

“The work of restoration and reform carried on by the returned exiles, under the leadership of **Zerubbabel, Ezra, and Nehemiah**, presents a picture of **a work of spiritual restoration that is to be wrought in the closing days of this earth’s history**. The remnant of Israel were a feeble people, exposed to the ravages of their enemies; but through them God purposed to preserve in the earth a knowledge of Himself and of His law. They were the guardians of the true worship, the keepers of the holy oracles. Varied were the experiences that came to them as they rebuilt the temple and the wall of Jerusalem; strong was the opposition that they had to meet. Heavy were the burdens borne by the leaders in this work; but these men moved forward in unwavering confidence, in humility of spirit, and in firm reliance upon God, believing that He would cause His truth to triumph. Like King Hezekiah, Nehemiah ‘clave to the Lord, and departed not from following Him, but kept His commandments. . . . And the Lord was with him.’ 2 Kings 18:6, 7.

“**The spiritual restoration of which the work carried forward in Nehemiah’s day was a symbol, is outlined in the words of Isaiah:** ‘They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.’ ‘They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.’ Isaiah 61:4; 58:12.

“**The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God.** They are repairers of a breach that has been made in God’s law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.

“In words of unmistakable meaning the prophet points out the specific work of this remnant people who build the wall. ‘If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.’ Isaiah 58:13, 14.

“**In the time of the end every divine institution is to be restored.** The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in **building up the waste places**. They are to be repairers of the breach, restorers of paths to dwell in. See verse 12.” *Prophets and Kings*, 677, 678.

“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.” *The Desire of Ages*, 211.

“At the first advent of Christ into this world, the people were **avored with a new and fuller manifestation of the Divine Presence than they had ever enjoyed before**. The knowledge of God, and the infinite love and benevolence of his character, were revealed more perfectly; for it pleased the Father that in his well-beloved Son all fullness should dwell. The middle wall of partition between Jew and Gentile was broken down, and both were made partakers, not only of the blessings promised under the old covenant, but also the spiritual and heavenly truths revealed through Christ.

“The Jewish church, with its rites and ceremonies pointing forward to Christ, was not to be despised. **This was a dispensation of glory**. In the wilderness, Christ himself, though invisible, was the leader of the armies of Israel; and the power of God was often revealed in a special manner in their behalf. Considering these glorious displays of divine power, Moses thus addresses Israel: ‘What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?’ How many pass over these words of Moses as though they were meaningless, and **continue to heap reproach and derision on divine institutions**. How many trample on the divine law, the righteous judgments and statutes which were committed to God’s ancient people.

“In the mount, when the law was given to Moses, the Coming One was shown to him also. He saw Christ’s work, and his mission to earth, when the Son of God should take upon himself humanity, and become a teacher and a guide to the world, and at last give himself a ransom for their sins. When the perfect Offering should be made for the sins of men, the sacrificial offerings typifying the work of the Messiah were to cease. With the advent of Christ, **the veil of uncertainty was to be lifted**, and a flood of light shed upon the darkened understanding of his people.

“As Moses saw the day of Christ, and **the new and living way of salvation that was to be opened** through his blood, he was captivated and entranced. The praise of God was in his heart, and the divine glory that attended the giving of the law was so strikingly revealed in his countenance when he came down from the mount to walk with Israel, that the brightness was painful. Because of their transgressions, the people were unable to look upon his face, and he wore a veil that he might not terrify them.

“**It was the light of the glory of the gospel of Christ**, who was the foundation of the sacrificial system, that shone in the face of Moses. ‘But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?’ **When the reality, the full blaze of midday light, should come, the dim glory which was but an earnest of the latter, should be done away, swallowed up in the greater glory.**

“‘And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.’ God was pleased to reveal to Moses **the end of the sacrificial offerings at the time of the giving of his law**. It was made plain to him that the Angel that stood at the head of the armies of Israel was the great Offering for sin, the foundation of the entire typical system. He saw type reach its antitype. **The former was but an earnest of the latter**, and in comparison with it was intricate and mysterious, although of great beauty and clearness.

“Had the Israelites discerned the gospel light that was opened to Moses, **had they been able by faith to look steadfastly to the end of that which was abolished** they could have endured the light which was reflected from the countenance of Moses. ‘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.’ The Jews as a people did not discern that the Messiah whom they rejected, was the Angel who guided their fathers in their travels in the wilderness. To this day the veil is upon their hearts, and its darkness hides from them the good news of salvation through the merits of a crucified Redeemer.

“It is no wonder that transgressors of God’s law at the present time will get as far from it as possible; for it condemns them. But **those who hold that the Ten Commandments were abolished at the crucifixion of Christ are in a similar deception to that of the Jews.** The position that the law of God is rigorous and unbearable casts contempt upon Him who governs the universe in accordance with its holy precepts. A veil is over the hearts of those who hold this view in reading both the Old and the New Testament. The penalty for the least transgression of that law is death, and but for Christ, the sinner’s Advocate, it would be summarily visited on every offender. Justice and mercy are blended. Christ and the law stand side by side. The law convicts the transgressor, and Christ pleads in the sinner’s behalf.

“With the first advent of Christ there was ushered in an era of greater light and glory; but it would indeed be sinful ingratitude to despise and ridicule the lesser light because a fuller and more glorious light had dawned. **Those who despise the blessings and glory of the Jewish age are not prepared to be benefited by the preaching of the gospel.** The brightness of the Father’s glory, and the excellence and perfection of his sacred law, are only understood through the atonement made upon Calvary by his dear Son; but even the atonement loses its significance when the law of God is rejected.

“The life of Christ was a most perfect and thorough vindication of his Father’s law, and his death attested its immutability. Christ did not, by bearing the sinner’s guilt, release man from his obligation to obey the law; for if the law could have been changed or abolished, he need not have come to this world to suffer and die. The very fact that Christ died for its transgressions attests the unchanging character of the Father’s law.

“The Jews had departed from God, and in their teaching had substituted their own traditions for the divine law. The life and teachings of Christ made plain and distinct the principles of this violated law. The heavenly host understood that the object of his mission was to exalt the Father’s law and make it honorable, and to justify its claims by paying with his own life the penalty of its transgression. It was thus that he made reconciliation between God and man. As the great blessings brought within the reach of the human race at the first advent of the Saviour were seen by the angelic visitors, they burst into the glad, triumphant anthem: ‘Glory to God in the highest, and on earth peace, good-will toward men.’

“The middle wall of partition between the Jew and Gentile was broken down. They were no longer in separate rooms; the unbelieving Gentile has been united with the believing Jew. The Gentile did not crowd the Jews from their original position, but he became a partaker with them of their blessings.

“Thus was fulfilled the mission of Christ; and from his own divine lips were heard the words: ‘Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.’” *Signs of the Times*, August 25, 1887.

“When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. ‘Because of the hardness of your hearts,’ He said, Moses ‘suffered you to put away your wives: but from the beginning it was not so.’ Matthew 19:8. He referred them to the blessed days of Eden, when God pronounced all things ‘very good.’ **Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity.** Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall ‘leave his father and his mother, and shall cleave unto his wife: and they shall be one’ (Genesis 2:24), He enunciated the law of marriage for all the children of Adam to the close of time. That which the Eternal Father Himself had pronounced good was the law of highest blessing and development for man.

“Like every other one of God’s good gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people, the redeemed ones whom He has purchased at the cost of Calvary. ‘Fear not,’ He says; ‘thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer, the Holy One of Israel.’ ‘Turn, O backsliding children, saith the Lord; for I am married unto you.’ Isaiah 54:4, 5; Jeremiah 3:14. In the ‘Song of Songs’ we hear the bride’s voice saying, ‘My Beloved is mine, and I am His.’ And He who is to her ‘the chiefest among ten thousand,’ speaks to His chosen one, ‘Thou art all fair, My love; there is no spot in thee.’ Song of Solomon 2:16; 5:10; 4:7.” *Thoughts from the Mount of Blessing*, 64.

“If fathers and mothers are at variance, one working against the other to counteract each other’s influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family. The mother will leave the impression upon the minds of the children that the father is too severe or is needlessly particular. Children are quick to discern anything that will cast a reflection upon the rules and regulations of a household, especially those regulations that restrict their actions. Would that parents would work in harmony, guiding their children in the fear of God, and remembering that they are his agents. **The family is a divine institution**, and parents should be wise, judicious teachers of their little ones. Children are to be patiently instructed, line upon line, and precept upon precept, here a little and there a little. They should be trained, educated, and disciplined until they become obedient to their parents, giving respect to their authority. In this way respect for divine authority will be implanted in their hearts, and the family training will be like a preparatory training for the family in heaven. The training of childhood and youth should be of such a character that children will be prepared to take up their religious duties, and thus become fitted to enter into the courts above.” *Review and Herald*, March 13, 1894.

“We do not half understand the Lord’s plan in taking the children of Israel from Egyptian bondage, and **leading them through the wilderness into Canaan.**

“As we **gather up the divine rays shining from the gospel**, we shall have a **clearer insight into the Jewish economy**, and a **deeper appreciation of its important truths**. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word **will not solve the problems of the Jewish economy**. They will not understand the **truths taught by the temple service**. The work of God is hindered by a worldly understanding of his great plan. The future life will **unfold** the meaning of **the laws** that Christ, enshrouded in the **pillar of cloud**, gave to his people.” *Spalding and Magan*, 306.

1. The children of Israel entering Canaan is marked at MC.

2. Last week, you decided that we need to go back and look more thoroughly at the truths that have been revealed to us in the last 1-2 years... AKA ‘gather up the divine rays shining from the gospel.’

3. As we do this, Sister White says that we will have a "clearer insight into the **Jewish economy**, and a deeper appreciation of **its important truths**." Then, she names the specific part of the Jewish economy that we will understand more fully --- the "**temple service**." Is this not the very topic that we have arrived to at in the climax of our studies at the present time? Separately, if I understand your motive behind going back and looking at the truths that have come to our attention recently (last 1-2 yrs), is it not to tie it all together and somehow see its significance and relation to the sanctuary ("temple service")? If so, she says that when we do this -- gathering up of the rays of light -- we will understand the important truths of the temple service.

4. Furthermore, in *Early Writings*, 32, Sister White says that the Ten Commandments were **folded** like a book:

“In the ark was the golden pot of manna, Aaron’s rod that buddeth, and the **tables of stone which folded together like a book**. Jesus opened them, and I saw the ten commandments written on them with the finger of God.”

In the quote from *SpM*, she says (in the context of the MC) that the meaning of the law (AKA the Ten Commandments) will be **unfolded** in this time.

So, to tie this “unfolding of the law” in with the things spoken of above, Sister White is basically saying:

When we “gather up the divine rays shining from the gospel,” we will have “clearer insight into the Jewish economy,” but more specifically the “temple service.” As a result, we will be able to “unfold” the important truths that the **law** of God presents to His people. The law of God is a theme of the MC (the 2 walls). The entrance into Canaan is marked at the MC, and the cloud that is described at the end of the quote from *SpM* is also marked at the MC. Thus, if we reason from cause to effect, the truths of the temple service are very likely the culmination of the

truths that we are going back and searching for to gather up and see their application to it...and this takes place (if I am interpreting this correctly) in the time period of the MC.