

What Happened to the sacrificial/ceremonial law in the New Testament?

What do Jesus, Stephen, and Paul have in common? Teaching the Sacrificial-ceremonial law, not the Moral law, were works not unto salvation. ***Heb. 6:1; Luke 22:37.***

John 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, ***nor yet at Jerusalem,*** worship the Father.

Mark 14:58 We heard him say, ***I will destroy this temple*** that is made with hands, and within three days I will build another made without hands.

Acts 6:14 For we have heard him say, that this Jesus of Nazareth ***shall destroy this place, and shall change the customs which Moses delivered us.***

Acts 21:28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where ***against the people, and the law, and this place:*** and further brought Greeks also into the temple, and hath polluted this holy place.

Note: If you consider that Jesus rebuked Peter for this very point on the ceremonial law, it becomes clear that Peter wanted a temporal kingdom *John 6:15; Luke 24:21*, and not salvation, he wanted that sacrificial system to continue in wanting Jesus to be a temporal king.

Matt. 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, ***Be it far from thee, Lord: this shall not be unto thee.*** 23 But he turned, and said unto Peter, ***Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*** *Mark 8:33; Luke 4:8*

Note: The above point confirms that Paul taught the works of the ceremonial law were works that meant nothing. But the works of the moral law would and will be rewarded. Peter savored the “carnal ordinances imposed on them,” “which neither our fathers nor we were able to bear.” ***Heb. 9:10; Acts 15:10.***

They say the “good works of the” Moral Law won’t get you to

heaven?

. . . No value is attached to the mere profession of faith in Christ; nothing is counted as genuine *but that love which is shown by works*. . . 4SP 311.2

. . . No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. . . GC 487.2

The apostle's words of warning to the Corinthian church are applicable to all time, and are specially adapted to the wants of our day. By idolatry he did not alone mean the worship of idols, but also selfishness, love of ease, the gratification of appetite and passion. All these come under the head of idolatry. A mere profession of faith in Christ, and a boastful knowledge of the truth, *does not constitute a Christian*. A religion which seeks only to gratify the eye, the ear, and the taste, or which permits any hurtful self-indulgence, is not the religion of Christ. It is in harmony with the spirit of the world, and is opposed to the teachings of the Holy Scriptures. Festivals and scenes of amusement, in which professed members of the Christian church imitate the customs and enjoy the pleasures of the world, constitute a virtual union with the enemies of God. LP 169.3

A mere profession of discipleship *is of no value*. The faith in Christ which saves the soul is not what it is represented to be by many. "Believe, believe," they say, *"and you need not keep the law."* *But a belief that does not lead to obedience is presumption.* The apostle John says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. *Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate.* When persons will speak lightly of the word of God, and set their impressions, feelings, and exercises *above the divine standard, we may know that they have no light in them.* MB 146.2

Obedience is the test of discipleship. It is the keeping of the commandments that proves the sincerity of our professions of love. When the doctrine we accept kills sin in the heart, purifies the soul from defilement, bears fruit unto holiness, we may know that it is the truth of God. When benevolence, kindness, tenderheartedness, sympathy, are manifest in our lives; *when the joy of right doing is in our hearts;* when we exalt Christ, and not self, *we may know that our faith is of the right order.* "Hereby we do know that we know Him, if we keep His commandments." 1 John 2:3. MB 146.3

God must be served with the undivided affections. God must be enthroned in the

heart and Satan dethroned and expelled from the heart's kingdom. It has to be oft repeated that all those who claim to be children of Jesus Christ must have the mind of Christ, and be constantly looking to Christ and contemplating His character, else they will destroy the truth by an unbelieving, unsanctified life. To deceive the soul with a mere profession of faith is misrepresenting Christ's character. "I am a Christian" should be the language of the heart. ***I must love the holy principles of the law of God.*** 9LtMs, Ms 23, 1894, par. 17

. . . . ***Our profession of truth will not save us;*** we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. ***A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty.*** We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, ***that we may be strengthened for trial and prepared for duty.*** We need living faith that we may be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others. RH April 10, 1913, par. 6

. . . . Weighty responsibilities are resting upon you; for you are to represent the character of your Lord to the world. Faith without works is dead. ***There must be corresponding works, or the faith is worthless, a mere pretension, an empty profession. You are to manifest your faith by a life of integrity,*** making it evident that Christ is abiding in the heart, and that you are able to show forth what is the hope of his calling. ST August 1, 1892, par. 14

Without love one for another we do not keep the commandments of God, and all our profession is mere pretension, and "as sounding brass, or a tinkling cymbal." Whatever is contrary to love, humility, and faith, denies Christ. Although the professor of religion may make professions of love for his brethren, still if love is not in his heart, he cannot diffuse it to those who are about him. "Therefore if any man be in Christ, he is a new creature;" he is "created in Christ Jesus unto good works." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "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." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." YI December 2, 1897, par. 4

I saw a very large company professing the name of Christ, but God did not recognize them as His. He had no pleasure in them. Satan seemed to assume a

religious character and was very willing that the people should think they were Christians. He was even anxious that they should believe in Jesus, His crucifixion, and His resurrection. Satan and his angels fully believe all this themselves, and tremble. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of Christ, Satan is not disturbed; for they merely assume the Christian name, while their hearts are still carnal, and he can use them in his service even better than if they made no profession. Hiding their deformity under the name of Christian, they pass along with their unsanctified natures, and their evil passions unsubdued. This gives occasion for the unbeliever to reproach Christ with their imperfections, and causes those who do possess pure and undefiled religion to be brought into disrepute. EW 227.2

. . . You have the injunction of the apostle: “Bear ye one another's burdens, and so fulfill the law of Christ.” It is not enough to merely profess faith in the commandments of God; you must be a doer of the work. You are a transgressor of His law. You do not love God with all your heart, might, mind, and strength; neither do you live in obedience to the last six commandments and love your neighbor as yourself. You love yourself more than you love God or your neighbor. Keeping the commandments of God requires more of us than you are willing to perform. God requires of you good works, self-denial, self-sacrifice, and devotion to the good of others, that through your instrumentality souls may be brought to the truth. 4T 228.1

We build on Christ by obeying his word. It is not he who merely enjoys righteousness, that is righteous, but he who does righteousness. Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our Heavenly Father. Religion consists in doing the words of Christ; not doing to earn God's favor, but because, all undeserving, we have received the gift of his love. Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. “As many as are led by the Spirit of God, they are the sons of God.” Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God. RH December 31, 1908, par. 9

What did Jesus teach?

Matt. 16:27 For the Son of man shall come in the glory of his Father with his angels; and then ***he shall reward every man according to his works.***

Rev. 22:12 And, behold, I come quickly; and my reward is with me, to give every man ***according as his work shall be.*** . 14 ***Blessed are they that do his (Gods) commandments,*** that they may have right to the tree of life, and may enter in

through the gates into the city.

What did Peter teach:—

1Peter 1:17 And if ye call on the Father, who without respect of persons **judgeth according to every man's work**, pass the time of your sojourning here in fear:

1Peter. 3:11 Let him eschew evil, and **do good**; let him **seek peace, and ensue it**.

What did John teach:—

1John. 3:7 Little children, let no man deceive you: **he that doeth** righteousness is righteous, even as he is righteous.

What did Paul teach:—

Rom. 2:6 Who **will render to every man according to his deeds**:

1Cor. 3:13 **Every man's work** shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try **every man's work** of what sort it is.

3:14 If any man's **work** abide which he hath built thereupon, he shall receive a reward.

3:15 If any man's **work** shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Col. 3:24 Knowing that of the Lord **ye shall receive the reward of** the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Eph. 6:8 Knowing that **whatsoever good thing any man doeth, the same shall he receive of the Lord**, whether he be bond or free.

What did Jeremiah teach:—

Jer. 32:19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: **to give every one according to his ways, and according to the fruit of his doings**:

Isa. 56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that

doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, ***and keepeth his hand from doing any evil.***

What did David teach:—

Ps. 62:12 Also unto thee, O Lord, belongeth mercy: ***for thou renderest to every man according to his work.***

What did Solomon teach:—

Ecc. 12:14 For ***God shall bring every work into judgment, with every secret thing,*** whether it be good, or whether it be evil.

What did Jesus teach Cain:—

Gen. 4:7 ***If thou doest well*** shalt thou not be accepted, and ***if thou doest not well*** sin lieth at the door, . .

1John 3:12 Not as Cain, who was of that wicked one, and slew his brother. And ***wherefore slew he him?*** Because ***his own works were evil, and his brother's righteous.***

Those who teach the moral law has no impact on salvation:—

Tit. 1:16 They ***profess*** that they know God; but ***in works they deny him,*** being abominable, and disobedient, and ***unto every good work reprobate.***

James said the same thing:—

James. 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 ***Even so faith, if it hath not works, is dead, being alone.*** 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: ***the devils also believe,*** and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham

believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For *as the body without the spirit is dead, so faith without works is dead also.*

Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed to meet them again in the Judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone. When all the details of life appear in the books that never contain a false entry, many will find too late that the record testifies against them. There their hidden selfishness stands revealed. There is the record of unfulfilled duties to their fellow-men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to Heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin. 4SP 312.1

Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The hours heretofore given to pleasure, to display, or to gain-seeking, should now be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative Judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith essential at this time, or to occupy the position which God designs them to fill. 4SP 312.3

The Cross and its Shadow

S N Haskell 1914

THE THREE BOOKS OF JUDGEMENT

1. Book of Life

Luke 10:20. Names written in heaven.

Luke 10:19, 20. To be enrolled in the book of life is the highest honor given mortals.

Phil. 4:3, Names of faithful workers recorded.

Ex. 32:33, The names of those that cling to sin will be removed.

Rev. 3:5. Names of the faithful retained.

Rev. 13:8;17:8. Wicked are not recorded.

Rev. 20:15. None will be saved whose names are not recorded in the book of life.

Isa. 4:3, margin.

Ps. 69:28; Eze. 13:9.

Heb. 12:23; Dan. 12:1.

2. Book of Remembrance

Mal. 3:16. Records every word.

Matt. 12:36, 37. Idle words.

Ps. 56:8. Tears of repentance.

Ps. 87:4-6. Birthplace and environments.

Eccl. 12:13, 14. Every secret act.

1 Cor. 4:5. Counsels of the heart.

3. Book of Death

Jer. 17:13. Those that forsake God are written in the earth.

Jer. 2:22. Sins all recorded.

Job 14:17. Sins sealed up.

Deut. 32:32-36. The sins of the wicked are all "*laid up in store*" until the day of judgment.

Hos. 13:12. Sin bound up.

Eccl. 12:14 For ***God shall bring every work into judgment***, with every secret thing, whether it be *good*, or whether it be *evil*.