

Types & Antitype- Part 1

Satan commenced his rebellion in heaven against Jehovah's law and he has not ceased this warfare for a moment. He watches every point so that he can, if possible, subvert and make void the law of God. He has sought to blind the minds of men by placing the moral law, engraven on stone, in the place of **the ritual, the ceremonial law of ordinances that was to be abolished, nailed to the cross, because type had met antitype, the shadow had reached the substance.** 5LtMs, Ms 43, 1887, par. 3

To help us understand and differentiate between what was foreshadowed (type) and what was fulfilled (antitype) in the Old Testament sanctuary service, it's best to begin with the definitions of these symbolic words, "Type" and "Antitype" and words of association. **Remember that anything referred to as a "TYPE" was nailed to the cross.**

The words "**type**" and "**antitype**" cannot be found in the Scriptures; however, the concept may be found woven throughout the old and new testaments. These words are found in the writings of Ellen White and the pioneers which help to explain the symbolic meaning of the Mosaic sanctuary service's **physical** duties/ services that were required to be carried out which all pointed to Christ in the plan of salvation and would continue until those "type(s)" (those **physical symbolic activities** in the **typical services**) would be met/fulfilled in the Great **Antitype** (Christ) at his death.

Please also note, she uses the word "**shadows**" in the same category with the word "**types**". So all these "shadows" were nailed to the cross.

1. Types & shadows met antitype in the death of Christ.

Words to look up (see Part 3- "Definitions"):

"type"
 "antitype"
 "and"-
 "shadow"
 "meet"- to help understand, "**type met antitype**"

Types and shadows were to exist in the religious world and were to be carried out in religious worship. ... **Type met antitype** in the death of Jesus Christ. 17LtMs, Ms 233, 1902, par. 5

shadow 17LtMs, Ms 233, 1902, par. 5

"type met **antitype**" 17LtMs, Ms 233, 1902, par. 5; 16LtMs, Ms 72, 1901, par. 13; ST November 7, 1892, par. 5

"type met antitype in the death of Jesus Christ" 17LtMs, Ms 233, 1902, par. 5

"types and shadows" 17LtMs, Ms 233, 1902, par. 5; ST November 7, 1892, par. 5

As we move forward, we will compile an ongoing list of words and/or phrases that Sister White uses when referencing "types" (since types are opposite to "antitype"), to help clarify what types were nailed to/ finished at the cross. Please refer to "Types & Antitype Part 3" for word definitions that are in alphabetical order with the exception of the first entry for "Types & Antitype".

2. The Jewish system of forms, customs, ceremonies and sacrifices were TYPES:

Words to look up:

"whole"
 "system"
 "symbols"
 "consume" (final)
 "custom"
 "forms"
 "sacrifices"
 "offering"

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

The most convincing proof was given that the gospel was but the development of the Hebrew faith. **Christ was to come for the special benefit of the nation that was looking for his coming as the consummation and glory of the Jewish system...** Paul did not bind himself nor his converts to the **ceremonies and customs** of the Jews, **with their varied forms, types, and sacrifices**; for **he recognized that the perfect and final offering had been made in the death of the Son of God**. LP 104.1; 105.1

"whole **system** of types and **symbols**" AA 14.1

"entire system" AA 14.1

"compacted prophecy of the gospel" AA 14.1

"presentation of the promises of redemption" AA 14.1

"consummation of the **Jewish system**" LP 104.1

"perfect final **offering**" LP 104.1; 105.1

"that was looking for his coming as the **consummation**" LP 104.1

"**ceremonies and customs** of the Jews, with their varied **forms, types, and sacrifices**" LP 105.1

Interesting to note Webster's definition of OFFERING?

OFFERING, *noun* **That which is presented in divine service; an animal or a portion of bread or corn,** or of gold and silver, **or other valuable articles, wave-offerings, and wood-offerings.** Pagan nations **presented to God as an atonement for sin,** or as a return of thanks for his favors, or for other religious purpose; a sacrifice; **an oblation.** In the **Mosaic economy,** there were **burnt-offerings, sin-offerings, peace-offerings, trespass-offerings, thank-offerings,** also present offerings to their deities. Christ by the *offering* of himself has **superseded the use of all other offerings, having made atonement for all men.** When thou shalt **make his soul an offering for sin,** he shall see his seed – Isaiah 53:10. 1828 WEBSTERS DICTIONARY

3. So, we see that the sanctuary services were an entire/ whole system of types. Please note she also stated that the whole system consisted of symbols. Therefore, the entire system was “symbolic” as well. The sanctuary system consisted of “many parts” to form the “entire system” or whole thing which she also refers to as the “Jewish economy”. Thus, SOP states:

Words to look up:

“economy”
“entire” (“entire system”)

The truths of the Jewish economy pointed to Christ. This entire system is a compact prophecy of Christ in the gospel. The gospel is the key which unlocks the mysteries and enables us to dig with all our capabilities for truth as for hidden treasure. 13LtMs, Ms 34, 1898, par. 14

“Jewish economy” 13LtMs, Ms 34, 1898, par. 14
“compact prophecy of Christ in the gospel” 13LtMs, Ms 34, 1898, par. 14
“entire system is a compact prophecy of Christ in the gospel.” 13LtMs, Ms 34, 1898, par. 14

We've noted above that symbols of types represent something to come. Let's continue to look up terms used to refer to these symbols / types carried out in the typical sanctuary service.

4. All the ceremonies connected with the services were TYPES:

Words to look up:

“ceremony”
“sanctuary”
“backward”
“age”
“services”

The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God. He gave His life, that through faith in Him who taketh away the sin of the world, we might have life eternal. After His death, the sacrificial offerings had no moral efficacy. 16LtMs, Ms 72, 1901, par. 13

He (Paul) brought his hearers down through the types and shadows of the ceremonial law to Christ,—to his crucifixion, his priesthood, and the sanctuary of his ministry,—the great object that had cast its shadow backward into the Jewish age. LP 103.3

“ceremonies... prefiguring Christ in types and shadows” 16LtMs, Ms 72, 1901, par. 13
“taken away” 16LtMs, Ms 72, 1901, par. 13
“ceremonial law” LP 103.3
“cast its shadow backward” LP 103.3
“types and shadows of the ceremonial law to Christ, to his crucifixion, his priesthood, sanctuary ministry” LP 103.3
“Christ... cast its shadow backward into the Jewish age”

5. Please remember (will refer to this again later), she states that the ten commandments are NOT a shadow (nor a TYPE).

Words to look up:

“oblations”
“ordinances”
“prefigure”

The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his

people. RH May 6, 1875, par. 17

Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. GC88 327.3

The rabbis, the priests and rulers, had **ceased to look beneath the symbol** for the truth that was signified by their **outward ceremonies**. The gospel of **Christ was prefigured** in the **sacrificial offerings**, and **Levitical types**.
RH May 23, 1899, par. 2

"shadowy ceremonies of types" "have met their antitype" RH May 6, 1875, par. 17
"Jewish system" RH May 6, 1875, par. 17
"for the purpose of keeping faith alive in the hearts of his people." RH May 6, 1875, par. 17
"types and ordinances" RH May 6, 1875, par. 17
"divine appointment" RH May 6, 1875, par. 17
"sacrifices and oblations" GC88 327.3
"ceremonial system" GC88 327.3
"look beneath the symbol for truth" RH May 23, 1899, par. 2
"outward ceremonies" RH May 23, 1899, par. 2
"Christ was prefigured" RH May 23, 1899, par. 2
"sacrificial offerings" RH May 23, 1899, par. 2
"Levitical types" RH May 23, 1899, par. 2

ORDINANCES:

*Please consider the verses below to prove what a **Biblical Ordinance** is:*

Exo 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an **ordinance** for ever.

*Ex 12:14 tells us the Passover is a feast, then in vs 43 we are told the Passover is an **ordinance**.*

Exo 12:43 And the LORD said unto Moses and Aaron, This is the **ordinance** of the passover: There shall no stranger eat thereof:

*Nu 9:14 also confirms the **Passover to be an ordinance**.*

Num 9:14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the **ordinance** of the passover, and according to the manner thereof, so shall he do: ye shall have one **ordinance**, both for the stranger, and for him that was born in the land.

Ex 13:10 tells us to keep the ordinance of Unleavened Bread.

Exo 13:10 Thou shalt therefore keep this **ordinance** in his season from year to year.

*We can safely conclude by scripture, that **feasts are ordinances**.*

*This being so, when we read in Col 2:14, "The handwriting in **ordinances**", we must include the feast days in these 'Ordinances' as well.*

Please consider another very important point; our pioneers were the Godliest men ever raised within the Advent movement. God led them mightily to defend the truth. This movement was commissioned to call souls out of Babylon (confusion).

*One of the greatest defenses they had to give was the defense of the true weekly Sabbath against the Papal sabbath; Sunday. To do this they had to continually answer the most common objection to it by Sunday keeping Protestants. And that objection was that 'the Sabbath was nailed to the cross' (Col 2). To answer this objection, the Pioneers had to clearly explain what was nailed to the cross. And they clearly showed that it was "**the law of Commandments contained in ordinances**" which is the ceremonial law.*

See below for the plainest Inspired statements you can read regarding the ending of the Passover as a feast and please remember that the Passover was the first Feast in the annual round of Feasts, so when this feast became obsolete, all the other Feasts had to follow also.

Passover / Lord's Supper

"While the institution of the Passover was pointing backward to the miraculous deliverance of the Hebrews, it likewise pointed forward, showing the death of the Son of God before it transpired. 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. **No longer had they need of the Passover**, for He, the great antitypical Lamb, was ready to be sacrificed for the sins of the world. **Type met antitype** in the death of Christ. YI 5-1-1873:12; [FLB 300:2]

The national festival of the Jews [the Passover] was to pass away forever. The service which Christ established [of the Lord's Supper] was to be observed by His followers in all lands and through all ages. DA 652:2; FLB 300:3

This was virtually **the last Passover** that was ever to be celebrated; for **type was to meet antitype** in the slaying of the Lamb of God for the sins of the world. 5Red 4:3 [1877]; 3SP 83:3 [1878]

At **this last Passover the Lord's supper** was instituted. 5Red 5:1 [1877]; 3SP 84:1 [1878]

This was the last time that Christ was to keep the feast with His disciples. **It was really the last Passover that was ever to be kept.** For the lamb was slain to teach the people about **Christ's death**; and when Christ, the Lamb of God, should be slain for the sins of the world, there would be **no need of slaying a lamb to represent His death.** SJ 95:2 [1896, 1900]

Hos 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. (unfaithfulness – death of Christ)

The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon **the whole institution of the Jewish system of religion.** **Without the death of Christ all this system was meaningless.** The Jews reject Christ, and therefore **their whole system** of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to **shadowy ceremonies of types** which **have met their antitype**, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. {RH, May 6, 1875 par. 17}

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. {RH, February 25, 1896 par. 8}

"In this ordinance, Christ discharged his disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. **These no longer possessed any virtue; for type was meeting antitype** in himself, the authority and foundation of **all Jewish ordinances** that pointed to him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when he himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved. – {RH June 14, 1898 Par. 15}

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If his disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to his disciples an ordinance that would do for them the very thing they needed,—**that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential,** and which the reception of the gospel made no longer of any force. **To continue these rites would be an insult to Jehovah.** Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving his word and doing his will. – {RH June 14, 1898 Par. 16} {5BC 1139.6}

So what is wrong with keeping the feast? Simply that Jesus abolished them and as the quote says above it is an insult to Jehovah to continue with something that He has abolished when our whole focus should be on Jesus Christ himself, and what He is doing for us now in the heavenly sanctuary and that He will soon return.

6. The whole Jewish system of religion pointed to Christ.

Words to look up:

"substance"

Jesus was the originator of the religion of the Jews, and how clearly could he open to the mind the significance of every shadow and symbol, and reveal the **relation of the whole system to himself.** That which had been misinterpreted, he set before them in its clear connection with truth, and made plain the **glory of the Levitical service.** He sought to open to men the fact that **the Jewish system of religion presented in types and shadows the whole mystery of the gospel.** The service of the past was in no way to be held in contempt; **for in Christ, type met antitype, and shadow substance.** ST November 7, 1892, par. 5

"every shadow and symbol" ST November 7, 1892, par. 5

"relation of the whole system to Himself" ST November 7, 1892, par. 5

"Levitical service" ST November 7, 1892, par. 5

"Jewish system of religion" ST November 7, 1892, par. 5

"the whole mystery of the gospel" ST November 7, 1892, par. 5

More quotes on "type" and "antitype":

The **typical service and the ceremonies** connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and **the shadow ceased in the substance**. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the **obligation** of circumcision. RH May 29, 1888, par. 10

The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. **In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.** AA 227.3
Paul told the Thessalonian Jews of his former zeal for the **ceremonial law** and of his wonderful experience at the gate of Damascus. Before his conversion he had been confident in a hereditary piety, a false hope. His faith had not been anchored in Christ; **he had trusted instead in forms and ceremonies.** **His zeal for the law had been disconnected from faith in Christ and was of no avail. While boasting that he was blameless in the performance of the deeds of the law, he had refused the One who made the law of value.** AA 228.1

They were **slow to discern to the end of that which had been abolished by the death of Christ**, and to perceive that all their sacrificial offerings had but prefigured the death of the Son of God, in which **type had met its antitype** rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion. LP 64.2

When prophets stood in defense of the truth, it was the word of God that was given to them. They understood the work of salvation to be accomplished by the Messiah to come. But **after Christ came, after he died as man's sacrifice, after the typical sacrifices were fulfilled by the antitype, the old truth in the typical service was revealed more clearly.** In Christ, the representative of the Father, a wonderful truth was revealed to the world. The light from the cross of Calvary, **reflected back** upon the Jewish age, gives character and significance to the whole Jewish economy; and **on this side of the cross, in a special manner, we have the truth as it is in Jesus.** Truth communicated through our Redeemer becomes indeed present truth. RH February 8, 1898, par. 1