

## Types & Antitype- Part 2 The Feasts

7. All the ceremonies were TYPES:

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

"feast"

"first-fruit"

"offering"

All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory.

The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour. DA 77.1

"All the ceremonies of the feast were types of the work of Christ" DA 77.1

"The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour." DA 77.1

**NOTE: A blood sacrifice can be an offering but an offering is NOT always a blood sacrifice. All the typical offerings connected to the sanctuary system ceased at the cross.**

OFFERING, noun (same as OBLATION)

TYPES

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 Christ by the offering of himself has superseded the use of all other offerings, having made atonement for all men.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.

All the ceremonies of the feast were types of the work of Christ. The deliverance of Israel from Egypt was an object lesson of redemption, which the Passover was intended to keep in memory. The slain lamb, the unleavened bread, the sheaf of first fruits, represented the Saviour. DA 77.1

Note: TYPES were nailed to the cross.

They cannot discern that in the death of Christ the typical offerings ceased because type had met antitype. 15LtMs, Ms 58, 1900, par. 35

All the typical offerings were fulfilled in Him. COL 126.2

OBLATION, noun [Latin oblatio, from offero; ob and fero, to bear or bring.] (same as OFFERING)

Any thing offered or presented in worship or sacred service; an offering; a sacrifice. (see "sacrifice")

Bring no more vain oblations. Isaiah 1:13.

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

There were 3 annual feasts: Passover, Pentecost and Tabernacles. What are the Levitical types which prefigured Christ? Answer: Every ceremony/ service connected to the Mosaic Sanctuary Service with the exception of the Seventh-day weekly Sabbath which was NOT a type:

SABBATH, noun

1. The day which God appointed to be observed by the Jews as a day of rest from all secular labor or employments, and to be kept holy and consecrated to his service and worship. This was originally the seventh day of the week, the day on which God rested from the work of creation; and this day is still observed by the Jews and some Christians, as the sabbath. But the Christian church very early began and still continues to observe the first day of the week, in commemoration of the resurrection of Christ on that day, by which the work of redemption was completed. Hence it is often called the Lord's day. The heathen nations in the north of Europe dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday. But in the United States, Christians have to a great extent discarded the heathen name, and adopted the Jewish name sabbath.

2. Intermission of pain or sorrow; time of rest.

Peaceful sleep out the sabbath of the tomb.

3. The sabbatical year among the Israelites. Leviticus 25:2.

1) Passover (Christ's death/ crucifixion)

2 annual sabbaths (holy convocations/ TYPES) days to be physically kept; 1<sup>st</sup> and 7<sup>th</sup> day of unleavened bread:

1 & 2) "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses.... And in the first day there shall be an holy convocation, and in the seventh day there

shall be **an holy convocation** to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.” (Ex. 12:15, 16; Lev. 23:7, 8; Num. 28: 17, 18, 25) HSF 84.2

To these **holy convocations** the children of Israel came, bringing to the house of God **their tithes, their sin offerings, and their offerings of gratitude**. They met to recount God’s mercies, to make known His wonderful works, and to **offer praise and thanksgiving** to His name. And **they were to unite in the sacrificial service** which pointed to Christ as the Lamb of God that taketh away the sin of the world. **Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service** they were to be bound closer to God and to one another. 6T 39.3

Again the people were reminded of the **sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties. The object of all these regulations was stated:** they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, **“Ye shall be holy men unto Me”**—worthy to be acknowledged by a holy God. PP 311.2

**These laws were to be recorded by Moses, and carefully treasured as the foundation of the national law, and, with the ten precepts** which they were **given to illustrate, the condition of the fulfillment of God's promises** to Israel. PP 311.3

**The law of types** reached forward to Christ. All hope and faith centered in Christ **until type reached its antitype** in his death. **The statutes and judgments specifying the duty of man to his fellow-men,** were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God’s chosen people distinct and separate from idolatrous nations. RH May 6, 1875, par. 5

**Its great antitype was reached when Christ our Passover was sacrificed for us. Ex 12; 1Cor 5:7, 8**  
**The slain Lamb represents Christ’s death. The First fruits represent Christ’s resurrection:**

So Christ the **first fruits** represented the great spiritual harvest to be gathered for the kingdom of God. **His resurrection is the type** and pledge of the resurrection of all the righteous dead. “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” 1 Thessalonians 4:14. DA 785.4

That same night he was taken by wicked hands, to be crucified and slain. And **as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day, “the first-fruits of them that slept,”** [1 Corinthians 15:20.] a sample of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto his glorious body.” [Philippians 3:21.] GC88 399.2

## 2) **Pentecost** (Christ’s Holy Spirit dwelling in us)

**1 annual (a TYPE) sabbath- the day** of Pentecost was **to be physically kept**

**Offering:** first fruits of barley harvest

**Offering:** first fruits of wheat harvest

The **Pentecost** was the second of the Jewish feasts, and occupied but a single day. It was celebrated on the fiftieth day after the **first-fruits of barley harvest had been waved** before the Lord. **At the time of this feast the first-fruits of wheat harvest were offered** unto God. HSF 83.2

... for the **system** of **sacrifices and offerings** was waxing old; **the type** had almost reached its **antitype**, the **shadow** its **substance**. DA 52.2

**The antitype of this festival was reached on the fiftieth day after the resurrection of Christ, when the great outpouring of the Holy Ghost took place.** Lev 23:10-21; Num 28: 26-31; Deut 16:9-12; Acts 2:1-18

If it be said that the **Jewish age** is here meant (*referencing Pentecost*), we reply, **that DISPENSATION closed with the death of Christ, forty-two days before** this commission was given. We give **two passages** as proof. Colossians 2:14. **“Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.”** Daniel 9:27.... 3SG 11.1

"It is not ye that speak," Christ declared, "but the Spirit of your Father which speaketh in you." **This promise was indeed fulfilled.** After the day of **Pentecost**, the apostles were filled with the Spirit, and they spoke the Word of God with boldness. ST July 25, 1900, par. 3, 4

#### Passover.

"**holy convocations**" 6T 39.3

"**sacrificial service**" 6T 39.3

"**sacred service**" 6T 39.3

"**first-fruits**" DA 785.4; GC88 399.2

"**his resurrection** is the type" DA 785.4. (*first fruits is a type. Remember all types were nailed to the cross*)

Christ "**antitype of the wavesheaf**" GC88 399.2. (*Antitype took away the Type, so this means the Passover feast & its wavesheaf offering were nailed to the cross since they were a Type*)

#### Pentecost.

"**second of the Jewish feast** and occupied a single day" (Please note that single day was an annual sabbath) HSFD 83.2

"**feast**" HSFD 83.2

"celebrated after **first-fruits of barley harvest had been waved**" HSFD 83.2

"At the time of this **feast the first-fruits of wheat harvest were offered** unto God." HSFD 83.2

"This **promise** was indeed **fulfilled.** After the day of Pentecost, the apostles were filled with the Spirit." ST July 25, 1900, par. 3, 4

3) **Tabernacles**- (Ordained as a specific day to physically celebrate in rejoicing before the Lord) celebrated in the seventh month when they had gathered in the fruit of the land (15th-21<sup>st</sup> day)

**4 annual sabbaths (TYPES)**- days to be physically kept on: 1<sup>st</sup>, 10<sup>th</sup>, 15<sup>th</sup> and 22<sup>nd</sup> day of seventh month:

- 1) **a memorial of blowing of trumpets, an holy convocation.** Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord." HSFD 85.1 (Lev 23:24, 25; Num. 29: 1-6)
- 2) **great day of atonement.** "Also on the tenth day of this seventh month there shall be a day of atonement; it shall be **an holy convocation** unto you.... Ye shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate **your sabbath.**" (Lev. 23:27-32; 16:29-31; Num. 29:7) HSFD 85.3
- 3 & 4) **the fifteenth and twenty-second days of the seventh month**, that is, **the first day of the feast of tabernacles, and the day after its conclusion:**  
"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the **first day shall be a sabbath**, and on **the eighth day shall be sabbath.**" (Lev. 23:39) HSFD 85.5

**Typifies the great rejoicing after the final gathering of all the people of God into his kingdom.**  
Lev 23:34-43; Deut 16:13-15; Neh 8; Rev 7:9-14

**Note following quotes regarding the meaning and purpose behind Feast of Tabernacles:**

**When you study the precious truths of the Bible, you will drink from the fountain of living water to which Jesus invited every thirsty soul with the same unchanging words of welcome, "If any man thirst, let him come unto me, and drink." [John 7:37.] "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." [Revelation 22:17.] Will you listen to the voice of Christ? Will you break away from self and respond, "We come, Lord, we come. With joy shall we draw water out of the wells of salvation"? [See Isaiah 12:3.] Then will your life henceforth be a**

**continual Feast of Tabernacles, a continual thank offering for unnumbered and unmerited blessings.** 16LtMs, Lt 133, 1901, par. 22. *(We “keep” the tabernacles by coming to Christ; accepting His invitation.)*

TAB'ERNACLE, *noun* [Latin tabernaculum, a tent, from taberna, a shop or shed, from tabula, a board; or rather from its root. [See Table.](#)]

2. A temporary habitation.

3. Among the Jews, a movable building, so contrived as to be taken to pieces with ease and reconstructed, for the convenience of being carried during the wanderings of the Israelites in the wilderness. It was of a rectangular figure, thirty cubits long, ten broad, and ten high. The interior was divided into two rooms by a veil or curtain, and it was covered with four different spreads or carpets.

It is also applied to the temple. [Psalms 15:1.](#)

4. A **place of worship**; a sacred place.

5. **Our natural body.** [2 Corinthians 5:1.](#) [2 Peter 1:13.](#)

**If we follow Christ, His Holy Spirit will work and speak through us,** and we will be living epistles, known and read of all men. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 Corinthians 7:1.] **“And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.”** [Leviticus 26:11, 12.] **“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” [1 Corinthians 3:16, 17.] 11LtMs, Lt 17, 1896, par. 3

And He declared to the multitude **at the Feast of Tabernacles,** “He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water.” [John 7:38.] **As the Word of God is received into the heart, it transforms character and life. Then the influence that flows from the believer is the influence of the Word of God, a positive life-giving power.** 10LtMs, Lt 20, 1895, par. 10

#### **WHAT DID PAUL MEAN FOR US, “TO KEEP THE FEASTS... WITH THE UNLEAVENED BREAD OF SINCERITY AND TRUTH”?**

*Paul would not call the feasts shadows and then contradict himself by stating that we are to keep the feasts. So, what did Paul mean? Sister White uses Paul's letter to the Corinthians, to “keep the feast”, as a symbolic representation to get sin out of our lives in order to receive nourishment from Christ. She is not stating that we are to physically keep the Mosaic/ Jewish feasts (as these were nailed to the cross).*

The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. **So when we feed upon Christ, it should be with contrition of heart, because of our sins.** The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, **that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church,** “Purge out therefore the old leaven, that ye may be a new lump.... For even Christ our Passover is sacrificed for us: **therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**” 1 Corinthians 5:7, 8, PP 278.1

My Dear Nephew,—

You may think that I have lost all interest in you, but I have not. And I shall not so long as I remember your dying mother's charge to have a care for you, lest you become careless and forget that **you have a heaven to win and a hell to shun.** She said, “Keep it before Frank and Ella and Lillie and Charlie and Byron that I want them to love the Lord Jesus and at last meet me in heaven.” I have often thought of this charge. If I can, I will find it as it was written then and send it to you. 20LtMs, Lt 301, 1905, par. 1

I want to tell you, Frank, that **the very first thing you must do is to follow the following scriptures:** 20LtMs, Lt 301, 1905, par. 2

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump. **Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**” [1 Corinthians 5:6-8.] 20LtMs, Lt 301, 1905, par. 3

The followers of Christ **must assimilate the Word of God** so that it shall become the motive power of life and action. By the power of Christ they must be **changed into His likeness and reflect the divine attributes.** EP 191.3

The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. **So when we feed upon Christ, it should be with contrition of the heart, because of our sins.** The use of unleavened bread also was significant. **The leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church,** “Purge out therefore the old leaven, that ye may be a new lump... . **Let us keep the feast,** not with old leaven, neither with the leaven of malice and wickedness; but **with the unleavened bread of sincerity and truth.**” 1 Corinthians 5:7, 8, EP 191.4

**SISTER WHITE THUS CONCLUDES REGARDING THE ANTITYPICAL DAY OF ATONEMENT, WHICH PRECEDES PREPARING FOR TABERNACLES:**

The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. **In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. How much more essential in this antitypical day of atonement that we understand the work of our High Priest, and know what duties are required of us.** GC88 430.3

**Follow the plain Bible teachings if you would follow Jesus.** Souls cost too much to be imperiled by following the words of men. **We cannot safely accept any man's decision in matters that involve eternal interests unless he can open the Scriptures and present his authority as from Him who is the Truth. Obey the words of Christ by searching the Scriptures, and through diligent study have the Word of God stored in your memory, so that in any emergency you can say earnestly, solemnly, "It is written."** Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." [John 4:14.] And He declared to the multitude at the **Feast of Tabernacles**, "He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water." [John 7:38.] **As the Word of God is received into the heart, it transforms character and life. Then** the influence that flows from the believer is the influence of the Word of God, a positive life-giving power. 10LTMs, Lt 20, 1895, par. 10

Other days kept:

**Monthly new moons sabbaths**- had to physically keep the first day of each month throughout the year

... 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

The ten commandments (which includes the seventh-day Sabbath) are NOT a shadow. We know that shadows were no longer binding at the cross, so this would not include the Seventh-day sabbath.

We know there are **only 2 kinds of Sabbaths in the Bible**: the weekly seventh-day sabbath and the annual/ yearly sabbaths.

In **God's statutes** was defined practical religion for all mankind. Before Israel was placed the true standard of righteousness. RH August 30, 1898, par. 8

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep." **Some, who have been anxious to make of none effect the law of God, have quoted this word "Sabbaths," interpreting it to mean the annual sabbaths of the Jews.** But they do not connect this positive requirement with that which follows: RH August 30, 1898, par. 9

"For it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in **the seventh is the Sabbath of rest**, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. **Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.** It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." RH August 30, 1898, par. 10

In Col 2:16, what "sabbaths" are referred to here that were done away with at the cross which are shadows if it is not the Seventh-day weekly Sabbath?

**Col 2:14-17**

**14 Blotting out the handwriting of ordinances that was against us**, which was contrary to us, and took it out of the way, **nailing it to his cross**;

**15 And** having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

**16** Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the **sabbath days**:

**17 Which are a shadow** of things to come; but the body is of Christ.

Col 2:16 has to either be referring to the weekly sabbath or the annual sabbaths. We know that the weekly sabbath will be enduring throughout the eternal ages and it is NOT a shadow. So, by process of elimination, all that is left is the annual sabbaths. If these were done away, we should not be keeping these annual days; these holy convocations. Following is a quote from William Miller that sums up the distinction between the weekly sabbath and the annual/ ceremonial sabbaths:

On this point Mr. Miller uses the following language: **“Only one kind of Sabbath was given to Adam, and one only remains for us.** See Hosea 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.’ All the Jewish sabbaths did cease when Christ nailed them to his cross. Col. 2; 14-17.** These were properly called Jewish sabbaths. Hosea says, ‘her sabbaths.’ But the Sabbath of which we are speaking, God calls ‘my Sabbath.’ **Here is a clear distinction between the creation Sabbath and the ceremonial.** The one is perpetual; the others were merely shadows of good things to come.”--- *Life and Views*, pp. 161, 162

**The Sabbath was given to Adam and Eve in Eden for all their posterity.** The Jews were not more closely related to Adam than were any of the other nations on the earth. **Instead of losing its force now, the law is to be more fully understood.** **When the typical sacrifices ceased at the death of Christ,** the original, as engraved on the tables of stone, stood immutable, holding its claims upon men in all ages. And in the Christian age the duty of man is not limited, but more especially defined and simply expressed. ST July 29, 1897, par. 7

8. Here, Sister White makes it clear that the Jewish age/ dispensation closed with the death of Christ in referencing Col 2:14 showing that the Jewish Pentecost feast ended when he died on the cross, but the commission remained which was Christ’s last will and testament:

**Words to look up:**

- “dispensation”
- “ordinances”
- “handwriting”
- “commission”

**This promise (Pentecost, which is a FEAST) cannot be restricted to the lifetime of the chosen twelve, nor to the Christians of the first century, for it extends to the end of the world [aion] age.** “Lo, I am with you always, even unto the end of the world,” to

the end of the Christian age. If it be said that the Jewish age is here meant, we reply, **that dispensation closed with the death of Christ**, forty-two days before this commission was given. **We give two passages as proof. Colossians 2:14.** **“Blotting out the hand-writing of ordinances that was against us,** which was contrary to us, and took it out of the way, nailing it to his cross.” **Daniel 9:27.** **“In the midst of the week he shall cause the sacrifice and oblation to cease.” This prophecy was fulfilled at the death of the Messiah, in the middle of the last of the seventy weeks.** There **the Jewish typical sacrifices ceased to be of any virtue**, when the great antitypical sacrifice was offered. **Christ gave this commission just before His ascension,** Mark 16:19, which was at least forty-two days after His crucifixion. 3SG 11.1

**There is a great work to be done. All around us are souls perishing in sin.** Are we doing what we can to save them? **The commission given to the disciples is given to us,** and to us also is promised the power promised to them—**the power that they received on the day of Pentecost,** when like a rushing, mighty wind, **the Holy Spirit came down and filled the room in which they were sitting.** Under the influence of this power, they went everywhere preaching the Word, and thousands were converted. 6LtMs, Ms 12, 1889, par. 9

**The last words of Christ were,** “Go ye into all the world, and preach the gospel to every creature.” And spreading his hands above them in benediction, **he ascended to heaven,** surrounded by hosts of heavenly angels who had come to escort him on his way to the portals of God. **His last commission to his disciples made them the agents whereby his gospel of glad tidings was to go to the nations. This was Christ’s last will and testament to his followers who walked with him during the years of his earthly ministry, and to those who should believe on him through their word.** His first work in heaven was in harmony with his last commission on earth; **for he sent the promise of the Father upon them. On the day of Pentecost the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went.** RH November 6, 1894, par. 6

**(referencing Pentecost)**

“This promise” 3SG 11.1

“Jewish age dispensation closed with the death of Christ, forty-two days before this commission was given.” 3SG 11.1

“Blotting out the hand-writing of ordinances that was against us” 3SG 11.1

“Jewish typical sacrifices” 3SG 11.1

“We give two passages as proof. Colossians 2:14. “Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” Daniel 9:27. “In the midst of the week he shall cause the sacrifice and oblation to cease.” This prophecy was fulfilled at the death of the Messiah, in the middle of the last of the

**seventy weeks.** There the **Jewish typical sacrifices ceased to be of any virtue**, when the great antitypical sacrifice was offered. Christ gave this **commission** just before His ascension, **Mark 16:19**, which was at least forty-two days after His crucifixion." 3SG 11.1

"This was **Christ's last will and testament** to his followers" RH November 6, 1894, par. 6  
"promise" RH November 6, 1894, par. 6

9. Moses wrote the TYPES of the Mosaic system in a book and this is the handwriting that was against us and nailed to the cross.

**Words to look up:**

"dispensation"  
"ordinances"  
"handwriting"  
"commission"

"And he **gave to Moses** when he had made an end of communing with him upon mount Sinai **two tables of stone, written with the finger of God.**" [Verse 18.] **Never could this be blotted out; for it was written, engraved in stone, with the finger of God. It was never against us, because God declared that we were to obey His commandments as a perpetual covenant. At His death Christ blotted out the handwriting that was against us,** "and took it out of the way, nailing it to his cross." **Colossians 2:14.] In**

**every ceremony, in every sacrifice, His death had been prefigured.** He was the foundation of the sacrificial system, which was to last till in His death **type should meet antitype.** He "**abolished** in his flesh the enmity, even **the law of commandments contained in ordinances;** for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." [Ephesians 2:15-20.] 16LtMs, Lt 51, 1901, par. 8

Moses had **written in a book** all the laws and judgments given him of God, and had faithfully recorded all his instructions given them by the way, and all the miracles which he had performed for them, and all the murmurings of the children of Israel. Moses had also recorded his being overcome in consequence of their murmurings. 1SP 331.1

Jesus now expounded the Scriptures to the entire company, **commencing with the first book of Moses, and dwelling particularly on the prophecy pointing to the time then present, and foretelling the sufferings of Christ and his resurrection.** "And he said unto them, These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.** Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." 6Red 36.1

**There is a law which was abolished, which Christ "took out of the way, nailing it to His cross."** Paul calls it "**the law of commandments contained in ordinances.**" This **ceremonial law**, given by God through Moses, **with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ** as the Lamb of God to take away the sin of the world. **Then all the sacrificial offerings and services were to be abolished.** Paul and the other apostles laboured to show this, and resolutely withstood those Judaizing teachers who declared that Christians ought to observe the ceremonial law. BEcho April 16, 1894, par. 2

Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the Levites in their courses, **for the service of God, which is at Jerusalem; as it is written in the book of Moses.**" RH January 16, 1908, par. 15

Through Christ the hidden glory of the holy of holies was to stand revealed. He had suffered death for every man, and by this offering, the sons of men were to become the sons of God. With open face, beholding as in a glass the glory of the Lord, believers in Christ were to be changed into the same image, from glory to glory. **The mercy seat, upon which the glory of God rested in the holiest of all, is opened to all who accept Christ as the propitiation for sin, and through its medium, they are brought into fellowship with God. The veil is rent, the partition walls broken down, the handwriting of ordinances cancelled.** By virtue of His blood the enmity is abolished.-SD 228.3

10. Rites/ the Ritual Service were TYPES:

**Words to look up:**

"ritual"  
"rites"

That was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. At the setting of the sun on the evening of the preparation day the trumpets sounded, signifying that the Sabbath had begun. The Passover was observed as it had been for centuries, while He to whom it pointed had been slain by wicked hands, and lay in Joseph's tomb. On the Sabbath the courts of the temple were filled with worshipers. The high priest from Golgotha was there, splendidly robed in his sacerdotal garments. White-turbaned priests, full of activity, performed their duties. But some present were not at rest as the blood of bulls and goats was offered for sin. They were not conscious that **type had met antitype**, that an infinite sacrifice had been made for the sins of the world. **They knew not that there was no further value in the performance of the**

**ritual service.** But never before had that **service** been witnessed with such conflicting feelings. The trumpets and musical instruments and the voices of the singers were as loud and clear as usual. But **a sense of strangeness pervaded everything.** One after another inquired about a strange event that had taken place. **Hitherto the most holy place had been sacredly guarded from intrusion. But now it was open to all eyes.** The **heavy veil of tapestry, made of pure linen, and beautifully wrought with gold, scarlet, and purple, was rent from top to bottom.** The place where Jehovah had met with the high priest, to communicate His glory, the place that had been God's sacred audience chamber, **lay open to every eye,—a place no longer recognized by the Lord.** With gloomy presentiments the priests ministered before the altar. **The uncovering of the sacred mystery of the most holy place filled them with dread of coming calamity.** DA 774.2

Many minds were busy with thoughts started by the scenes of Calvary. From the crucifixion to the resurrection many sleepless eyes were constantly searching the prophecies, **some to learn the full meaning of the feast they were then celebrating,** some to find evidence that Jesus was not what He claimed to be; and others with sorrowful hearts were searching for proofs that He was the true Messiah. Though searching with different objects in view, all were convicted of the same truth,—that prophecy had been fulfilled in the events of the past few days, and that the Crucified One was the world's Redeemer. **Many who at that time united in the service never again took part in the paschal rites.** Many even of the priests were convicted of the true character of Jesus. Their searching of the prophecies had not been in vain, and after His resurrection they acknowledged Him as the Son of God. DA 775.1

According to the Sister White, the **entire Jewish economy/ system** was abolished at the cross:

But **at the crucifixion type met antitype, and the typical system ceased.** BEcho July 15, 1893, par. 7

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

**The Jewish system was symbolical, and was to continue until the perfect Offering should take the place of the figurative.** 1Red 11.1

But **One greater than Moses lay in the priest's arms;** and when he enrolled the child's name, he was **enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance.** DA 52.2

The very priests who ministered in the temple had **lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified.** In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. **The whole system must be swept away.** DA 36.2

He (*Saul*) had regarded Jesus as making of none effect the law of God; but **when his spiritual vision was touched by the finger of God, he learned that Christ was the originator of the entire Jewish system of sacrifices;** that he came into the world for the **express purpose of vindicating his Father's law;** and that **in his death the typical law had met its antitype.** 7Red 47.1

## Question:

**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

## HOW DO WE REJECT CHRIST?

He (*Paul*) showed that **religion does not consist in rites and ceremonies, creeds and theories**. If it did, the natural man could understand it by investigation, as he understands worldly things. **Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul.** LP 276.2

He (*Paul*) showed how Moses had pointed Israel forward to Christ as that Prophet whom they were to hear; how all the prophets had testified of him as God's great remedy for sin, the guiltless One who was to bear the sins of the guilty. **He did not find fault with their observance of forms and ceremonies, but showed that while they maintained the ritual service [ritual- manner of performing divine or solemn service] with great exactness, they were rejecting Him who was the antitype of all that system.** LP 276.3

**EXACT'NESS**, *noun* Accuracy; nicety; precision; as, to make experiments with *exactness*  
1. Regularity; **careful conformity to law or rules of propriety**; as *exactness* of deportment.  
2. **Careful observance of method** and **conformity to truth**; as *exactness* in accounts or business.  
1828 WEBSTERS DICTIONARY

**The Jews had faith of a similar character to that of many professed Christians today.** They believed the prophecies predicting the advent of Messiah; **but their faith was not of that spiritual nature** which discerned in the Son of God the Saviour of their expectations. **They could not accept the work of God for their time, and they rejected the truth because their faith did not see the relation of the shadow to the substance.** They **clung tenaciously** to the offering of their sacrifices, **to the rites of the church and the traditions of the fathers**; but they **refused the Lamb of God, the great antitype of all the services of the past.** ST March 30, 1888, par. 10

## What physical activity did Christ leave us to practice & remember in place of keeping (with great exactness), the abolished/ fulfilled feasts?

The **type had reached the antitype** when Christ, the Lamb of God without blemish, died upon the cross. **He left an ordinance to commemorate the events of his crucifixion.** 3SG 225.1

Christ ate the passover supper with his disciples, then arose from the table and said unto them, "With desire have I desired to eat this passover with you before I suffer." He then performed the humiliating office of washing the feet of his disciples. Christ gave his disciples the **ordinance of washing feet** for them **to practice**, which would learn them **lessons of humility**. He connected this ordinance with the supper. 3SG 225.2

## Since Christ connected the ordinance of foot washing with the supper, how should we be keeping the supper?

The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. **Till He shall come the second time in power and glory, this ordinance is to be celebrated.** **It is the means by which His great work for us is to be kept fresh in our minds.** DA 652.3

Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Corinthians 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? "Let a man examine himself, and so let him eat of that bread, and drink of that cup." **For "whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."** "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Corinthians 11:28, 27, 29. DA 656.1

Duties are laid down in God's Word, the performance of which will keep the people of God humble and separate from the world, and from backsliding, like the nominal churches. **The washing of feet and partaking of the Lord's supper should be more frequently practiced.** Jesus set us the example, and told us to do as He had done. I saw that His example should be as exactly followed as possible;.. EW 116.2

## Christ's Death and Resurrection are symbolized by the supper and baptism and "commemorated by a day of rest" through this ordinance

I saw that the angelic host were filled with amazement as they beheld the sufferings and death of the King of glory. But I saw that it was no marvel to them that the Lord of life and glory, He who filled all heaven with joy and splendor, should **break the bands of death, and walk forth from His prison house, a triumphant conqueror.** Therefore, **if either of these events** (*His death or resurrection*) **should be commemorated by a day of rest, it is the crucifixion.** But I saw that neither of these events was designed to alter or abrogate God's law; on the contrary, they give the strongest proof of its immutability (*ten commandments*). EW 216.2

**Both of these important events have their memorials.** **By partaking of the Lord's supper,** the broken bread and the fruit of the vine, **we show forth the Lord's death until He comes.** The scenes of His sufferings and death are thus brought fresh to our minds. **The resurrection of Christ is commemorated by our being buried with Him by baptism,** and raised out of the watery grave, in likeness of His resurrection, to live in newness of life. EW 217.1

## Choose society most favorable to our spiritual advancement in the day of atonement:

The same experience is repeating in the history of God's people. God is leading them out from the abominations of the world to keep his law in the land of the enemy, and the rage of "the accuser of the brethren" knows no bounds. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." **The antitypical land of promise is just before us,—a land where no strange god shall ever come, no evil spirit enter;** and Satan desires to destroy the people of God, and cut them off from their inheritance. ST August 26, 1889, par. 9

**We are living in the great antitypical day of atonement.** Jesus is now in the heavenly sanctuary, making reconciliation for the sins of his people, and the judgment of the righteous dead has been going on almost forty years. How soon the cases of the living will come in review before this tribunal we know not; but we do know that we are living in the closing scenes of earth's history, standing, as it were, on the very borders of the eternal world. It is important that each of us inquire, How stands my case in the courts of Heaven? Will my sins be blotted out? Am I defective in character, and so blinded to these defects by the customs and opinions of the world, that sin does not appear to me to be as exceedingly offensive to God as it really is? It is no time now to allow our minds to be absorbed with the things of earth, while we give only occasional thoughts to God, and make but slight preparation for the country to which we are journeying. ST May 29, 1884, par. 3

**In the typical day of atonement, every man was required to afflict his soul before God. He was not to afflict the souls of others, but the work was between God and his own soul. The same work of self-examination and humiliation is required of each of us now;** and I entreat you to make thorough work for eternity. "Seek ye the Lord while he may be found; call ye upon him while he is near." Precious, golden moments which should be spent in seeking the inward adorning of a meek and quiet spirit, are frittered away in adorning the dress, and in other trifling matters not at all essential to comfort. ST May 29, 1884, par. 4

**We should choose the society most favorable to our spiritual advancement,** and avail ourselves of every help within our reach; for Satan will oppose many hindrances to make our progress toward Heaven as difficult as possible. We may be placed in trying positions, for many cannot have their surroundings what they would; but **we should not voluntarily expose ourselves to influences that are unfavorable to the formation of Christian character.** When duty calls us to do this, we should be

doubly watchful and prayerful, that, through the grace of Christ, we may stand uncorrupted. Lot chose Sodom as a place of residence, because he looked more to the temporal advantages he would gain than to the moral influences that would surround himself and his family. What did he gain so far as the things of this world are concerned? His possessions were destroyed, part of his children perished in the destruction of that wicked city, his wife was turned to a pillar of salt by the way, and he himself was saved so as by fire. Nor did the evil results of his selfish choice end here; but the moral corruption of the place was so interwoven with the character of his children that they could not distinguish between good and evil, sin and righteousness. ST May 29, 1884, par. 5

### Summary of TYPES:

- **ALL THE TYPES & SHADOWS** were fulfilled and no longer binding since Christ died on the cross. Col 2:16
- “System” includes **everything** connected to the festal services; both blood sacrifices and non-blood sacrifices and they are TYPES; The entire system was no longer binding at the cross
- Ordinance = Rite = Ceremony. These are all TYPES
- Oblation = Offering. These are TYPES
- Sacrifices and oblations are two separate things. An oblation is ALSO an offering and does NOT always refer only to a blood sacrifice. First-fruits and UB were an OFFERING. (Compare definitions again for “SACRIFICE”, “OFFERING” as well as “OBLATION”.) These were TYPES
- **Offerings: Lamb sacrifices, First-fruits and Unleavened Bread, Pentecost were TYPES.**
- An offering/ oblation can refer to either blood sacrifices or non-blood sacrifices.

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

**BIBLICAL NON-SACRIFICIAL (BLOOD) OBLATIONS:** See Lev 2:4, 5, 7, 12, 13; 3:1; Num 22:18; Jer 12:12