

The Law having a shadow of good things to come

The controversy continues whether to keep the feasts or not to, the theme of this presentation is not to enter into more disputation but to shed simplicity of my understanding on the controverted matter. Most of the points have been already been posted and I will say its like a compilation of almost a third of what has been said. I will like to appeal to 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.”

An allusion probably to the art of painting, wherein a shadow is first drawn; and afterwards the very image itself: or a metaphor taken from the shadow of a body in the light of the sun. As a shadow is the representation of a body; a just and true representation of a body; the life, vigour, and spirit of a body, cannot be represented by it. In this metaphor, the shadow backward reaching on the real owner of the shadow, changes its meaning either ceasing to exist because it has met the reality or going forward with a different emphasis. Thus was it between the sacrifices of the law, and the sacrifice of Christ; the blood of those sacrifices were representations of Christ: They were a just representation of Christ: He was the idea in the mind of God, when Moses was charged to make all things according to the pattern showed him in the mount; and they were but an obscure and dark representation of him; the glory and efficacy of these good things appeared not visible in them hence:

2Co:3:7: But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

2Co:3:8: How shall not the ministration of the spirit be rather glorious?

2Co:3:10: For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

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

Here we have an argument to prove the impotency and weakness of the legal sacrifices; and it is drawn from the repetition and cessation of them. But notice first that whatever there may be in religious institutions, and the diligent observation of them, if they only shadow forth Jesus Christ, and do not actually exhibit him to the faith of believers, with the benefits of his mediation, they cannot make us perfect, nor give us acceptance with God. In everything that is done, if it is not done in the spirit of Christ but in a legalist way then it's righteousness by works and not faith. Those sacrifices which were often repeated, year by year, could not of themselves make satisfaction for sin, or purge the conscience of the sinner from guilt. Had justice been satisfied, and conscience quited, there had been no reason why those sacrifices should have been so often repeated. But the case was otherwise, for in their most solemn sacrifices there was a commemoration and confession made of their former sins by the High Priest every year; which was an intimation to them, that they needed a new and better sacrifice for the expiation of sin, namely, that of the Messiah, in and by which alone remission of sin was to be expected and obtained. It will be quite amazing to allude that the sacrifices ceased yet the times attached to them continues in a sense, it doesn't add up because the two were tied intrinsically, a passing of the one is a cessation of the other.

This repetition and reiteration of the same sacrifices, is an evident demonstration of their weakness and insufficiency. I will be forgiven to say that by practicing the observation of the

times while the type has met the antitype, do prove an insufficiency in the sacrifice of Christ for the expiation of sin:

Heb:8:7: For if that first covenant had been faultless, then should no place have been sought for the second.

Although repeated sins have need of repeated confession, and renewed pardon, yet they have no need of a sacrifice; For he who is once purged has no more conscience of sin, that is, though he knows he has many sins, yet he has not a trembling, tormenting, accusing conscience, because he is purged, and his sins pardoned, through that one sacrifice of Jesus Christ. That the discharge of conscience from the guilt of sin, by virtue of the sacrifice of Christ, is a full demonstration of the sufficiency of the virtue of that sacrifice: And that there needs no reiteration of it, but only fresh applications made unto it by repeated acts and exercises of faith.

Ro:8:1: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Forasmuch as God's wisdom did institute, and formerly appoint sacrifices, as types to prefigure the sacrifice of His Son, He did not intend their longer continuance, this is further amplified in Gen 3:15 by the promise of the seed and when the Son should once be offered up; pursuant to this institution of types will be ambiguous to the reality. For this this types could not satisfy, satisfy or offer justification for sin; it was only by the sacrifice of the Son that the sufficiency could be met. Do we see how it is not logic to appeal to the types which have met the antitype for the Levitical sacrifices that did precede him prefigured him. Once we understand the place of the types then the difficulty arising from the festal camp disappears. In fact, the more I read in the matter the more light continues shining. The times although tied with these sacrifices fell on different days but the sacrifices were never altered which makes me think the sacrifice had such importance than slightly greater than the times. To this I don't need any objectionable reminder because I believe that the exact dates of these events was of more importance.

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

We have a new and living way unto the holiest by the blood of Jesus; an allusion to the legal dispensation, wherein the high priest had a way to pass through the veil with blood into the holiest, to expiate the people's sins, and obtain mercy for them: Ours is called a new way, because the shadows has been made manifest in the reality; this is in opposition to the typical way of of going into the holiest, because a sinner had to be represented by another sinner.

Heb:10:19: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb:10:20: By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

This new and living way is here said to be consecrated through the veil of Christ's flesh; I would like my festal brethren to show me by observing the typical times how its greater than the blessed hope that was exhibited at calvary, I see it as an affront the reality that is understood when the type met the antitype. When Christ died, the veil of the temple was rent, if the sacrifices which was so important as the times met the antitype, it will be further from truth to cling to times and not sacrifice. As to the typical sacrifices he did not, could not offer them, were he upon earth, because he was not of the tribe of Levi, whose proper office it was to meddle

with those offerings; therefore leaving the shadow to them, he offered the substance, himself; that is, his own body, signified by those shadows. Which is more glorious?

While our brethren would say circumcision is not binding now, they say the times of the types that met the antitype can bring a blessing just as the Sabbath would if approached not in legalistic way. I would say that God alone limits the signification and us of all his own institutions, and there is no blessing in what has been called obsolete no matter which method you approach it with. The ministry of the priests of old was only in and about earthly things, having a shadow of heavenly things which Christ is the reality. We must not take any thing out of God's institutions which he has put in them, nor must we put more in them than God has furnished them withal. To expect a blessing from any ordinance or institution of God which he never intended to go beyond what He designed, is to make an idol of the ordinance, and the way to render it useless, yea, pernicious and perilous to us; to put that into an ordinance which God never put into it, and to expect more from an ordinance, than God ever promised, is to overthrow it.

Heb:8:5: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

"As Moses admonished of God, when he was about to make the tabernacle: for See, (saith he), that thou make all things according to the pattern showed to thee in the mount" do we want to add to what has been ordered not to be added unto!

We cant say that the shadows were not important but they were faulty in that even the continual offering of them got perverted by which we are not to understand any sinful faultiness, but defectiveness and imperfection only: For it was not faulty in the matter and substance of it, as it was instituted and ordained by God, but therefore called faulty because it was obscure, was not so surely ratified, and not attended with that virtue, power, and efficacy, which the new covenant is accompanied with.

Heb 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

These types then had to meet the antitype for perfection. Almighty God finding fault with the Jews for the breach of the former covenant, declared by the prophet Jeremiah, Jer 31:31. That the covenant he would make with all true Israelites for time to come, should not be like that which he made with their fathers in Egypt, which they continued not in the observation of, (wanting those assistances from the Holy Spirit to enable them thereunto, which are procured for us by Christ); and accordingly, I regarded them not, saith the Lord, but gave them up for their sins, into the hands of their enemies. I find the reality found in Christ to be more of fulfilling than the shadows which pointed to Him no matter how important was the shadows. In a world where many are appealing to some shadowy things as Israelites appealed to some visible gods in the wilderness, it will be a grievous thing for an Adventist Christian to resort to types when we have Jesus in reality. Notice that the context of Hebrews 9:

"(8) The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: (9) Which was A FIGURE for the time then present, in which were OFFERED both GIFTS and SACRIFICES, that could not make him that did the service perfect, as pertaining to the conscience; (10) Which STOOD

ONLY IN MEATS AND DRINKS, and divers washings, and CARNAL ORDINANCES, IMPOSED ON THEM UNTIL THE TIME OF REFORMATION. (11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (12) 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. (Hebrews 9:8-12). Paul is clearly lumping all these carnal ordinances and gifts and meats and drinks as a "figure" (same as a shadow). Paul clearly says that they are imposed until when? "UNTIL THE TIME OF REFORMATION." When is that? After the Cross.

Now, when Paul says "shadow" in Heb. 8:5, notice what a few verses earlier say: "(3) For every high priest is ordained to OFFER GIFTS AND SACRIFICES: wherefore it is of necessity that this man have somewhat also to OFFER. (4) For if he were on earth, he should not be a priest, seeing that there are priests that OFFER GIFTS according TO THE LAW: (5) WHO SERVE UNTO THE EXAMPLE AND SHADOW of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount. " (Heb. 8:3-5).

The Law having a shadow of good things to come. The question remains, **haven't the good things to come?**