

## **THE BIBLE & SPIRIT OF PROPHECY ON TWO COVENANTS**

In this booklet, we set out on a path through Scripture and the writings of Ellen White to explore the significance of feast days in our spiritual understanding. We'll start by laying the groundwork with a look at two distinct laws: The Moral law and the ceremonial law.

### **Understanding the Moral & Ceremonial Laws.**

The moral law, encapsulated in the Ten Commandments, serves as a cornerstone of God's covenant with His people. The ceremonial law, consisting of rituals and ordinances, played a unique role in the religious practices of ancient Israel.

As we delve into the pages of the Bible, we'll encounter references to various feast days, their observances, and their spiritual symbolism. From the seventh-day Sabbath to the appointed festivals outlined in Leviticus 23, we'll uncover the richness of these sacred occasions.

We will also explore New Testament passages, such as Colossians 2:16-17, which offer insights into the relationship between these feast days and the advent of Christ. Through the lens of Paul's letters, we'll gain a deeper understanding of how these observances pointed to the reality found in Christ.

A pivotal aspect of our study is examining the distinction between the two covenants and their implications for our faith. Galatians provides a framework for understanding the transition

from the old covenant to the new, shedding light on the role of faith in salvation. As we navigate through the complexities of feast days, let's keep our hearts open to the truths revealed in Scripture and the wisdom shared through the inspired writings of the Spirit of Prophecy, may this exploration deepen our understanding of God's redemptive plan and inspire us to walk in obedience to His word.

These first verses are here to put in place the background for our study. There are two laws/covenants.

#### **THE MORAL LAW**

Exodus 24:12 *“And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee **tables of stone**, and **a law**, and **commandments** which **I have written**; that thou mayest teach them.”*

Exodus 31:18 *“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, **two tables of testimony, tables of stone**, written with the **finger of God**.”*

Deuteronomy 4:13 *“And he declared unto you his covenant, which he commanded you to perform, [even] **ten commandments**; and **he wrote** them upon **two tables of stone**.”*

Deuteronomy 4:15 *“Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day [that] the LORD spake unto you in **Horeb** out of the midst of the **fire**.”*

Exodus 24:17 *“And the sight of the glory of the LORD [was] like devouring **fire** on the top of the mount in the eyes of the children of Israel.”*

Deuteronomy 10:5 *“And I turned myself and came down from the mount, and **put the tables***

***IN the ark** which I had made; and there they be, as the LORD commanded me.”*

Exodus 16:33 “And Moses said unto Aaron, Take a **pot**, and put an omer full **of manna** therein, and **lay it up** before the LORD, to be kept for your generations.”

Exodus 16:34 “As the LORD commanded Moses, **so Aaron laid it up before the Testimony**, to be kept.”

Hebrews 9:4 “Which had the golden censer, and the **ark of the covenant** overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and **the tables of the covenant;**”

#### **THE CEREMONIAL LAW**

(The following verses show the second of the two laws/covenants.)

Deuteronomy 29:1 “These [are] the words of the covenant, which the LORD commanded Moses to make with the children of Israel **in the land of Moab, beside the covenant which he made with them in Horeb.**”

Deuteronomy 30:10 “If thou shalt hearken unto the voice of the LORD thy God, to keep **his commandments and his statutes** which are written **in this book of the law**, [and] if thou turn unto the LORD thy God with all thine heart, and with all thy soul.”

Deuteronomy 31:24 – 26 „And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and

***put it in the SIDE of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.***

These verses teach us that the Moral Law – written with the finger of God on Stone was placed INSIDE the Ark, the Ceremonial Law written by Moses by the direction of the Lord, was put on the SIDE of the Ark.

The moral law: The Seventh Day Sabbath is the fourth commandment in the Moral Law – the Ten Commandments. Exodus 20:2-17 & Deuteronomy 5:12-15. It is also mentioned in Lev. 23:3 as THE Sabbath that they were NOT to forget as they observed the ceremonial sabbaths that would come each year on different days.

The Ceremonial Law: *“Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.”* Leviticus 23:24 This sabbath is not the Seventh Day Sabbath. It is A sabbath that varies each year as the first day of the seventh month varies each year.

(See Leviticus 23 and 26 discussion on sabbath days.)

### **NEW TESTAMENT VERSES**

Colossians 2:16,17 *“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: Which are a **shadow** of things to come; but the **body [is] of Christ.**”* (Christ’s body is the reality.)

We are going to take a closer look to under-

stand the differences in the two covenants.

Galatians 3:10, “**For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.**” (This is the ceremonial law because it is written in a book.) Galatians 3:11 “**But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.**” (This sentence is very enlightening. We are not justified by the book of the law (See above verse.) , but by faith! – faith in what?)

Galatians 3:16-18 “*Now to Abraham and his seed were the **promises** made. He saith not, And to seeds, as of many; but as of one, And to **thy seed**, which is **Christ**. And this I say, [that] the **covenant, that was confirmed before of God in Christ, the law (ceremonial law), which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.***”

### **The Moral Law Has Always Existed**

The Lord through the Spirit of Prophecy calls it a transcript of God’s character: “Christ says definitely, “I came not to destroy the law. It is a transcript of God’s character, and I came to carry out its every specification. I came to vindi-

cate it by living it in human nature, giving an example of perfect obedience.”—The Signs of the Times, June 13, 1900. {BLJ 50.4}

So, the answer to the above question (faith in what?) is “**the promise.**” That Promise was a Saviour to come, through Abraham that we might have Redemption.

Just what is the law that is “added” in the next verse?

*Galatians 3:19-22* “Wherefore then [serveth] the **law?** (the ceremonial law) **It was added** because of **transgressions.** (transgressions of what? The only answer can be ‘the only law that existed before the Ceremonial Law – the Moral Law’), **till the seed [Christ] should come** to whom the **promise** was made; [and it was] ordained by angels in the hand of a mediator. Is] the law then against the promises of God? God forbid: **for if there had been a law given which could have given life, verily righteousness should have been by the law.** But the scripture hath concluded all under sin, that the **promise by faith of Jesus Christ might be given to them that believe.**”

Faith is believing. The promise was that Jesus would come. Man was to have faith that He [Christ] would come and redeem us from the penalty, power, and presence of sin.

*Galatians 3:23-25* “But **before faith [Christ] came,** we were kept **under the law, shut up unto the faith** which should afterwards be re-

*vealed. Wherefore **the law** was our **schoolmaster [to bring us] unto Christ**, that we might be **justified by faith**. But **after that faith [Christ]** is come, **we are no longer under a schoolmaster. [Ceremonial Law]**”*

**Now we understand that the Moral Law, the Ten Commandments, which is a law of “Thou shalt not” ... except for the 4th and 5th commandments, is a law of faith because works are not demanded. We are not given an extensive list of specific works to perform. We are to have faith that Jesus will help us keep from doing these things that we are not to do, by strengthening our efforts.**

On the other hand, the Ceremonial Law, the handwritten ordinances, is a law of “**Thou shalt**” .... The people were to:

- #1. Travel to Jerusalem to the temple.
- #2. Take with them or obtain unblemished animals that they had to kill in the courtyard with a Levitical priest present.
- #3. Confess their sins on the head of that animal.
- #4. Separate the meat and fats.
- #5. Place the sacrifice upon the altar.
- #6. Wash all the blood out of the meat to be eaten.
- #7. Take the animal’s blood for the Priest to sprinkle before the altar, to make atonement for their sin.
- #8. They were to keep certain days of certain months and prepare feasts.
- #9. Bring their first fruits to the temple.

#10. Plus a multitude of small particulars to heed in the performing of all the Ceremonial Laws.

Truly it was the *Law* **“that was against us”** as Paul so aptly described it. Col. 2:14,

The following verses explain clearly what has become of the Ceremonial Law:

Colossians 2:14 **“Blotting out the handwriting [by Moses] of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;”** (See Deuteronomy 31:24 – 26 above. “writing” “against us”) The ceremonial law has been blotted out, nailed to the cross, taken out of the way.

Ephesians 2:15 *“Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain (Jew and Gentile) one new man, [so] making peace;”* (The ordinances having been abolished. Read on.)  
(Read Chapter 10 of Hebrews.)

*“... The mercy seat, upon which the glory of God rested in the holiest of all, is opened to all who accept Christ as the propitiation for sin, and through its medium, they are brought into fellowship with God. The **veil is rent, the partition walls broken down, the handwriting of ordinances canceled.** By virtue of His blood the **enmity is abolished. Through faith in Christ Jew and Gentile may partake of the living bread.**”* (Letter 230, 1907). { 5BC 1109.1 }

Enmity: Remember that the ordinances were against us.

*“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.**”* (Manuscript 72, 1901). { 6BC 1115.21 }  
**Following is information concerning foot washing:**

*“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 }

*“**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.**”* (Did you catch this?)

All the Jewish ceremonies were prophecies of Christ. “Pointed to” Christ ... as the “offering for the sins of the world.” Please read this quote again.) ... “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 }  
 ... “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).

“Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man’s sacrifice, **type met antitype.**” {RH, April 22, 1902}

2Cor. 3:11 “For if that (the ceremonial law) which is **done away** [was] glorious, much more that which remaineth [is] glorious.”

“**After Christ died** on the cross as a sin offering, the **ceremonial law could have no force**. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the **dispensation to be done away** was glorious, how much more must **the reality** be glorious, when Christ was revealed, giving His life-giving, sanctifying Spirit to all who believe?” {RH, April 22, 1902}

“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.” {RH, June 26, 1900.}

“The **gospel of Christ** reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and **gives significance to the ceremonial law**. The tabernacle, or temple, of God on earth was a pattern of the original in heaven. All the ceremonies of the Jewish law

were prophetic, typical of mysteries in the plan of redemption.” {ST, July 29, 1886 par. 5}

“The **rites and ceremonies** of the law were given by Christ Himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred. Even after it was **no longer to be observed**, Paul presented it before the Jews in its true position and value, **showing its place in the plan of redemption and its relation to the work of Christ**; and the great apostle pronounces this law glorious, worthy of its divine Originator. That which was **to be done away** was glorious, but **it was NOT the law instituted by God for the government of His family in heaven and on earth**; for as long as the heavens shall remain, so long shall the law of the Lord endure.” [ST, July 29, 1886]

“The **Jews refused to accept Christ** as the Messiah, and **they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance**. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law.” {RH, April 22, 1902 par. 14}

“**Many in the Christian world also have a veil before their eyes and heart**. They do not

see to the end of that which was done away. They do not see that it was **only the ceremonial law** which was **abrogated at the death of Christ**. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to His law. Only as they shall come into harmony with the rule of His government can Christ be of any avail to them. They may talk of Christ as their Saviour; but He will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of His holy law, and you cannot have genuine faith in Me, for it was My mission to exalt God's law..." {RH, April 22, 1902 par. 15}

**"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 or 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).

"The Lord then graciously condescended to

come down upon Mount Sinai, not to give a new law, but to speak with an audible voice, in the hearing of all the people, **the law which had been from the beginning the foundation of his government.** He would not permit even angels to communicate these sacred precepts to men, nor did he trust them to the memory of a people who were prone to forget his requirements. He would remove all possibility of misunderstanding, of mingling any tradition with the **ten commandments of the moral law**, or of confusing the divine requirements with the practices of men; and to do this, **he not only spoke the words of the moral law in the hearing of all Israel, but he wrote them with his own finger upon tables of stone.**”{ ST May 6, 1886, par. 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 }

“The **sacrifices typified** the wonderful **Anti-type. Jesus Christ** was to come and give His life that He might set man free from Satan’s claims, that He might unlock the prison houses and bring forth those that plead for a glorious immortality. When **type met Antitype in the death of Christ, what was done? What need was there for any more sacrificial offerings? Type had met antitype. No more need for any sacrificial offerings, because the great antitypical offering had been made to save every transgressor of the law if they would believe on Jesus Christ as their Saviour and return to their loyalty.** Then every sin and transgression would be forgiven..” { 1SAT 233.3 }

“The greatest difficulty Paul had to meet arose from the influence of **Judaizing teachers.** These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law, **exalting these ceremonies above the gospel of Christ,** and condemning Paul because he did not urge them upon the new converts.” {RH, April 22, 1902 par. 2}

**Problems for those who want to keep the Ceremonial Law:**

1. They must go to Jerusalem.
2. The ancient temple is gone.
3. They must have a high priest of the Levite line.
4. They must sacrifice animals.
5. They must go against the Scriptures. (See above.)
6. They must go against Sister White's counsel. (See above.)
7. They must throw out the Scriptures, Spirit of Prophecy, and the very Son of God.
8. They must create their own religion.
9. They must create another Jesus, and this is why the majority that keep the "feasts" go into the "holy name," and hate the name of Jesus Christ of Nazareth.

Praise the Father that we are freed from the above problems by the sacrifice made for us in the death of His Son. Jesus has told us: "*And ye shall know the **truth**, and the **truth** shall make you free.*" John 8:32

**Here are a few examples of Words  
that KJV Bible uses:**

Eph.2:15 "*the law of commandments [contained] in ordinances; **abolished.***"

Col. 2:14 "*the handwriting of ordinances: **blotted out; took it out of the way; nailing it to his cross.***"

Gal. 3:25 "*the law was our schoolmaster [to bring us] unto Christ; **no longer under** a schoolmaster.*"

**Here are a few examples of Words  
that Spirit of Prophecy used:**

Letter 230, 1907 the handwriting of ordinances; **canceled.**

Manuscript 72, 1901 ceremonies; **taken away**  
5BC 1139.5 rites and ceremonies; **discharged**  
**... from**

RH, June 14, 1898 rites and ceremonies; **dis-**  
**entangled ... from ... insult to Jehovah**

1SM 238.1 ceremonial law; **no force ... done**  
**away**

RH, June 26, 1900 sacrificial offering; **ceased**  
**... ceremonial law; done away**

ST July 29, 1886 rites and ceremonies; **no**  
**longer to be observed ... done away**

6BC 1096.6 their ceremonies; **meaningless ...**  
**lost significance**

6BC 1096.7 ceremonial law; **abrogated**

AA 190.1 ancient rites and ceremonies; **freed**  
**from”**

Some people say that only the sacrificial part of the feasts was abolished. This is not so according to the above Bible verses and Ellen White quotes. They all say that the “ceremonies” or the “ceremonial law” or the “handwriting of ordinances” were taken away, finished, completed, fulfilled.

May we all be found obeying all of God’s ten laws that He has instructed us to follow when Jesus returns. May we not be found doing our own will by keeping the ancient Jewish feast days which the Word of God and our end-time prophetess tells us is refusing to accept God’s

Only Begotten Son as our Saviour.

In conclusion, as we wrap up our exploration of feast days in the Bible and Spirit of Prophecy writings, let's reflect upon what we have learned. We began by understanding the distinction between the moral law, encapsulated in the Ten Commandments, and the Ceremonial Law, which comprised various rituals and ordinances.

Delving into Scripture, we uncovered references to feast days, from the seventh-day Sabbath to the appointed festivals outlined in Leviticus 23, and gained insights into their spiritual significance. New Testament passages, such as Colossians 2:16-17, shed light on the relationship between these feast days and the advent of Christ, emphasizing their symbolic nature. Our study also led us to explore the distinction between the two covenants and their implications for our faith, as outlined in Galatians.

Through Spirit of Prophecy insights, we deepened our understanding of the Ceremonial Law and its relevance to our acceptance or rejection of "Jesus Christ" of Nazareth, and we learned by our continuing to keep these rites it would be an insult to Jehovah to continue these rite and ceremonies.

As we conclude, let's keep our hearts open to the truths revealed in Scripture and the wisdom shared through The Spirit of Prophecy writings. May this simple study deepen our understanding of God's redemptive plan and inspire us to walk in obedience to His Word.

Let us remember that while the Ceremonial Law, including the observance of feast days, has been fulfilled in Christ's sacrifice, the Moral Law remains unchanged and enduring.

Let us strive to obey all ten of God's commandments, trusting in Jesus Christ of Nazareth as our personal Saviour and live in harmony with His will keeping His Father's Commandments as we await His glorious return.

In Hope,

Sandra Shreffler