

Should We Observe the Feast Days?

(A short and limited study by G. Edward Reid)

When the Seventh-day Adventist Church was in its early years' Sabbath Keeping was quite unique among Christians. Apparently, there were some folks who felt that since we had "rediscovered" the Sabbath, we should also look into whether or not we should also celebrate the Feast Days contained in the Law of Moses or Ceremonial Law. Ellen White was led to write four full articles for the *Review and Herald* on the topic of "The Lord's Supper and the Ordinance of Feet-Washing." They were printed in the RH on four successive weeks May 31 through June 21, 1898. For the value and benefit of context, I have copied all four articles below, placed in bold type, and underlined relevant statements in each article.

"May 31, 1898 The Lord's Supper and the Ordinance of Feet-Washing.--No. 1.

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"Then came the day of unleavened bread; when the Passover must be killed. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." {RH, May 31, 1898 par. 1}

The symbols of the Lord's house are simple and plainly understood, and the truths represented by them are of the deepest significance to us. In instituting the sacramental service to take the place of the Passover, Christ left for his church a memorial of his great sacrifice for man. "This do," he said, "in remembrance of me." This was the point of transition between two economies and their two great festivals. The one was to close forever; the other, which he had just established, was to take its place, and to continue through all time as the memorial of his death. {RH, May 31, 1898 par. 2}

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." {RH, May 31, 1898 par. 3}

With the rest of the disciples, Judas partook of the bread and wine, symbolizing the body and blood of Christ. This was the last time that Judas was present with the twelve. But that the Scripture might be fulfilled, he left the sacramental table, Christ's last gift to his disciples, to complete his work of betrayal. O, why did not Judas at that solemn service recognize in its true light the awful work he had pledged himself to perform? Why did he not throw himself penitent at the feet of Jesus? He had not yet passed the boundary of God's mercy and love. But when his decision was made to carry out his purpose, when he left the presence of his Lord and fellow disciples, that barrier was passed. {RH, May 31, 1898 par. 4}

In this last act of Christ in partaking with his disciples of the bread and wine, he pledged himself to them as their Redeemer by a new covenant, in which it was written and sealed that upon all who will receive Christ by faith will be bestowed all the blessings that heaven can supply, both in this life and in the future immortal life. {RH, May 31, 1898 par. 5}

This covenant deed was to be ratified with Christ's own blood, which it had been the office of the old sacrificial offerings to keep before their minds. This was understood by the apostle Paul, who said: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." {RH, May 31, 1898 par. 6}

Christ designed that this supper should be often commemorated, in order to bring to our remembrance his sacrifice in giving his life for the remission of the sins of all who will believe on and receive him. And this ordinance is not to be exclusive, as many would make it. Each must participate in it publicly, and thus bear witness: I accept Christ as my personal Saviour. He gave his life for me, that I might be rescued from death. {RH, May 31, 1898 par. 7}

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus said to him, He that is washed needeth not save to wash his feet,

but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." {RH, May 31, 1898 par. 8}

The children of God are to bear in mind that God is brought sacredly near on every such occasion as the service of feet-washing. As they come up to this ordinance, they should bring to their remembrance the words of the Lord of life and glory: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." {RH, May 31, 1898 par. 9}

The object of this service is to call to mind the humility of our Lord, and the lessons he has given in washing the feet of his disciples. There is in man a disposition to esteem himself more highly than his brother, to work for himself, to serve himself, to seek the highest place; and often evil-surmisings and bitterness of spirit spring up over mere trifles. This ordinance preceding the Lord's Supper is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of spirit that will lead him to wash his brother's feet. It is not in God's plan that this should be deferred because some are considered unworthy to engage in it. The Lord washed the feet of Judas. He did not refuse him a place at the table, although he knew that he would leave that table to act his part in the betrayal of his Lord. It is not possible for human beings to tell who is worthy, and who is not. They can not read the secrets of the soul. It is not for them to say, I will not attend the ordinance if such a one is present to act a part. Nor has God left it to man to say who shall present themselves on these occasions. {RH, May 31, 1898 par. 10}

The ordinance of feet-washing has been especially enjoined by Christ; and on these occasions the Holy Spirit is present to witness and put a seal to this ordinance. He is there to convict and soften the heart. He draws the believers together, and makes them one in heart. They are made to feel that Christ is indeed present to clear away the rubbish that has accumulated to separate the hearts of the children of God. {RH, May 31, 1898 par. 11}

These ordinances are regarded too much as a form, and not as a sacred thing to call to mind the Lord Jesus. Christ ordained them, and delegated his power to his ministers, who have the treasure in earthen vessels. They are to superintend these special appointments of the One who established them to continue to the close of time. It is on these, his own appointments, that he meets with and energizes his people by his personal presence. Notwithstanding that there may be hearts and hands that are unsanctified who will administer the ordinance, still Jesus is in the midst of his people to work on human hearts. All who keep before them, in the act of feet-washing, the humiliation of Christ, all who will keep their hearts humble, and keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. These ordinances are established for a purpose. Christ's followers are to bear in mind the example of Christ in his humility. This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our hearts toward one another.

{RH, May 31, 1898 par. 12}

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Those who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if those who officiate are not benefited thereby. Christ is there to make the heart susceptible to his Holy Spirit, and to discern the entire dependence of his people upon him for their salvation. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." {RH, June 7, 1898 par. 1}

These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. Jesus has pledged himself to be present in the fulness of his grace to change the current of the minds that are running in selfish channels. This service can not be repeated without one thought's linking itself with another. Thus a chain of thought calls up remembrances of blessings, of kindnesses, and of favors received from friends and brethren, that have passed out of mind. The Holy Spirit, with its quickening, vivifying power, presents the ingratitude and lack of love that have sprung from the hateful root of bitterness. Link after link of memory's chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ. {RH, June 7, 1898 par. 2}

How the heart of Christ is pierced by the forgetfulness, unwillingness, and neglect to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul, and put away from the practise. If we have learned the lessons that Christ desires to teach us in this preparatory service, the Witness will respond to the feelings implanted in the heart for a higher spiritual life. {RH, June 7, 1898 par. 3}

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Christ does indeed manifest himself unto the believers who thus reveal their faith by coming together at the communion table with the simplicity of children to remember Jesus, his words, and his requirements, determined to exclude from the heart all selfishness and love of supremacy. {RH, June 7, 1898 par. 4}

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table; unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used. {RH, June 7, 1898 par. 5}

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder over and deprecate our shortcomings. The ordinance of feet-washing included all this. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great Center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light, of the cross. With hearts cleansed by Christ's most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another. {RH, June 7, 1898 par. 6}

There can be no union between our soul and God except through Christ. Union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. Then do we not assemble around the communion table to meet and converse with Jesus as we receive the bread and wine symbolizing his broken body and spilled blood? Thus we must feed on Christ, or we can have no communion with him. {RH, June 7, 1898 par. 7}

Christ knows that if we should allow our minds to become engrossed with earthly things, we would forget him in whom our hopes of eternal life are centered, and so lose the lifegiving power, the peace and joy, which the Lord wishes us to receive and retain. And he said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." {RH, June 7, 1898 par. 8}

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service, that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give,--he gave his life for the life of the world. {RH, June 7, 1898 par. 9}

And his appeal to our love is strikingly made in the words of the apostle Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and

sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." {RH, June 7, 1898 par. 10}

Christ's second appearing, in the clouds of heaven, is ever to be kept before us. Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." {RH, June 7, 1898 par. 11}

And the communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required, by dying for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world." {RH, June 7, 1898 par. 12}

Christ declared: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We can not, as individuals, maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ by studying his word, and doing the things he has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." {RH, June 7, 1898 par. 13}

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"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung a hymn, they went out into the mount of Olives." Here was established the great memorial, the Lord's Supper. Can we take in the strains of Christian melody rising to heaven from the lips

of the disciples? Christ, the Captain of our salvation, made of himself a sacrificial offering. The Prince of life became the Prince of martyrs. {RH, June 14, 1898 par. 1}

"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." {RH, June 14, 1898 par. 2}

The act of Christ in washing the feet of his disciples was a sacred one; his motive in so doing was to bring about, through their remembrance of what Christ had done for them, a state of feeling where no exaltation of one above another should find place. This ordinance was to bring brother to an understanding of the feelings of his brother. {RH, June 14, 1898 par. 3}

The last act of Christ in behalf of his betrayer was to wash his feet. He, their Lord and Master, showed that he would do anything to save the most guilty sinner. He said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." If he will believe on Jesus Christ as the Son of God, the Redeemer of the world, he is the child of God. {RH, June 14, 1898 par. 4}

Christ came not to save man in his sins, but from his sins. John's testimony of him was, "Behold the Lamb of God, which taketh away the sin of the world." And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." {RH, June 14, 1898 par. 5}

Christ had washed the feet of Judas first. This disciple was having his last opportunity. When the ceremony was ended, the Master said, "Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." These words were spoken that Judas might understand that Christ had read his secret purposes, that he was not ignorant of his wicked schemes. This was his opportunity to confess and be converted. The disciples did not understand his words at the time, but they were imprinted on their memory afterward, and they had something to consider in the patience, the mercy, and the forbearance of God toward the most grievously erring. {RH, June 14, 1898 par. 6}

Christ gave his disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but he said, "Ye are not all clean." Judas brought a traitor's heart to this scene, and Christ revealed to all that he knew him to be the betrayer of his Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement. {RH, June 14, 1898 par. 7}

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am [for I have given you an example of the position you should hold toward one another]. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Here is the object-lesson: "Ye also ought to wash one another's feet." "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." This ordinance is not to be treated in a mechanical way as a form. Its real object is to teach humility. {RH, June 14, 1898 par. 8}

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." {RH, June 14, 1898 par. 9}

Jesus would give convincing proof that he understood perfectly the character of Judas, and that he had not withheld his ministry even from him whom he knew to be working to betray him into the hands of his enemies. And we have, in his example, the lesson that the ordinance of feet-washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet he washed his feet. Infinite Love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling himself to wash the feet of the worst sinner, did not break his heart, what more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite Love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan. {RH, June 14, 1898 par. 10}

Let all behold, in the boundless love of Christ, a long-suffering Saviour, who holds out every inducement for the sinner to receive him, repent, and be cleansed from the defilement of sin. We must understand that because we suppose one to be in error and sin, we are not to divorce ourselves from him, refuse to have any association with him, and make our suppositions prominent. The example of Christ will not sustain any one in these conclusions. Many a soul may be saved by further effort on the part of his brother; but a careless separation from him, leaving him exposed to the temptations of Satan, and driving him upon the devil's battle-ground, is not the method of Christ. He sought to restore, not to destroy. He who washed the feet of his disciples was the Majesty of heaven. He had the hoarded love of eternity in his heart, but he was in their midst as one who served; and in washing their feet, he gave them evidence that he would do any service, however humble, in order to make them heirs together with him of all the eternal wealth of heaven's treasure. {RH, June 14, 1898 par. 11}

When this simple ordinance is being performed, the followers of Christ should bear in mind that this is the time for all to search their hearts to see if they are willing to humble themselves in spirit, and follow the example of Christ. He gives them this ordinance as a test, a heart-searcher. The Holy Spirit will be present on every occasion to convince of sin, of any wrong action done to a brother. Let none grieve the Holy Spirit of God by disregarding the object of this ordinance, and the gracious opportunity it presents to confess every wrong, every act of injustice done to a brother. Had Judas accepted this last chance given him by

Christ, the poor sinner would never have betrayed his Lord, and the words of Christ would never have been spoken, "Ye are not all clean." {RH, June 14, 1898 par. 12}

The Lord is present on every occasion when this humble ceremony is performed. He is the unseen Witness. He reads every heart, with its concealed purposes, its wrong-doings, its sin. You can neglect, you can leave, these seasons of divine appointment; and of you Christ's words may be appropriately spoken, "Ye are not all clean." {RH, June 14, 1898 par. 13}

Is any sin cherished? Let it be cut away from the soul by confession. The first look, the first act, of contrition and repentance that you direct toward Christ, does not escape his notice. The first step you take toward him will bring him more than a step toward you. All things, especially on this occasion, are ready for your reception. He will meet you in your weakness, repenting, broken-hearted soul, with his divine strength; he will meet your emptiness and spiritual poverty with his inexhaustible fulness. {RH, June 14, 1898 par. 14}

In this ordinance, Christ discharged his disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when he himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved. {RH, June 14, 1898 par. 15}

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If his disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. **It was Christ's desire to leave to his disciples an ordinance that would do for them the very thing they needed,--that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.** Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving his word and doing his will. {RH, June 14, 1898 par. 16}

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Mrs. E. G. White.

Christ came to seek and to save that which was lost. His instruction was confined to the wants of their own condition in practical life. The curiosity that led them to seek for something they had not, when they came to him with prying questions, he turned into occasions of most solemn, earnest, vital appeal. When they were so eager to pluck from the tree of knowledge, he presented them with the fruit of the tree of life. They found every avenue closed to them, which would not advance them in spiritual understanding of the narrow way, leading to eternal life. They found every fountain sealed, save the fountain of

eternal life. While the Holy Spirit was given them to understand everything that was essential for their salvation in the living oracles, the word of God, their unnecessary, uneasy, speculating inquiries were not opened before them. The devoted, humble seekers after the Way, the Truth, and the Life will be directed in safe paths to the mansions he has gone to prepare for them. All the light of revelation is permitted to shine upon this path alone, to make it so distinct that not one human soul need wander from the highway of holiness. {RH, June 21, 1898 par. 1}

The great Teacher's wisdom in limiting the measure of our researches in earthly directions, called the attention of all to his legislation from the very foundation of our 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. These lessons discharge his followers from the bondage of the ceremonial law, and leave them the ordinance of baptism to be received by repentance and faith in Jesus Christ as the only one who can take away sin. {RH, June 21, 1898 par. 2}

The ceremony of feet-washing and the Lord's Supper, in its simplicity and spirituality, is to be observed with true solemnity, and with hearts full of thankfulness. Its participants are not to exhaust their powers of thought or their physical powers on outward forms and ceremonies. All the vigor of mind and the healthfulness of body are to be fresh to engage in the work of the gospel, to lead souls from sin into the upward path of holiness. In this ordinance is presented the necessity of economizing all the thoughts, all the energies, all the affections and faculties, to wear Christ's yoke, to come into partnership with him in seeking to save the souls that are perishing without God and without hope in the world. {RH, June 21, 1898 par. 3}

This work the whole angelic host are engaged in as their highest service; and the human agent is to become a channel to meet humanity, and communicate to the world that which God has communicated to him, putting mind, heart, and soul into the work. God has made every provision that his requirements should meet a response in every soul, and that all should be eager, interested workers, putting forth all their entrusted capital of money, of vigor, of capabilities, that they may be worked upon by the Holy Spirit, adorning the doctrine of Christ their Saviour. {RH, June 21, 1898 par. 4}

None should glory in their capabilities, or pride themselves in their intellectual greatness. All that can stir the soul, give impulse to the human agent, and awaken the godly to intense activity, comes from God. To those who are in connection with the work of the heavenly angels to embody in human nature the perfection of heavenly grace in Christ,--those who are one with Christ and with God,--he will give impulse to energize their every spiritual power. He calls upon all to surmount their difficulties, instead of looking at and deploring them. God will give sanctified energy to all who profess Christ. He arranges all rites, he collects all influences, and works them to his own name's glory. {RH, June 21, 1898 par. 5}

God treats the human agencies connected with himself with a heavenly respect. The whole of God's law is of this character. Taking off every oppressive weight that man would lay upon his fellow man, he prescribes only that which is absolutely necessary for his physical, mental, and moral well-being. He imbues man with the attributes of God, and builds up the human character after the divine similitude, a goodly fabric of spiritual beauty and perfection. {RH, June 21, 1898 par. 6}

In order to do this, in order that man might be in partnership with the great firm of heaven, Christ's lessons, from the beginning to the close of his life, taught humility before God. This would lead man to a love for his brother,--a spirit of love and forbearance toward all for whom Christ has died. Genuine humility is expressed in the words: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Humility is the lesson which Jesus has given in all his teachings all through his ministry, by both precept and example. He raised this precious attribute out of the dust in which it had been trodden, and clothed it with the garments of his own righteousness. "Blessed are the poor in spirit," he says; "for theirs is the kingdom of heaven." {RH, June 21, 1898 par. 7}

Satan erected his standard of revolt against God in heaven. He aspired to be like God, and determined to assert a power of independence of God. His after-history has revealed a persevering determination to establish his empire, governed by laws, and replenished with resources, independent of God. Every species of idolatry, sensuality, crime, rebellion, and irreligion, is the fruit borne from the proud and exalted claims of Satan. The Lord Jesus came to tear away the deceptive claims of Satan, and to reveal to the world that pride, self-sufficiency, and wrestling for the supremacy have no favor with heaven; for they are the attributes of Satan. Look at the humility of our Saviour in humbling himself to our humanity: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow." {RH, June 21, 1898 par. 8}

In the East a common courtesy granted to travelers as they were welcomed to a house, was that a servant should remove their sandals and wash their feet. This hospitable action was neglected on one occasion, and the Lord reminded the Pharisee, whose invited guest he was, that he had shown discourtesy in this manifest neglect. {RH, June 21, 1898 par. 9}

"Then came the day of unleavened bread, when the Passover must be killed And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the Passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. {RH, June 21, 1898 par. 10}

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also

a strife among them, which of them should be accounted the greatest." {RH, June 21, 1898 par. 11}

When they assembled to partake of the Lord's Supper, the ordinance of feet-washing was to be established as a religious ceremony. There was the pitcher of water, the basin, and the towel; but there had been a contention as to which should be the greatest in the Master's kingdom. The request of the sons of Zebedee that they should be awarded the most honored position, created jealousy and a heated discussion as to who should be thus favored. They began to refer to their capabilities and qualifications, and to declare who would best serve for the advancement of the kingdom. They had heard the words of Christ to John when, in response to the request of James and John, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory," Jesus said: "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." {RH, June 21, 1898 par. 12}

But the disciples did not consider these words, and keep silent. The disciples should have learned the lessons of the Master,--that it is not reputation, natural talent, acquired skill, professional standing, nor any honor given them of men, that weighs at all in the decisions of heaven; "but it shall be given to them for whom it is prepared of my Father." Had they thought of the lessons given them in reference to humility, they would have had altogether different opinions of the ones who should be honored in the kingdom of God. The disciples had often contended as to which of them should occupy the highest place of honor in the kingdom of God. Christ had given them special lessons, the most striking and positive of which is recorded in Matthew 18: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Yet again and again these lessons had to be repeated. The Lord had assured them that his kingdom was not of this world, but it was difficult for his disciples to be set right on this point. {RH, June 21, 1898 par. 13}

In Ellen White's comprehensive commentary on Salvation History and the Great Controversy, *The Conflict of the Ages* series, she wrote at least one powerful explicit statement regarding the feast days in each of the five volumes in the set. Here are sample statements from each of the volumes:

Vol. 1 – *Patriarchs and Prophets* – Chapter 32 "The Law and the Covenants" p. 365:

There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. 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." Psalm 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}

Concerning the law proclaimed from Sinai, Nehemiah says, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Nehemiah 9:13. And Paul, "the apostle to the Gentiles," declares, "The law is holy, and the commandment holy, and just, and good." Romans 7:12. This can be no other than the Decalogue; for it is the law that says, "Thou shalt not covet." Verse 7. {PP 365.2}

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

Vol. 2 – Prophets and Kings – Chapter 58 “The Coming of a Deliverer” p. 699:

According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A.D. 27, Jesus at His baptism received the anointing of the Holy Spirit and soon afterward began His ministry. Then the message was proclaimed, "The time is fulfilled." Mark 1:15. {PK 698.1}

Then, said the angel, "He shall confirm the covenant with many for one week [seven years]." For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself, and afterward by the apostles. **"In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. In the spring of A.D. 31, Christ, the true Sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.** {PK 699.1}

Vol. 3 – The Desire of Ages – Chapter 72 – “In Remembrance of Me” pp. 652, 653:

"The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:23-26. {DA 652.1}

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. {DA 652.2}

The Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage. God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. **The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated.** It is the means by which His great work for us is to be kept fresh in our minds. {DA 652.3}

Vol. 4 - The Acts of the Apostles - Chapter 19 - "Jew and Gentile" pp. 189, 190:

While the apostles united with the ministers and lay members at Antioch in an earnest effort to win many souls to Christ, certain Jewish believers from Judea "of the sect of the Pharisees" succeeded in introducing a question that soon led to widespread controversy in the church and brought consternation to the believing Gentiles. With great assurance these Judaizing teachers asserted that in order to be saved, one must be circumcised and must keep the entire ceremonial law. {AA 188.2}

Paul and Barnabas met this false doctrine with promptness and opposed the introduction of the subject to the Gentiles. On the other hand, many of the believing Jews of Antioch favored the position of the brethren recently come from Judea. {AA 189.1}

The Jewish converts generally were not inclined to move as rapidly as the providence of God opened the way. From the result of the apostles' labors among the Gentiles it was evident that the converts among the latter people would far exceed the Jewish converts in number. The Jews feared that if the restrictions and ceremonies of their law were not made obligatory upon the Gentiles as a condition of church fellowship, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who received the gospel message. {AA 189.2}

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

Before his conversion Paul had regarded himself as blameless "touching the righteousness which is in the law." Philippians 3:6. But since his change of heart he had gained a clear

conception of the mission of the Saviour as the Redeemer of the entire race, Gentile as well as Jew, and had learned the difference between a living faith and a dead formalism. **In the light of the gospel the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been freed from their observance.** God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter. {AA 190.1}

Vol. 5 – The Great Controversy – Chapter 18 – “An American Reformer” pp. 327, 328:

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks"--namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. (See Appendix.) At that time this prophecy was fulfilled. The word "Messiah" signifies "the Anointed One." In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. And the Saviour Himself declared: **"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." Luke 4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15. {GC 327.1}**

"And He shall confirm the covenant with many for one week." The "week" here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10:5, 6. {GC 327.2}

"In the midst of the week He shall cause the sacrifice and the oblation to cease." **In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. {GC 327.3}**

In the pages above we have reviewed the four *Review and Herald* articles and all five of the *Conflict of the Ages* series and observed that Ellen White understood the importance of the Ceremonial System which pointed forward to the sacrifice of Christ on Calvary. But she is very explicit in stating that after the death of Christ, the ceremonial system was no longer to be observed. Here are a few more statements from Ellen White with similar sentiments:

Vol. 5 SDA Bible Commentary, pp. 1139, 1140. Ellen White's comments on The Gospel of John chapter 13:

13-17. A Dedication to Service.--The ordinance of feet washing is an ordinance of service. This is the lesson the Lord would have all learn and practice. When this ordinance is rightly celebrated, the children of God are brought into holy relationship with each other, to help and bless each other. {5BC 1138.8}

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set us an example of humility. He would not leave this great subject in man's charge. Of so much consequence did He regard it that He Himself, One equal with God, washed the feet of His disciples [John 13:13-17 quoted]. {5BC 1138.9}

This ceremony means much to us. God would have us take the whole scene, not only the single act of outward cleansing. This lesson does not merely refer to the one act. It is to reveal the great truth that Christ is an example of what we through His grace are to be in our intercourse with each other. It shows that the entire life should be one of humble, faithful ministry. . . . **The ordinance of feet washing most forcibly illustrates the necessity of true humility. While the disciples were contending for the highest place, in the promised kingdom, Christ girded Himself, and performed the office of a servant by washing the feet of those who called Him Lord. He, the pure, spotless Lamb of God, was presenting Himself as a sin-offering; and as He now ate the Passover with His disciples, He put an end to the sacrifices which for four thousand years had been offered. In the place of the national festival which the Jewish people had observed, He instituted a memorial service, in the ceremony of feet washing, and the sacramental supper, to be observed by His followers through all time and in every country.** These should ever repeat Christ's act, that all may see that true service called for unselfish ministry (MS 43, 1897). {5BC 1139.1}

14, 15 (Matt. 23:8; 1 Cor. 11:28). Humility an Active Principle.--Humility is an active principle growing out of a thorough consciousness of God's great love, and will always show itself by the way in which it works. By taking part in the ordinance of feet washing we show that we are willing to perform this act of humility. We are doing the very thing Christ did, but this is not to be talked of as an act of humiliation. It is an act which symbolizes the condition of the mind and heart. {5BC 1139.2}

"All ye are brethren." As brethren we are identified with Christ and with one another. As brethren we are identical with Christ, and through His grace identical with one another. And as we wash the feet of Christ's followers, it is as though we were indeed touching the Son of God. We do this act because Christ told us to do it, and Christ Himself is among us. His Holy Spirit does the work of uniting our hearts. To become one with Christ requires self-denial and self-sacrifice at every step. {5BC 1139.3}

The performance of the ordinance of humility calls for self-examination. The noble principles of the soul are strengthened on every such occasion. Christ lives in us, and this draws heart to heart. We are led to love as brethren, to be kind, tender, courteous in daily service, having hearts that can feel another's woe (Letter 210, 1899). {5BC 1139.4}

(1 Cor. 11:23-25.) To Feel the Pulse of Conscience.--**In this ordinance, Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world.** He gave this simple ordinance that it might be a special season when He Himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself

above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved. {5BC 1139.5}

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. **It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed--that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.** Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving His Word and doing His will (RH June 14, 1898). {5BC 1139.6}

Vol. 6, SDA Bible Commentary, pp.1115, 1116. Ellen White's comments on Ephesians chapter 2:

14-16 (Col. 2:14-17; see EGW on Acts 15:1, 5). Ceremonies End at the Cross.--**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 (MS 72, 1901). {6BC 1115.21}**

(Rom. 3:31.) Christ, Not the Law, Crucified.--The law of the ten commandments lives and will live through the eternal ages. **The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ.** In Him the shadow reached the substance. The Lamb of God was the complete and perfect offering. {6BC 1116.1}

The law of God will maintain its exalted character as long as the throne of Jehovah endures. This law is the expression of God's character. . . . **Types and shadows, offerings and sacrifices had no virtue after Christ's death on the cross; but God's law was not crucified with Christ.** Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts. He fell, taking with him the angels he had deceived. And today he is deceiving human beings in regard to the law of God (MS 167, 1898). {6BC 1116.2}

Devotional Book *The Faith I Live By* – Chapter 7 for the month of July – “The Sanctuary of God” – the reading for July 14 (p. 201).

Into the Holy Place

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Heb. 9:12. {FLB 201.1}

In the spring of A.D. 31, Christ, the true Sacrifice, was offered on Calvary. {FLB 201.2}

When Christ on the cross cried out, "It is finished," the veil of the temple was rent in twain. This veil was significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breadth. At the moment when Christ breathed His last, there were witnesses in the temple who beheld the strong, heavy material rent by unseen hands from top to bottom. This act signified to the heavenly

universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of God. {FLB 201.3}

Type . . . met antitype in the death of God's Son. . . . The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. . . . There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." "By his own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Heb. 10:7; 9:12. {FLB 201.4}

The Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. {FLB 201.5}

The eyes of men were turned to the true sacrifice for the sins of the world. The earthly priesthood ceased; but we look to Jesus, the minister of the new covenant. {FLB 201.6}

The Elder Brother of our race is by the eternal throne.

The statement above has great implications for us. We need to focus our attention on the heavenly sanctuary where Christ is now our High Priest. To go back to the ceremonial system would require earthly priests to minister on our behalf but now we look to the heavenly sanctuary and Christ as our High Priest.

The statement to follow helps us to see the relationship between type and antitype, the shadow and the fulfillment.

The Faith I Live By p. 106:

Type Meets Antitype

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2:13. {FLB 106.1}

God's people, whom He calls His peculiar treasure, were privileged with a twofold system of law; the moral and ceremonial. . . . {FLB 106.2}

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 in 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. . . . 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. {FLB 106.3}

The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In Him the shadow reached the substance. . . . The law of God will maintain its exalted character as long as the throne of Jehovah endures. This law is the

expression of God's character. . . . **Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with Christ.** . . .

Today he {Satan} is deceiving human beings in regard to the law of God. {FLB 106.4}

The law of the ten commandments lives and will live through the eternal ages. . . . {FLB 106.5}

God did not make the infinite sacrifice of giving His only-begotten Son to our world, to secure for man the privilege of breaking the commandments of God in this life and in the future eternal life. {FLB 106.6}

He {Jesus} gave His precious, innocent life to save guilty human beings from eternal ruin, that through faith in Him they might stand guiltless before the throne of God. (FLB 106).

The following individual statements are relevant to the issue of observing feast days as well:

When type met antitype in the death of Christ, the sacrificial offering ceased. 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.-- Review and Herald, June 26, 1900. {Ev 598.3}

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** (Youth's Instructor, May 1873).

Paul had prided himself upon his Pharisaical strictness; but after the revelation of Christ to him on the road to Damascus, the mission of the Saviour, and his own work in the conversion of the Gentiles, were plain to his mind; and he fully comprehended the difference between a living faith and a dead formalism. **Paul still claimed to be one of the children of Abraham, and kept the ten commandments in letter and in spirit as faithfully as he had ever done before his conversion to Christianity. But he knew that the typical ceremonies must soon altogether cease, since that which they had shadowed forth had come to pass, and the light of the gospel was shedding its glory upon the Jewish religion, giving a new significance to its ancient rites.** {LP 65.1}(Life of Paul)

When in His expiring moments on the cross, Christ exclaimed, "It is finished," the veil of the Temple was rent from top to bottom. The need for the Jewish system of sacrifices and offerings had ended. Type had met antitype in the death of the One to whom the sacrifices pointed. A new and living way had been opened--a way by which Jew and Gentile, free and bond, could come to God and find pardon and peace. {UL 100.2}

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}

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