out." [Leviticus 16:17.] **So when Christ entered the holy of holies to perform the closing work of the atonement, he ceased his ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began.** When **in the typical service the high priest left the holy on the day of atonement**, he went in before God to present the blood of the sin-offering in behalf of all Israel who truly repented of their sins. **So Christ had only completed one part of his work as our intercessor, to enter upon another portion of the work, and he still pleaded his blood before the Father in behalf of sinners.** GC88



428.3

This subject was not understood by Adventists in 1844. After the passing of the time when the Saviour was expected, they still believed his coming to be near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God, had ceased. It appeared to them to be taught in the Bible, that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was to immediately precede his coming. Having given the warning of the Judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of his mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut." [See Appendix, Note 7.] GC88 429.1

Now was seen the application of those words of Christ in the revelation, addressed to the church at this very time: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it." [Revelation 3:7, 8.] GC88 430.1

It is those who by faith follow Jesus in the great work of the atonement, who receive the benefits of his mediation in their behalf; while those **who reject the light** which brings to view this work of ministration, are not benefited thereby. The Jews **who rejected the light** given at Christ's first advent, and refused to believe on him as the **Saviour of the world**, could not receive pardon through him. **When Jesus at his ascension entered by his own blood into the heavenly sanctuary** to shed upon his disciples the blessings of his mediation, the Jews were left in total darkness, to continue their **useless sacrifices and offerings.** **The ministration of types and shadows had ceased.** That door by which men had formerly found access to God, was no longer open. **The Jews had refused to seek him in the only way whereby he could then be found, through the ministration in the sanctuary in Heaven.** Therefore they found no communion with God. To them the door was shut. They had no knowledge of **Christ as the true sacrifice and the only mediator before God;** hence they could not receive the benefits of his mediation. GC88 430.2

The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. **In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. 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

Men cannot with impunity reject the warnings which God in mercy sends them. A message was sent from Heaven to the world in Noah's day, and **their salvation depended upon the manner in which they treated that message.** Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, "Your house is left unto you desolate." [Matthew 23:38.] **Looking down to the last days, the same infinite power declares, concerning those who "received not the love of the truth, that they might be saved," "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."** [2 Thessalonians 2:10-12.] **As they reject the teachings of his Word,** God withdraws his Spirit, and leaves them to the deceptions which they love. GC88 431.1

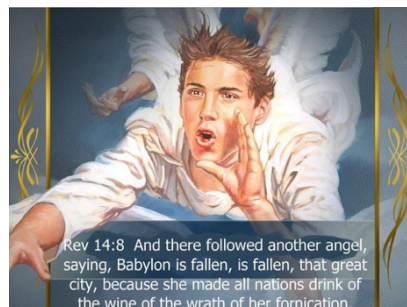
But Christ still intercedes in man's behalf, and light will be given to those who seek it. Though this was not at first understood by Adventists, it was afterward made plain, as the scriptures which define their true position began to open before them. GC88 431.2

The passing of the time in 1844 was followed by a period of great trial to those who still held the Advent faith. Their only relief, so far as ascertaining their true position was concerned, was **the light which directed their minds to the**

sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the Advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God, **they saw that their great High priest had entered upon another work of ministration, and, following him by faith, they were led to see also the closing work of the church.** They had a clearer understanding of **the first and second angels' messages**, and **were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14.** GC88 432.1

"And **the third angel** followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand," Revelation 14:9 KJV

So, I saw, that those who had no experience in **the first and second angels' messages** must receive them from those who had an experience, and followed down through the messages. **As Jesus was crucified, so I saw that these messages have been crucified.** And as the disciples declared that there was **salvation in no other name under heaven, given among men;** so, also, should **the servants of God faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as God has given them, or have no part nor lot in the matter.** 1SG 75.1



The Two Covenants EGW

As the Bible presents two laws, **one changeless and eternal, the other provisional and temporary,** so there are two covenants. The **covenant of grace** was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men **this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ.** It also promised them eternal life on condition of **fidelity to God's law.** Thus the patriarchs received the hope of salvation. RH October 17, 1907, par. 1

This **same covenant** was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. **This promise pointed to Christ.** So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. **The covenant with Abraham also maintained the authority of God's law.** The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." Genesis 17:1. The testimony of God concerning his faithful servant was, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Genesis 26:5. And the Lord declared to him, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Genesis 17:7. RH October 17, 1907, par. 2

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; **yet when ratified by Christ, it is called a new covenant.** **The law of God was the basis of this covenant,** which was simply an arrangement for bringing men again into harmony with the divine will, **placing them where they could obey God's law.** RH October 17, 1907, par. 3

Another compact—called in Scripture the "old" covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed **both by the promise and by the oath of God,**—"the two immutable things, in which it was impossible for God to lie." Hebrews 6:18. RH October 17, 1907, par. 4

BETTER COVENANT, BETTER PROMISES

"But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises." (Hebrews 8:6)

The book of Hebrews explains how Jesus fulfilled the prophecy of the new covenant in Jeremiah 31:31-34. It also explains the differences between the two covenants.

Why is the new covenant better than the old one?



The old covenant used symbols to explain salvation. In the new covenant, no symbols are needed, because Jesus died for our sins and intercedes on our behalf before the Father (1Co. 15:3; Heb. 7:25).

Why are the new promises better?

Salvation is the same in both covenants, but the old one was based on a future promise. The new covenant is based on a promise that Christ has already fulfilled (Heb. 9:11-12).

On Mount Moriah, God again renewed His covenant, **confirming with a solemn oath the blessing to Abraham and to his seed through all coming generations:** "By myself have I sworn, saith Jehovah, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; **and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.**" PP 153.2

But if the Abrahamic covenant contained the promise of redemption, **why was another covenant formed at Sinai?**—In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself as their deliverer from temporal bondage. RH October 17, 1907, par. 5
But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, **they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught.** RH October 17, 1907, par. 6

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then ... ye shall be unto me a kingdom of priests, and an holy nation." Exodus 19:5, 6. **The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law;** and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet **only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings.** Now by faith and love they were bound to God as their deliverer from the bondage of sin. **Now they were prepared to appreciate the blessings of the new covenant.** RH October 17, 1907, par. 7

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Ezekiel 20:11; Leviticus 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deuteronomy 27:26. **The "new covenant" was established upon "better promises,"—the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.... I will forgive their iniquity, and I will remember their sin no more."** Jeremiah 31:33, 34. RH October 17, 1907, par. 8

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, **we accept the righteousness of Christ.** His blood atones for our sins. His obedience is accepted for us. **Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit."** **Through the grace of Christ we shall live in obedience to the law of God written upon our hearts.** Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God: yea, **thy law is within my heart.**" Psalm 40:8. And when among men he said, "The Father hath not left me alone; for I do always those things that please him." John 8:29. RH October 17, 1907, par. 9
The apostle Paul clearly presents **the relation between faith and the law under the new covenant.** He says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid; yea, we establish the law." "For what the law could not do, in that it was weak through the flesh,"—it could not justify man, because in his sinful nature he could not keep the law,—**"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."** Romans 5:1; 3:31; Romans 8:3, 4. RH October 17, 1907, par. 10

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power, to meet the wants of men in the different ages. **Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption.** The **Saviour typified in the rites and ceremonies of the Jewish law** is the very same that is revealed in the gospel. The clouds that enveloped his divine form have rolled back; the mists and shades have disappeared; and **Jesus, the world's Redeemer, stands revealed.** He who proclaimed the law from Sinai, and **delivered to Moses the precepts of the ritual law,** is the same that spoke the sermon on the mount. **The great principles of love to God, which he set forth as the foundation of the law and the prophets, are only a reiteration of what he had spoken through Moses to the Hebrew people:** "Hear, O Israel: The Lord our God is one Lord: and **thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.**" RH October 17, 1907, par. 11



"Thou shalt love thy neighbor as thyself." Deuteronomy 6:4, 5; Leviticus 19:18. **The teacher is the same in both dispensations.** God's claims are the same. **The principles of his government are the same.** For all proceed from him "with whom is no variableness, neither shadow of turning." James 1:17; Patriarchs and Prophets, 373. RH October 17, 1907, par. 12

The "new covenant" was established upon "better promises"—the promise of forgiveness of sins and of the grace of God to **renew the heart** and bring it into harmony with the principles of God's law. AG 136.4

March 21, 1905

“In The Spirit and Power of Elias”

EGW

The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophecy is introduced with the admonition, “**Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments**” (Mal 4:4). SW March 21, 1905, par. 1

“**Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.**” SW March 21, 1905, par. 2

This prophecy was fulfilled by John the Baptist; for the Saviour himself declared to his disciples, “Elias is come already.” Upon hearing this, the disciples “understood that he spake unto them of John the Baptist.” SW March 21, 1905, par. 3

In every stage of this earth’s history God has had his agencies to carry forward his work, which must be done in his appointed way. John the Baptist had a special work, for which he was born and to which he was appointed,—the work of preparing the way of the Lord. SW March 21, 1905, par. 4

The mission and the work of John the Baptist were specified by the angel of the Lord, as recorded by Luke: “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” The Holy Ghost was to be upon him. SW March 21, 1905, par. 5

The wilderness-ministry of John the Baptist was a most striking, literal fulfilment of prophecy. Isaiah had foretold his work as “the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” SW March 21, 1905, par. 6

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

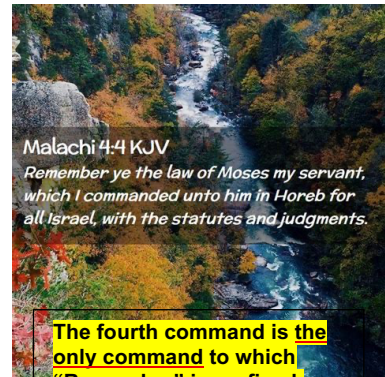
The forerunner of Christ lifted up his voice in the wilderness of Judea, crying, “Repent ye; for the kingdom of heaven is at hand. For this is he which was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord.” “Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.... O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! behold, the Lord will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.” SW March 21, 1905, par. 8

In the spirit, and with the power, of Elijah, John the Baptist denounced the corruptions of the Jews, and reproved their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance, and, as evidence of their repentance, were baptized by him in Jordan. This was the work necessary in order to prepare the way for the earthly ministry of Christ. SW March 21, 1905, par. 9



“every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain;” for **history is to be repeated**, and once again “the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.” SW March 21, 1905, par. 10

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that which John did, is to be carried on in these last days. The Lord is giving messages to his people, through the instruments he has chosen, and he would have all heed



Malachi 4:4 KJV

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

The fourth command is the only command to which “Remember” is prefixed.

God says, “Remember the Sabbath day to keep it holy.” [Verse 8.] Do not forget it. “**Ye shall do my judgments and keep mine ordinances**, to walk therein: I am the Lord your God. **Ye shall therefore keep my statutes and my judgments**; which if a man do he shall live in them: I am the Lord.” [Leviticus 18:4, 5.] The Lord presents Himself as the authority for His requirements. There is to be no departure from the Word of the Lord in order to exalt the word of man. God is authority, and what He says is to be done. 13LrMs, Ms 4a, 1898, par. 1

The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. **The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ’s second advent, as John prepared the way for his first advent.** In this preparatory work,

the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; "for the kingdom of heaven is at hand." **Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear,—“Prepare to meet thy God.”** SW March 21, 1905, par. 11

Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. **Our work in this age must be as faithfully done.** SW March 21, 1905, par. 12

Look at the picture that the world presents today. Dishonesty and fraud, violence and bloodshed, are seen on every hand. The widows and the fatherless are often robbed of their all. The theater, the race-track, and questionable amusements of every kind engage the attention of multitudes. In many churches sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Right principles are no longer cherished. The conscience has become insensible to the counsel and reproofs that have been given. Messages calling for repentance are unheeded. SW March 21, 1905, par. 13

In this time of well-nigh universal apostasy, God calls upon his messengers to proclaim his law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the ten commandments, so we are to give, with no uncertain sound, the message: "Fear God, and give glory to him; for the hour of his judgment is come." With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent. Resolution, self-denial, and consecrated effort are required of every laborer. Alertness and consecrated zeal must take the place of listless indifference. The prayerful, earnest appeals that come from a heart imbued with the spirit that actuated Elijah, will bring conviction to the honest in heart. SW March 21, 1905, par. 14

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." SW March 21, 1905, par. 15

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly. Amen, Even so, come, Lord Jesus." SW March 21, 1905, par. 16

November 8, 1906

A Solemn Message to the Church

EGW



We are rapidly nearing the close of this earth's history. The end is very near, much nearer than many suppose, and I feel burdened to **urge upon our people the necessity of seeking the Lord earnestly.** Many are asleep, and what can be said to arouse them from their carnal slumber? The Lord would have his church purified, before his judgments shall fall more signally upon the world. RH November 8, 1906, par. 1

"Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of

Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." RH November 8, 1906, par. 2

Christ will remove every pretentious cloak. No mingling of the true with the spurious can deceive him. "He is like a refiner's fire," separating the precious from the vile, the dross from the gold. RH November 8, 1906, par. 3

Like the Levites, God's chosen people are set apart by him for his special work. Every true Christian bears priestly credentials. He is honored with the sacred responsibility of representing to the world the character of his Heavenly Father. He is to heed well the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." RH November 8, 1906, par. 4

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. RH November 8, 1906, par. 5

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." RH November 8, 1906, par. 6 (See SW March 21, 1905, par. 2&7 above)

I am instructed to urge upon our people most earnestly the necessity of religion in the home. Among the members of the household there is ever to be a kind, thoughtful consideration. Morning and evening let all hearts be united in reverent worship. At the season of evening worship, let every member of the family search well his own heart. Let every wrong that has been committed be made right. If, during the day, one has wronged another, or spoken unkindly, let the transgressor seek pardon of the one he has injured. Often grievances are cherished in the mind, and misunderstandings and heartaches are created that need not be. If the one who is suspected of wrong be given an opportunity, he might be able to make explanations that would bring relief to other members of the family.... RH November 8, 1906, par. 7

Put away all deception. Let no one idolize his own opinions. Take your position decidedly to be fully consecrated to truth and righteousness. Christ is ready to receive all who will come to him. Exercise a firm faith in all the promises

of God. With confession and prayer, take your stand to be wholly the Lord's henceforth and forever. RH November 8, 1906, par. 13

To my ministering brethren I would say, **Unite in a work of humbling your souls before God.** Some have lost their first love, and need a new experience. Be determined that you will not yield to the enemy. Be patient toward all men, remembering that Christ has died for them. Improve every capability for the Lord's work, and **labor faithfully, untiringly, to save souls.** Seek to arouse the churches by your own zeal. Thus you may be the Lord's helping hand laborers together with him. RH November 8, 1906, par. 14

We all have a part to act in the Lord's great plan for his work in the earth. We shall all have something to do, though it may be in jots and tittles, as opportunities present themselves. RH November 8, 1906, par. 15

If these warnings are not heeded, if diligent work is not made to overcome and put away defects of character, God will soon have finished the work of judgment, and many will be found wanting. Shall we now, at once, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? **We can not afford to delay this work of confession and humbling of soul, that our offerings may be acceptable unto God. Fulness of joy is to be found in an entire surrender to God.** RH November 8, 1906, par. 16

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