

God ordained that his chosen church should be educated in regard to the coming of the Redeemer. Ways were appointed whereby the infinite sacrifice to be made for the redemption of man might be gradually revealed. Impressive symbols were employed to unfold the plan of God. Those who desired to look into these things might understand them. {YI, December 13, 1900 par. 2}

This system is not to be passed over in our study of the revelation of truth. **From the time when the promise was made in Eden, Christ was shadowed forth in types and symbols. The light gradually increased,**--becoming more and more distinct until the fullness of the time came. Then the great Antitype, the originator of all the Jewish economy, appeared in our world. **In Christ, type met antitype.** The **gloomy shadows** were lightened by the appearance of him who was the **full** signification of **all** the symbols. {YI, December 13, 1900 par. 3}

Moses manifested distrust of God. "Shall we bring water?" he questioned, as if the Lord would not do what He promised. "Ye believed Me not," the Lord declared to the two brothers, "to sanctify Me in the eyes of the children of Israel." At the time when the water failed, their own faith in the fulfillment of God's promise had been shaken by the murmuring and rebellion of the people. The first generation had been condemned to perish in the wilderness because of their unbelief, yet the same spirit appeared in their children. Would these also fail of receiving the promise? Wearied and disheartened, Moses and Aaron had made no effort to stem the current of popular feeling. Had they themselves manifested unwavering faith in God, they might have set the matter before the people in such a light as would have enabled them to bear this test. By prompt, decisive exercise of the authority vested in them as magistrates, they might have quelled the murmuring. It was their duty to put forth every effort in their power to bring about a better state of things before asking God to do the work for them. Had the murmuring at Kadesh been promptly checked, what a train of evil might have been prevented! {PP 417.4}

By his rash act Moses took away the force of the lesson that God purposed to teach. The rock, being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. **By the second smiting of the rock the significance of this beautiful figure of Christ was destroyed.** {PP 418.1}

What benefit to the world are those professed Christians who have nothing to say about Jesus? Are they indeed standing under the banner of Prince Emmanuel when they are not doing him the service of faithful soldiers? Has your study of the law of God, the standard of all righteousness, led you to exclaim with Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts"? Has the sight brought you to see that your only hope is in Christ, the sin-pardoning Saviour? Has the sight of Jesus on the cross, dying for the guilt of man, brought you in contrition to the foot of the cross, so that you can say with Job, "Wherefore I abhor myself, and repent in dust and ashes"? Have you made an entire surrender of your will to God's will, your ways to God's ways? Have you renounced self-confidence, self-boasting, and accepted Jesus, who is made everything to you,--wisdom and righteousness and sanctification and redemption? **Do you see Christ as the anti-type of all the types, the precious, glorious substance of all the shadows, the full signification of all the symbols?** The types and shadows were instituted by Christ himself, to transmit to man an idea of the plan devised for his redemption. {ST, August 24,

1891 par. 3}

The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. **The Old Testament is the gospel in figures and symbols.** The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. {CTr 338.2}

Christ opened the Scriptures to His disciples, beginning at Moses and the prophets, and instructed them in all things concerning Himself, and also explained to them the prophecies. The apostles in their preaching went back to Adam's day and brought their hearers down through **prophetic history** and ended with **Christ** and Him crucified, calling upon sinners to repent and turn from their sins to God. **The representatives of Christ in our day should follow their example and in every discourse magnify Christ as the Exalted One, as all and in all.** {4T 401.2}

There is **one great central truth** to be kept ever before the mind in the searching of the Scriptures--**Christ** and Him crucified. **Every other truth is invested with influence and power corresponding to its relation to this theme.** (...) When **Christ** in His work of redemption is seen to be the **great central truth** of the system of truth, **a new light is shed upon all the events of the past and the future. They are seen in a new relation, and possess a new and deeper significance.**

The **Old Testament** is as verily the gospel in **types and shadows** as the New Testament is in its unfolding power. The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old.

The truth for this time is broad in its outlines, far reaching, embracing many doctrines, but these doctrines are not detached items which mean little; they are united by golden threads, forming a complete whole, with **Christ as the living center.** {TMK 208}

There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. "Had ye believed Moses," Christ said, "ye would have believed Me; for he wrote of Me." John 5:46. Hence there is no real power in their teaching of even the Old Testament. {COL 128.1}

Many who claim to believe and to teach the gospel are in a similar error. They set aside the **Old Testament Scriptures, of which Christ declared, "They are they which testify of Me."** John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears. {COL 128.2}

The Old Testament sheds light upon the New, and the New upon the Old. **Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker.** {COL 128.3}

Truth in Christ and through Christ is measureless. The **student of Scripture looks, as it were, into a fountain that deepens and broadens** as he gazes into its depths. Not in this life shall we comprehend the mystery of God's love in giving His Son to be the propitiation

for our sins. The work of our Redeemer on this earth is and ever will be a subject that will put to the stretch our highest imagination. Man may tax every mental power in the endeavor to fathom this mystery, but his mind will become faint and weary. The most diligent searcher will see before him a boundless, shoreless sea. {COL 128.4}

The prophecies are to be studied, and the life of Christ compared with the writings of the prophets. He identifies Himself with the prophecies, **stating over and over again, They wrote of Me; they testify of Me.** The Bible is the only book giving a positive description of Christ Jesus; and if every human being would study it as his lesson book, and obey it, not a soul would be lost. {FE 382.2}

All the rays of light shining in the Scriptures point to Jesus Christ, and testify of Him, linking together the Old and New Testament Scriptures. Christ is presented as the author and finisher of their faith, Himself the one in whom their hopes of eternal life are centered. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." {FE 383.1}

The parable of Matthew 22

„The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity; the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding. {COL 307.1}

„In this parable, as in that of the great supper, are illustrated the gospel invitation, its rejection by the Jewish people, and the call of mercy to the Gentiles. But on the part of those who reject the invitation, this parable brings to view a deeper insult and a more dreadful punishment. **The call to the feast is a king's invitation.** It proceeds from one who is vested with power to command. It confers high honor. **Yet the honor is unappreciated. The king's authority is despised.** While the householder's invitation was regarded with indifference, the king's is met with insult and murder. They treated his servants with scorn, despitefully using them and slaying them. {COL 307.2}

16-22. God Overruled Ahasuerus' Folly for Good.--[Esther 1:16-22 quoted.] There is little doubt that the king, when he afterward considered the matter, felt that Vashti deserved to be honored, rather than to be treated as she was. {3BC 1139.8}

No law of divorce, drawn up by men who for many days had given themselves up to wine-drinking, men who were unable to control the appetite, could be of any value in the eyes of the King of kings. These men were unable to reason soundly and nobly. They could not discern the real situation. {3BC 1139.9}

However high their office, men are amenable to God. The great power exercised by kings, often leads to extremes in exaltation of self. And the worthless vows made to enact laws which disregard the higher laws of God, lead to great injustice. {3BC 1139.10}

Occasions of indulgence such as are pictured in the first chapter of Esther, do not glorify God. **But the Lord accomplishes His will through men who are nevertheless misleading others.** If God did not stretch forth His restraining hand, strange presentations would be seen. **But God impresses human minds to accomplish His purpose, even though the one used continues to follow wrong practices. And the Lord works out His plans through men who do not acknowledge His lessons of wisdom. In His hand is the heart of every earthly ruler, to turn whithersoever He will, as He turneth the waters of the river.** {3BC 1139.11}

Through the experience that brought Esther to the Medo-Persian throne, God was working for the accomplishment of His purposes for His people. That which was done under the influence of much wine worked out for good to Israel (MS 39, 1910). {3BC 1139.12}

Miller's Rules

RULE IV

To understand doctrine, **bring all the scriptures together** on the subject you wish to know; then let every word have its proper influence, and if you can form your theory **without a contradiction**, you cannot be in an error.

RULE VI

God has revealed things to come, by visions, **in figures** and parables, and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must **combine them** all in one.