

John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

5:39 Search the scriptures; for *in them* ye think ye have eternal life: and they are they which *testify of me*.

5:40 And ye will not come to me, that ye might have life.

Note: They thought they had life in the ceremonial law, and *they* were the door of salvation; yet that gift of life was only in Christ! which those things prefigured. Therefore had they accepted him, He would not have sacrificed! Paul, like Christ's teachings did away with the external, ceremonial law, placing the true meaning on those lessons which it taught worshipping the Father in spirit and not in the letter:--

(Matt. 12:6 But I say unto you, That in this place is *one greater* than the temple.

12:7 But if *ye had known* what this meaneth, *I will have mercy, and not sacrifice*, ye would not have condemned the guiltless.

12:8 For the Son of man is Lord even of the sabbath day.

John 9:12-3. 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem (three times a year), worship the Father. 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit (not external forms) and in truth: for the Father seeketh such to worship him. John 12:23; 13:1; 14:17, John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: John 7:49 But this people who *knoweth not the law* are cursed;)

5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

5:47 But if ye believe not his writings, *how* shall ye believe my words?

Luke 18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

24:25 Then he said unto them, O fools, and slow of heart to believe *all that the prophets* have spoken:

24:26 Ought not Christ to have suffered these things, and to enter into his glory?

24:27 And beginning at *Moses and all the prophets*, he expounded unto them in all the scriptures the things concerning himself.

24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *law of Moses, and in the prophets, and in the psalms, concerning me*.

24:48 And ye are witnesses of these things.

Acts 3:18 But those things, which God before had showed by the mouth of all his *prophets*, that Christ should suffer, he hath so fulfilled.

26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small

and great, *saying none other things than those which the prophets and Moses did say* should come:

26:23 *That Christ should suffer*, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, *persuading them concerning Jesus, both out of the law of Moses, and out of the prophets*, from morning till evening.

2 Cor. 3:11 For if that which is *done away* was glorious, much more that which remaineth is glorious.

3:12 Seeing then that we have such hope, we use great plainness of speech:

3:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

3:14 But their minds were blinded: for until this day remaineth *the same veil untaken away* in the reading of the old testament; *which veil is done away in Christ*.

3:15 But even unto this day, when Moses is read, *the veil is upon their heart*.

Heb. 6:1 Heb. 6:1 Therefore *leaving the principles of the doctrine of Christ, let us go on unto perfection*; *not laying again the foundation of repentance from dead works*, and of faith toward God,

7:12 For the priesthood being changed, there is made of *necessity a change* also of the (ceremonial) law.

7:16 Who is made, not after the law of a *carnal* commandment, but after the power of an endless life.

9:10 Which stood only in meats and drinks, and divers washings, and *carnal ordinances*, imposed on them until the time of reformation.

10:1 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.

10:2 For *then* would they *not have ceased to be offered?* because that the worshippers once purged should have had no more conscience of sins.

In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, *the entire system of Judaism was a compacted prophecy of the gospel*. To Christ "give all the prophets witness." Acts 10:43. From the promise given to Adam, down through the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery

of the holy of holies His glory dwelt. {DA 211.5}

God chose Israel to reveal His character to men. He desired them to be as wells of salvation in the world. To them were committed the oracles of heaven, the revelation of God's will. In the early days of Israel the nations of the world, through corrupt practices, had lost the knowledge of God. They had once known Him; but because "they glorified Him not as God, neither were thankful; but became vain in their imaginations, . . . their foolish heart was darkened." Romans 1:21. Yet in His mercy God did not blot them out of existence. He purposed to give them an opportunity of again becoming acquainted with Him through His chosen people. ***Through the teachings of the sacrificial service***, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. ***The whole system of types and symbols was a compacted prophecy of the gospel***, a presentation in which were bound up the promises of redemption. {AA 14.1}

Eternity can never fathom the depth of love revealed in the cross of Calvary. It was **there** that the infinite love of Christ and the unbounded selfishness of Satan stood face to face. ***The entire system of Judaism, with its types and symbols, was a shadow of the cross, extending from Calvary back to the gate of Eden, and contained a compacted prophecy of the gospel.*** {1914 SNH, CIS 5.1}

"The whole Jewish economy is a compacted ***prophecy*** of the gospel," and every service commanded by God in the Jewish economy was ***either*** a shadow of the service of our High Priest in the heavenly sanctuary, or of the service ***enjoined*** upon the earthly congregation for whom he is officiating. Therefore there was a special significance attached to the fact that for centuries the day following the Passover was kept as a Sabbath. {1914 SNH, CIS 103.2}

This offering, which could be offered by rich and poor alike at any time of the year and as often as they chose, was a significant type of the resurrection of the Prince of Peace. ***The Jewish economy of types and shadows is truly a "compacted prophecy of the gospel."*** {1914 SNH, CIS 159.2}

The whole Jewish economy was a compacted ***prophecy*** of the gospel. Every act of the priest in the shadowy service, as he went in and out, was a ***prophecy*** of the Saviour's work ***when he entered heaven*** as our High Priest. "It was the gospel in ***figures***," the Lord's object lesson or kindergarten for the "children" of Israel. They had become children in understanding, and in order to reach them God taught in a way that the senses could grasp the gospel. {1908 SNH, SDP 159.2}

The ancient sanctuary service was given as a ***shadow*** of the work done by Christ for the fallen race, in the heavenly sanctuary. ***The whole Jewish economy was a compacted prophecy of the gospel. It was the gospel in figures.*** The diagram given on the opposite page illustrates this truth. ***The subjects are not exhausted by any means***; but a few texts are given on each subject, that will serve as a guide to deeper research for those who wish to see the light that flashed from the Levitical laws and sacrificial offerings. {1908 SNH, SDP 303.2}

Luke. 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

22:17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

22:18 For I say unto you, I will not drink of the fruit of the vine, *until* the kingdom of God shall come.

22:19 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.

22:20 Likewise also the cup after supper, saying, This cup is the *new testament* in my blood, which is shed for you.

At the marriage supper of the lamb, there will be no passover lamb served. Rev. 19:9

Patriarchs and Prophets

Chapter 52.

The Annual Feasts

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On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of *the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event* of which the *Passover* had been a type.

These types were fulfilled, not only as to the event, but as to the time. *On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain*, Christ, having eaten the Passover with His disciples, *instituted that feast which was to commemorate His own death* as “the Lamb of God, which taketh away the sin of the world.” That same night He was taken by wicked hands to be crucified and slain. And *as the antitype* of the wave sheaf our Lord was raised from the dead on the third day, “the first fruits of them that slept,” a sample of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto His glorious body.” Verse 20; Philippians 3:21. {GC 399.3}

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Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. God where they can be found to day. Do not seek to go back to the land where Christ's feet trod ages ago. Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life." We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. **Christ** has taken his people into his church. **He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices.** The Lord requires of his

people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens.

Num. 9:2 Let the children of Israel also keep the *passover* at his appointed season.

9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the *rites* of it, and according to all the *ceremonies* thereof, shall ye keep it.

Ex.12:27 That ye shall say, It is *the sacrifice* of the LORD'S *passover*, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

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.* {DA 233.2}

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}

When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, "It is finished" (John 19:30), and the *veil* of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the *antitype of all their types, the substance of all their shadows*. Israel was divorced from God. Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for *no longer had they any meaning*, for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation. {DA 709.4}

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place *once filled* with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred. {DA 756.5}

All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. *Type has met antitype* in the death of God's Son. *The great sacrifice has been made.* 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. *It was as if a living voice had spoken to the worshipers: 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." Hebrews 10:7; 9:12. {DA 757.1}

In Remembrance of Me

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. Luke 22:19. {FLB 300.1}

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. {FLB 300.2}

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. {FLB 300.3}*

In the Galatian churches, open, unmasked error was supplanting the gospel message. *Christ, the true foundation of the faith, was virtually renounced for the obsolete ceremonies of Judaism.* The apostle saw that if the believers in Galatia were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given. {AA 385.2}

To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. For this reason, false teachers abound, and the people listen eagerly to their delusive doctrines. It is Satan's studied effort to divert the minds of men from the one way of salvation, --faith in Christ, and obedience to the law of God. In every age the arch-enemy adapts his temptations to the prejudices or inclinations of the people. *In apostolic times he led the Jews to exalt the ceremonial law, and reject Christ;* at the present day he induces many professed Christians, under the *pretense* of honoring Christ, to cast contempt upon the moral law, and teach that its precepts may be transgressed with impunity. *It is*

*the duty of every faithful servant of God, to firmly and decidedly withstand these perverters of the faith, and to **fearlessly expose** their errors by the word of truth. {LP 192.2}*

For centuries God had met with His people in the temple, and accepted their offerings of praise and thanksgiving; but a change came. When Christ died on Calvary and the veil of the temple was rent asunder, the virtue of the temple service came to an end. The Jew's slew their paschal lambs as formerly, **but the service was only a mockery**; for that year, upon the fourteenth day of the month Abib, Christ our Passover was sacrificed for us. The Jews kept the empty form of the Sabbath on the day following the Passover; but it was the rest experienced by Jesus and his followers that was accepted of God. On the sixteenth day of the month, in the year the Saviour died, the Jews **in the temple God had forsaken went through the empty form of offering**, the heads of grain, while Christ, the antitype, arose from the dead, and became "the first-fruits of them that slept." 1 Corinthians 15:20 Type had met antitype. CIS 109.3

Acts 18:21 But bade them farewell, saying, **I must by all means keep this feast** that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

Paul's Reason for keeping the Feast At Jerusalem.

Acts. 11:28 And there stood up one of them named Agabus, and signified **by the Spirit that there should be great dearth throughout all the world**: which came to pass in the days of Claudius Caesar.

11:29 Then the disciples, every man according to his ability, determined **to send relief unto the brethren which dwelt in Judaea**:

11:30 Which also they did, and **sent it to the elders by the hands of Barnabas and Saul**.

1Cor. 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

16:3 And when I come, whomsoever ye shall approve by your letters, them will I send **to bring your liberality unto Jerusalem**.

16:4 **And if it be meet that I go also, they shall go with me**.

16:8 But I will tarry at Ephesus until Pentecost.

2Cor. 8:4 Praying us with much entreaty **that we would receive the gift**, and take upon us the fellowship of the **ministering to the saints**.

9:12 For the **administration of this service not only supplieth the want of the saints**, but is abundant also by many thanksgivings unto God;

Rom. 15:25 But *now I go unto Jerusalem to minister unto the saints.*
15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, *their duty is also to minister* unto them in carnal things.
15:28 When therefore *I have performed this, and have sealed to them this fruit*, I will come by you into Spain.

Acts. 18:21 But bade them farewell, saying, *I must by all means keep this feast that cometh in Jerusalem:* but I will return again unto you, if God will. And he sailed from Ephesus.

Acts. 20:16 For *Paul had determined* to sail by Ephesus, because he would not spend the time in Asia: for he hasted, *if it were possible for him, to be at Jerusalem the day of Pentecost.*

Why, then did Paul say he "must keep this feast" and "be at Jerusalem the day of Pentecost. "?

Acts. 24:17 *Now after many years I came to bring alms to my nation, and offerings.*

**SKETCHES
FROM THE
LIFE OF PAUL
BY MRS. E.G. WHITE
1883
CHAPTER XII.
APOLLOS AT CORINTH.
Page 118.1-128**

Factions also were beginning to rise through the influence of *Judaizing teachers, who urged that the converts to Christianity should observe the ceremonial law* in the matter of circumcision. They still maintained that the original Israel were the exalted and privileged children of Abraham, and were entitled to all the promises made to him. They sincerely thought that in taking this medium ground between Jew and Christian, they would succeed in removing the odium which attached to Christianity, and would gather in large numbers of the Jews. {LP 121.1}

They vindicated their position, which was in opposition to that of Paul, by showing that the course of the apostle, in receiving the Gentiles into the church without circumcision, prevented more Jews from accepting the faith than there were accessions from the Gentiles. Thus they excused their opposition to the results of the calm deliberations of God's acknowledged servants. {LP 121.2}

They refused to admit that the work of Christ embraced the whole world. They claimed that he was the Saviour of the Hebrews alone; therefore they maintained that the Gentiles should receive circumcision before being admitted to the privileges of the church of Christ. {LP 121.3}

After the decision of the council at Jerusalem concerning this question, many were still of this

opinion, but did not then push their opposition any farther. The council had, on that occasion, decided that the converts from the Jewish church might observe the ordinances of the Mosaic law if they chose, while those ordinances should not be made obligatory upon converts from the Gentiles. The opposing class now took advantage of this, to urge a distinction between the observers of the ceremonial law and those who did not observe it, holding that the latter were farther from God than the former. {LP 121.4}

Paul's indignation was stirred. His voice was raised in stern rebuke: "If ye be circumcised, Christ shall profit you nothing." The party maintaining that Christianity was valueless without circumcision arrayed themselves against the apostle, and he had to meet them in every church which he founded or visited; in Jerusalem, Antioch, Galatia, Corinth, Ephesus, and Rome. God urged him out to the great work of preaching Christ, and him crucified; circumcision or uncircumcision was nothing. The ***Judaizing party looked upon Paul as an apostate, bent upon breaking down the partition*** wall which God had established between the Israelites and the world. They visited every church which he had organized, creating divisions. Holding that the end would justify the means, they circulated false charges against the apostle, and endeavored to bring him into disrepute. As Paul, in visiting the churches, followed after these zealous and unscrupulous opposers, he met many who viewed him with distrust, and some who even despised his labors. {LP 122.1}

These divisions in regard to the ceremonial law, and the relative merits of the different ministers teaching the doctrine of Christ, caused the apostle much anxiety and hard labor. In his Epistle to the Corinthians, he thus addresses them on the latter subject:-- {LP 122.2}

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" {LP 122.3}

In the Galatian churches, open, unmasked error was supplanting the faith of the gospel. Christ, the true foundation, was virtually renounced for the ***obsolete ceremonies of Judaism***. The apostle saw that if these churches were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given, to bring them to a sense of their true condition. {LP 190.1}

Chapter XVIII. - Paul's Last Journey to Jerusalem

Page 194.2-207.1

Chapter XIX. - Meeting with the Elders.

Pages 207.2-214.

"And when we were come to Jerusalem, the brethren received us gladly." Thus Luke describes the reception of the apostle to the Gentiles on his arrival at Jerusalem. Although Paul everywhere encountered prejudice, envy, and jealousy, he also found hearts that were open to receive the glad

tidings which he brought, and that loved him for the sake of Christ and the truth. Yet, cheering as was the kindly greeting he received, it could not remove his anxiety as to the attitude of the church at Jerusalem toward himself and his work. Their real feelings would be more fully seen in the meeting with the elders of the church, to take place on the morrow.

Paul longed to be fully united with these. He had done all in his power to remove the prejudice and distrust so unjustly excited because he presented the gospel to the Gentiles without the restrictions of the ceremonial law. Yet he feared that his efforts might be in vain, and that even the liberal offerings of which he was the bearer might fail to soften the hearts of the Jewish brethren. He knew that the men whom he was to encounter were persons of great firmness and decision, and he looked forward with considerable apprehension to this meeting with them; yet he could not avoid the ordeal, trying though it might be. He had come to Jerusalem for no other purpose than to remove the barriers of prejudice and misunderstanding which had separated them, and which had so greatly obstructed his labors.

On the day following Paul's arrival, the elders of the church, with James at their head, assembled to receive him and his fellow-travelers as messengers from the Gentile churches. *Paul's first act was to present the contributions with which he had been intrusted.* He had been careful to guard against the least occasion for suspicion in the administration of his trust, by causing delegates to be elected by the several churches to accompany him as joint trustees of the funds collected. These brethren were now called forward, and one by one they laid *at the feet of James the offerings which the Gentile churches had freely given,* although often from their deepest poverty. Here was tangible proof of the love and sympathy felt by these new disciples for the mother-church, and their desire to be in harmony with the Jewish brethren. **Here was evidence also, that Paul had faithfully fulfilled the promise given, when at the council years before he had been urged to remember the poor.**

These *contributions* had cost the apostle much time and anxious thought, and much wearisome labor. They far exceeded the expectations of the Jewish elders, and might have been expected to call forth warm expressions of gratitude and appreciation. But Paul's half-acknowledged fears as to the manner in which the gift would be received were realized. **He could only find comfort in the consciousness that he had done his duty, and had encouraged in his converts a spirit of generosity and love.**

After the presentation of the gifts, Paul gave the brethren an account of his manner of labor, and its results. He had on former occasions stood before the same assembly, in the same city. It was before the same audience at the apostolic council (Acts 15) years before, that he related his experience in his conversion, and the great work which God had wrought through him among the Gentiles. The Spirit of the Lord then witnessed to the word spoken, and under its influence the council yielded their prejudices, and expressed themselves as in harmony with the position of the apostle, and sent an address to the churches to that effect. But the same battle was again to be fought, the same prejudices once more to be met.

Paul now gave his brethren an account of his labors since he parted with them four years before, and "declared particularly what things God had wrought among the Gentiles by his ministry." As he described the work at Ephesus, which had resulted in raising up that large church in the very stronghold of heathenism, none could listen without interest. But he necessarily touched upon points that would irritate those who had cherished prejudice against him. He could not recount his experience in Galatia without stating the difficulties which he had encountered from those Judaizing teachers who had attempted to misrepresent his teaching and

pervert his converts. In describing the work at Corinth, he could but mention those who had spread confusion and strife among the church there. Yet he related all with great gentleness and courtesy, carefully avoiding everything that would unnecessarily wound his brethren, and dwelling especially upon topics where he knew they could harmonize.

The effort was not without good results. The Spirit of God impressed the minds of the brethren and affected their hearts. The tidings of the progress of the gospel, the evidence that the power of God was working with the apostle's efforts, softened their feelings toward Paul, and convinced them that their prejudice against him was unfounded; and they glorified God for the wonders of his grace. At the close of Paul's address, the brethren joined in a season of solemn praise, and the **Amen**, expressive of their hearty sanction of his work, was swelled by many voices.

But beneath this apparent harmony, prejudice and dissatisfaction were still smouldering. *Some in the church were still striving to mold Christianity after the old customs and ceremonies that were to pass away at the death of Christ.* They felt that the work of preaching the gospel must be conducted according to their opinions. If Paul would labor in accordance with these ideas, they would acknowledge and sustain his work; otherwise they would discard it.

The elders of the church had been at fault in allowing themselves to be influenced by the enemies of the apostle. But when they heard from his own lips an account of the work he had been doing, it assumed a different aspect. They could not condemn his manner of labor; they were convinced that it bore the signet of Heaven. *The liberal contributions* from the new churches he had raised up, testified to the power of the truth. *They saw that they had been held in bondage by the Jewish customs and traditions, and that the work of the gospel had been greatly hindered by their efforts to maintain the middle wall of partition between Jew and Gentile.*

Now was the golden opportunity for these leading men to frankly confess that God had wrought through Paul, and that they were wrong in permitting the reports of his enemies to create jealousy and prejudice against him. But instead of doing justice to the one whom they had injured, they still appeared to hold him responsible for the existing prejudice, as though he had given them cause for such feelings. They did not nobly stand in his defense, and endeavor to show the disaffected party their error; but they threw the burden wholly upon Paul, counseling him to pursue a course for the removal of all misapprehension. They responded to his testimony in these words: "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."

The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, the advice

given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of **cowardice**. *By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution.* The Sanhedrim was doing its utmost to hinder the progress of the gospel. Men were chosen by this body to follow up the apostles, especially Paul, and in every possible way oppose them in their work. Should the believers in Christ be condemned before the Sanhedrim as breakers of the law, they would bring upon themselves swift and severe punishment as apostates from the Jewish faith. *(Note: so lets go along with the unbelieving Jews}*

Here is a decisive refutation of the claims so often made, that Christ and his apostles violated the Sabbath of the fourth commandment. Could the sin of Sabbath breaking have been fastened upon Christ or Stephen or others who died for their faith, men would not have been suborned to bear false witness against them to furnish some pretext for their condemnation. One such instance of transgression of the law would have placed the Christians in the power of their enemies. Their carefulness to show the utmost respect for customs and ceremonies of minor importance is an evidence that it would have been impossible for them to violate the Sabbath of the fourth commandment without suffering the severest penalty.

The disciples themselves yet cherished a regard for the *ceremonial* law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. Paul's great object in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. **But he was not authorized of God to concede so much as they had asked. This concession was not in harmony with his teachings, nor with the firm integrity of his character.** His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part. See DA 508.1

When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James, the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,--when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. **But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land.** See {TM 409.3}

John. 7:49 ***But this people who knoweth not the law are cursed.***

Ez. 20:25 Wherefore *I gave them also statutes that were not good, and judgments whereby they should not live;*

20:26 And I polluted them in their own gifts, in that they caused to pass through the fire all

that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD.

Jer. 7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

7:22 For ***I spake not unto your fathers, nor commanded them*** in the day that I brought them out of the land of Egypt, ***concerning burnt offerings or sacrifices:***

Isa. 43:23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. ***I have not caused thee*** to serve with an offering, nor wearied thee with incense.

Pro. 21:3 To do justice and judgment is ***more acceptable to the LORD than sacrifice.***

Ps. 51:16 For thou ***desirest not sacrifice;*** else would I give it: thou delightest not in burnt offering.

51:17 ***The sacrifices of God*** are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

69:31 This also ***shall please the LORD better*** than an ox or bullock that hath horns and hoofs.

1 Sam. 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? ***Behold, to obey is better than sacrifice, and to hearken than the fat of rams.***

Hosea. 6:6 ***For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.***

Micah 6:6 Wherewith shall I come before the LORD, and bow myself before the high God? ***shall I come*** before him with burnt offerings, with calves of a year old?

6:7 ***Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?***

6:8 He hath showed thee, O man, what is good; and what doth the LORD require of thee, but ***to do justly, and to love mercy, and to walk humbly with thy God?***

Mark. 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, ***is more than all whole burnt offerings and sacrifices.***

12:34 And when Jesus saw that he answered discreetly, he said unto him, ***Thou art not far from the kingdom of God.*** And no man after that durst ask him any question.

Isa. 1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and ***I delight not*** in the blood of

bullocks, or of lambs, or of he goats.

1:12 When ye come to appear before me, *who hath required this* at your hand, to tread my courts?

1:13 **Bring no more** vain oblations; incense is an *abomination* unto me; the new moons and sabbaths, the calling of assemblies, *I cannot away with*; it is iniquity, even the solemn meeting.

1:14 Your new moons and your appointed feasts *my soul hateth*: they are a trouble unto me; I am weary to bear them.

Isa. 66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

66:3 He that killeth an ox is *as if he slew a man*; he that sacrificeth a lamb, *as if he cut off a dog's neck*; he that offereth an oblation, *as if he offered swine's blood*; he that burneth incense, *as if he blessed an idol*. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

Amos. 5:21 *I hate, I despise your feast days, and I will not smell in your solemn assemblies.*

5:22 Though ye offer me burnt offerings and your meat offerings, *I will not accept them: neither will I regard* the peace offerings of your fat beasts.

5:23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

5:24 But *let judgment run down as waters, and righteousness as a mighty stream.*

8:10 And *I will turn your feasts into mourning*, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

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

Dan. 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week *he shall cause the sacrifice and the oblation to cease*, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Col. 2:14 Blotting out the handwriting of *ordinances* that was *against us*, which was *contrary* to us, and *took* it out of the way, *nailing it to his cross*;

2:15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

2:16 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:

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

Eph. 2:15 Having *abolished in his flesh* the enmity, even the law of commandments *contained in ordinances*; for to make in himself of twain one new man, so making peace;

2:16 And that he might reconcile **both** unto God in one body by the cross, having slain the enmity thereby:

Acts. 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, **which neither our fathers nor we were able to bear?**

Gal. 3:23 But before faith came, we were **kept under** the law, **shut up** unto the faith which should **afterwards be revealed**.

Heb. 9:10 Which stood only in meats and drinks, and divers washings, and **carnal ordinances, imposed on them until the time of reformation**.

Gal. 2:21 I do not frustrate the grace of God: for **if righteousness come by the law, then Christ is dead in vain.**

Heb. 10:1 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**.

10:2 For then would they not have **ceased** to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

10:4 **For it is not possible that the blood of bulls and of goats should take away sins.**

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering **thou wouldst not**, but a **body** hast thou prepared me:

10:6 In burnt offerings and sacrifices for sin **thou hast had no pleasure**.

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin **thou wouldst not, neither hadst pleasure therein; which are offered by the law;**

10:9 Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.**

10:10 By the which will we are sanctified through the offering of the **body** of Jesus Christ **once** for all.

10:11 And every priest standeth daily ministering and offering oftentimes the **same** sacrifices, which can **never** take away sins:

10:12 But this man, after he had offered **one** sacrifice for sins for ever, sat down on the right hand of God;

10:13 From henceforth expecting till his enemies be made his footstool.

10:14 For by **one** offering **he hath perfected for ever them that are sanctified**.