

Two Distinct Laws

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.

FEAST, *noun* [Latin festum.]

1. A **sumptuous repast or entertainment**, of which a number of guests partake; particularly, a rich or splendid public entertainment.

On Pharaoh's birth day, he made a *feast* to all his servants. [Genesis 40:20](#).

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](#).

5. That which delights and entertains.

He that is of a merry heart hath a continual *feast*

We cannot blend or unite/ blend the weekly sabbath feast of Leviticus 23:1 with the annual sabbath feasts of Leviticus 23:4 onward into one law for the following reasons:

- 1) The weekly Sabbath (belongs to the Moral Law of 10 Commandments/ perpetual) Lev 23:1
- 2) The annual Sabbath (belongs to the Ceremonial Law of Types/ temporary) Lev 23:4 onward

Sister White shows that there are two **distinct sabbaths within these laws**:

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily **my Sabbaths ye shall keep.**" (*Ex 31:13*) **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:** RH 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

If we **unite the weekly sabbaths with the annual sabbaths in Lev 23**, those "sabbaths" (including the weekly sabbath) in Col 2:14, 16, 17 were then nailed to the cross!! This is throwing out God's moral law as does Catholicism and the evangelical world! We cannot unite these 2 laws without throwing out the moral law; they are distinct as Sister White points out.

-Sister White states that there are **2 distinct laws brought to view**: one is the law of types and shadows (ceremonial law) and the other is the Law of Jehovah (moral law of 10 commandments)

-Sister White states that **it is a mistake to blend the Moral Law** (10 commandments/ weekly sabbath) **with the Ceremonial Law** (annual feasts: Passover, Pentecost, Tabernacles & their sabbaths).

- She states that the **ceremonial law ceased to be of force** at the death of Christ, but the moral law is changeless which implies by contrast that the ceremonial law is the opposite: it IS NOT changeless (ceased to be in force at the death of Christ)

-She also states that it was **a denial of Christ** to continue to offer the burnt offerings and sacrifices which were typical of Christ's death. (A deeper study will show that there are BOTH blood and NON-blood offerings and sacrifices connected to the Passover)

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

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**

- Sister White states there is a **two-fold system of law; the moral and the ceremonial** (paragraph 4) and
- Sister White refers to the Ceremonial Law as a "Jewish Law" (paragraph 11)
- She differentiates between the moral statutes (moral law) and the gospel mission/ ministry of Christ stating Christians commit a terrible mistake contrasting the moral law with his gospel and mission (paragraph 12)

The Law of God

EGW

The fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed his law, and as the result suffered the consequences of the fall, should impress all with a just sense of the sacred character of the **law of God**. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with such fearful consequences, what will be the punishment of those who not only break **its most important precepts, as clearly defined as is the fourth commandment**, but also teach others to transgress? RH May 6, 1875, par. 1

All will yet understand, as did Adam and Eve, that God means what he says. Men who pass on indifferently in regard to the especial claims of God's holy law, and who turn from and reject the light given upon **the Sabbath of the fourth commandment**, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth, and suffered on Calvary. The fact that the redemption of man from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of **the unchanging nature of the law of God.** RH May 6, 1875, par. 2

God gave a clear and definite knowledge of his will to Israel by especial precepts, showing the duty of man to God and to his fellow-men. **The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among his people, and thereby serve as a hedge to guard and protect the ten commandments from violation.** RH May 6, 1875, par. 3

God's people, whom he calls his peculiar treasure, were privileged with a **two-fold system of law; the moral and the ceremonial**. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. **The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption.** Each is clear and distinct from the other. From the creation the **moral law was an essential part of God's divine plan, and was as unchangeable as himself.** The **ceremonial law was to answer a particular purpose of Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ.** But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom **these offerings prefigured**, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. **The whole arrangement of the typical system was founded on Christ.** Adam saw **Christ prefigured** in the innocent beast suffering the penalty of his transgression of Jehovah's law. RH May 6, 1875, par. 4

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....

Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their representative. He had taken upon himself the sins of the world. In the likeness of sinful flesh he condemned sin in the flesh. **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. 11

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

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