

Types & Antitype- Part- 4 Questions to Consider

To Whom did the types point? Ans. Christ

because Christ has come to our world confirming all the types pointing to Himself. 6LtMs, Ms 51, 1890, par. 35

While there were types pointing to a Saviour to come, there was also a present Saviour, who gave commands to Moses for the people and was set forth before them as the only channel of blessing. EP 216.1

Our Saviour, in his life and death, fulfilled all the prophecies pointing to himself, and was the substance of all the types and shadows signified. ST March 14, 1878, par. 8

Who was the antitype? Ans. Christ

In Jesus Christ type met antitype RH April 3, 1894, par. 7

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

He (*Paul*) pointed to the sacrifices that were shadows of good things to come, and then **presented Christ as the antitype of all those ceremonies**—the object to which they pointed as the only source of life and hope for fallen man. AA 424.2

What are some types of Christ? Ans. First Fruits, Wave Sheaf, Slain Lamb, Unleavened Bread; ALL OF THE PASSOVER FEASTS.

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. 1 Thessalonians 4:14. DA 785.4

Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord.... His resurrection is the type and pledge of the resurrection of all the righteous dead. DA 785.4

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

Were all types done away with and fulfilled when Christ expired on the cross? Ans. Yes

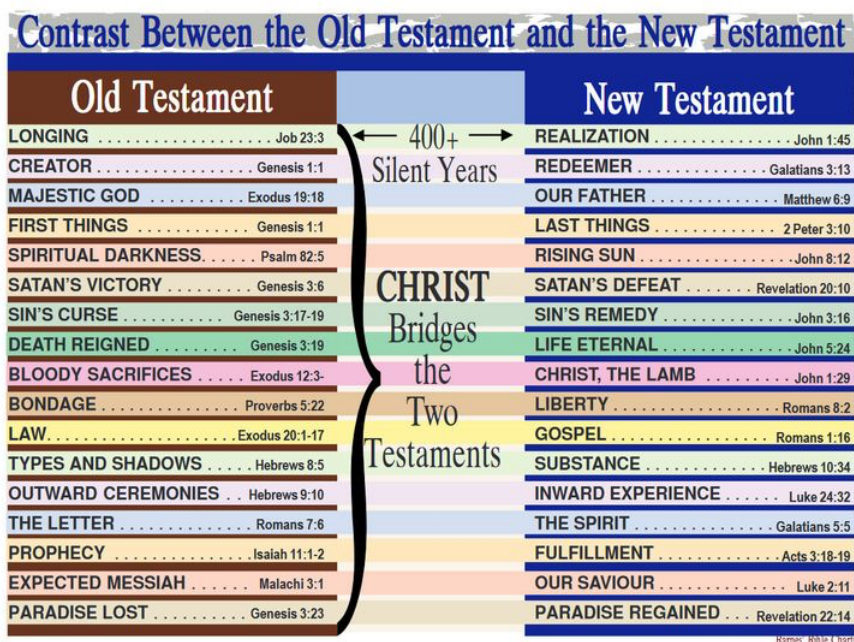
They did not realize that **type met antitype in the death of Jesus Christ**. 11LtMs, Ms 9, 1896, par. 4

When type met antitype in the death of Christ, the sacrificial offerings ceased. SW August 14, 1906, par. 5

Christ, type met antitype, and shadow substance. ST November 7, 1892, par. 5

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

because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God. 16LtMs, Ms 72, 1901, par. 13



And when the Reality came, in the person of Christ, they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies. COL 34.4

Every drop of blood shed by the Jewish sacrifices pointed to the Lamb of God. All the typical offerings were fulfilled in him. Type met antitype when he died on the cross. RH July 19, 1898. 7

A) Which ceremonies in types ended at the cross? Ans. Those connected with the services of the temple: slain lamb, sheaf of first fruits, unleavened bread.

B) All the ceremonies of the feasts were types. So, the feasts are types. Therefore, feasts nailed to cross.

C) Pentecost was a feast which was a type (as well as an annual sabbath day) & was fulfilled in his disciples and Holy Spirit has always continued forward to be poured upon Christ's followers.

When did the Jewish age end? Ans. At the death of Christ (Proof texts provided in quote below).

A) 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. 16LtMs, Ms 72, 1901, par. 13

B) 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

C) 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 alway, 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

List some of the ritual/ ceremonial laws connected with the services of the temple.

INSTRUCTIONS IN BUILDING THE TABERNACLE:

In addition to the tables of testimony which were given to Moses in the mount, he there received the ritual or ceremonial law, and full instructions in regard to the building of the tabernacle. ST July 15, 1880, Art. A, par. 1

RITE, *noun* [Latin ritus.] (*Also a "ceremony"*)

The manner of performing divine or solemn service as established by law, precept or custom; formal act of religion, or other solemn duty. The rites of the Israelites were numerous and expensive; the rites of modern churches are more simple. Funeral rites are very different in different countries. The sacrament is a holy rite
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CRUCIFIXION, PRIESTHOOD, SANCTUARY MINISTRY:

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. He, as the Messiah, was the Antitype of all the sacrificial offerings. LP 103.3

SLAIN LAMB, UNLEAVENED BREAD, WAVE SHEAF OF FIRST FRUITS:

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

It was to the glory of God that the Prince of life should be the first fruits, the antitype of the typical wave-sheaf. YI August 11, 1898, par. 4

The ceremonial laws are types and shadows.

We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. RH July 15, 1890, par. 6

What is an ordinance? Ans. An established rite or ceremony, an appointment which can ALSO include a NON-BLOOD sacrifice (ie. Lamb) of a rite or ceremony.

OR'DINANCE, *noun*.

2. Observance commanded.
3. Appointment.
4. Established rite or ceremony. Hebrews 9:1. In this sense, baptism and the Lord's supper are denominated ordinances.

How long was the ritual law (ceremonial system of symbols) of the sacrifices and ordinances to last? Ans. Until type met antitype in the death of Christ.

The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ "took ... out of the way, nailing it to His cross." Colossians 2:14. But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. PP 365.1

ONLY the ordinances/ shadowy types THAT WERE AGAINST US were nailed to the cross. Ten Commandments (moral law) not a type; therefore, weekly sabbaths were not "against us" only the annual sabbaths are against us since they are part of the feasts.

"Blotting out the hand-writing of ordinances that was against us,... nailing it to his cross.
Colossians 2:14.

In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law. RH May 6, 1875, par. 10

There is no shadow in the precepts of the decalogue. The ten commandments are not a type. God gave his law, and in the fourth precept of the decalogue is his Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. RH July 15, 1890, par. 5

"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. 16LtMs, Lt 51, 1901, par. 8

Does Sister White acknowledge that the annual Sabbaths were of the Jews? Ans. Yes
Were the weekly sabbaths for only the Jews? No; "sabbath institution has no special relation to the Jews [only]."

What are the 2 types of Sabbaths? Ans. Annual (of the Jews) & Weekly (for all mankind)

"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

There are those who hold that the Sabbath was given only for the Jews; but God has never said this. He committed the Sabbath to his people Israel as a sacred trust; but the very fact that the desert of Sinai, and not Palestine, was the place selected by him in which to proclaim his law, reveals that he intended it for all mankind. The law of

ten commandments is as old as creation. Therefore the Sabbath institution has no special relation to the Jews, any more than to all other created beings. God has made the observance of the Sabbath obligatory upon all men. "The Sabbath," it is plainly stated, "was made for man." Let every one, therefore, who is in danger of being deceived on this point give heed to the word of God rather than the assertions of men. RH August 30, 1898, par. 11

A) Are the annual (ceremonial) sabbaths connected to the feasts of which were nailed to the cross? Ans. Yes

B) How many annual sabbaths are there? Ans. 7

Were they part of the 3 annual feasts? Ans. Yes

Is the day of atonement a feasts day? Ans. No; it's a fast day

C) The annual sabbaths did not pertain to the moral law (seventh-day weekly sabbaths)

When did the annual sabbaths come into existence? Ans. When the children of Israel came into the wilderness.

What did Miller teach regarding the annual sabbaths? Ans. They ceased at the cross.

A) Hebrews 9:10; Romans 14:1-6; Colossians 2:16. All of these ceremonial Sabbaths were connected with the annual feast days. On the Passover Sabbath bitter herbs were mingled with the feast. The day of atonement was a fast day; the others were feast days. BHB 80.4

Leviticus 23:38. These annual Sabbaths were separate and distinct from the Sabbath of the Lord." BHB 80.5

B) There were seven annual sabbaths, namely, 1. The first day of unleavened bread. 2. The seventh day of that feast. 3. The day of Pentecost. 4. The first day of the seventh month. 5. The tenth day of that month. 6. The fifteenth day of that month. 7. The twenty-second day of the same. In addition to all these, every seventh year was to be the sabbath of the land, and every fiftieth year the year of jubilee. HSFD 82.2

The annual sabbaths were part and parcel of these feasts, and could have no existence until after the feasts to which they belonged had been instituted. HSFD 86.1

C) The contrast between the Sabbath of the Lord and these sabbaths of the Hebrews⁽¹⁾ is strongly marked.

(1) 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.

1. The Sabbath of the Lord was instituted at the close of the first week of time; while these were ordained in connection with the Jewish feasts. 2. The one was blessed and hallowed by God, because that he had rested upon it from the work of creation; the others have no such claim to our regard. 3. When the children of Israel came into the wilderness, the Sabbath of the Lord was an existing institution, obligatory upon them; but the annual sabbaths then came into existence. It is easy to point to the very act of God, while leading that people, that gave existence to these sabbaths; while every reference to the Sabbath of the Lord shows that it had been ordained before God chose that people. 4. The children of Israel were excluded from the promised land for violating the Sabbath of the Lord in the wilderness; but the annual sabbaths were not to be observed until they should enter that land. This contrast would be strange indeed were it true that the Sabbath of the Lord was not instituted until the children of Israel came into the wilderness of Sin; for it is certain that two of the annual sabbaths were instituted before they left the land of Egypt. (Ex 12:16) 5. The Sabbath of the Lord was made for man; but the annual sabbaths were designed only for residents in the land of Palestine. 6. The one was weekly, a memorial of the Creator's rest; the others were annual, connected with the memorials of the deliverance of the Hebrews from Egypt. 7. The one is termed "the Sabbath of the Lord," "my Sabbaths," "my holy day," and the like; while the others are designated as "your sabbaths," "her sabbaths," and similar expressions. (Ex. 20:10; 31:13; Isa. 58:13; compared with Lev. 23: 24, 32, 39; Lam. 1:7; Hosea 2:11) 8. The one was proclaimed by God as one of the ten commandments, and was written with his finger in the midst of the moral law upon the tables of stone, and was deposited in the ark beneath the mercy-seat; the others did not pertain to the moral law, but were embodied in that hand-writing of ordinances that was a shadow of good things to come. 9. The distinction between these festivals and the Sabbaths of the Lord was carefully marked by God when he ordained the festivals and their associated sabbaths. Thus he said: HSFD 87.1

When did the ritual/ ceremonial laws end? Ans. At the death of Christ

Hence the ceremonial law ceased to be of force at the death of Christ. ST July 29, 1886, par. 4

We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. RH July 15, 1890, par. 5

In Him were fast being fulfilled the types and shadows of the Jewish economy. RH March 26, 1901, par. 9

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

This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. **Then all the sacrificial offerings were to cease. It is this law that Christ "took ... out of the way, nailing it to His cross." Colossians 2:14.** But concerning the law of Ten Commandments the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89.

What was James' position on the ceremonial laws?

In this instance James seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them. AA 195.1

What was Paul's position on the ceremonial laws & who was he refusing before his conversion? His position on the Jewish system?

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

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

What was Peter's position regarding the Law of Moses (ceremonial laws connected to the feasts)?
Ans. It is wrong to crowd in (combine) the moral law with the ceremonial laws!

This handwriting of ordinances our Lord did blot out and take away and nail to His cross. 5LtMs, Ms 43, 1887, par. 1

The apostles bore witness to this. Barnabas and Paul, with firmness and perseverance, withstood those who taught that Christians *ought* to keep the law of Moses. Peter's voice was heard among the apostles and elders assembled in council in regard to this matter. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10. This has no reference to the moral law although the great controversy with Satan has blinded the eyes of those who believe ~~not~~ (*typo?*) to work with subtlety to crowd in the law of God written and engraven in stone as the law to be done away. 5LtMs, Ms 43, 1887, par. 2

Was the ceremonial law Jewish? Ans. Yes.
Are they for us today? Ans. No, because they are types

Some were zealous for the ceremonial law, and they regarded Paul with disfavor because they thought that his principles in regard to the obligations of the Jewish law were lax. AA 197.1

He (*Christ*) recognized the claims of the Jewish law until his death, when type met antitype. RH May 6, 1875, par. 1

The types consisted of the entire/ whole Jewish economy/ system

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 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

He (*Christ*) 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

***How many laws are there? Ans. 2: Types/ Shadows (aka Ceremonial Law) and the Moral Law
How many systems (of laws) are there? Ans. 2: Ceremonial Law & Moral Law***

There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. ST July 29, 1886, par. 4

The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was sacredly preserved in the ark. PP 364.3

There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. PP 365.1

What distinction can be made between the ceremonial law and moral law? Ans. One was written and the other spoken

The ceremonial law was thus given to Moses, and by him written in a book. But the law of Ten Commandments spoken from Sinai had been written by God Himself on the tables of stone, and was sacredly preserved in the ark. PP 364.3

The ceremonial law and the moral law are distinct from one another.

***What is the difference between the two laws; the ceremonial law (types & shadows) and moral law?
Ans. One ended and the other is eternal.***

What does it mean when we attempt to keep the ceremonial law that were typical; that ceased at the cross? Ans. We have no faith in His sacrifice

Men who claim to be teachers of the people blind the eyes of the ignorant by blending the moral law with the ceremonial, and using the texts which speak of the ceremonial law to prove that the moral law has been abolished. This is a perversion of the Scriptures. There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ. ST July 29, 1886, par. 4

Again, how do we reject Christ? Ans. Trying to keep the ceremonies (feasts) with great exactness.

He (Paul) 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 (act of demanding with authority, and compelling to pay or yield; authoritative demand), they were rejecting Him who was the antitype of all that system. LP 276.3

And when the Reality came, in the person of Christ, they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies. COL 34.4

Offerings were types as well.

They (*Hebrews*) did not, by faith, rely upon the merits of the Redeemer to come, of which their offerings were only the type. 1SP 316.3

Offerings and Oblations are the same. What were some offerings/ oblations connected to the feasts? Ans. Animal burnt-offerings, sin-offerings, first fruits, peace-offerings, thank-offerings, unleavened bread, flour offerings, gain-offerings, trespass-offerings

OBLA'TION, *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 definition for "sacrifice")

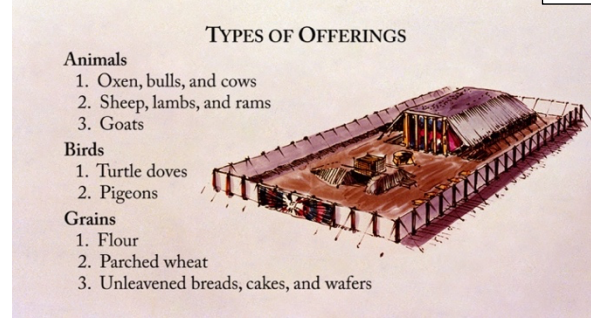
Bring no more vain oblations. Isaiah 1:13. **NOTE:**

Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. GC88 327.3 (see Dan 9:27, oblations ceased!)

Oblations: Lev 2:4, 5, 7, 12, 13; 3:1; Num 22:18; 31:50 Jer 12:12; Eze 44:30

He was to close His life by making a solemn **oblation of Himself** 2T 599.1

SAME



From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the **Passover, the sheaf of first fruits was waved as a thank offering** before the Lord. DA 785.4

A blood sacrifice can be an offering but an offering is NOT always a blood sacrifice. [i.e. Lev 2:12-first fruits] **All the typical offerings connected to the sanctuary system ceased at the cross.**

OFFERING, *noun* (same as OBLATION)

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.

Christ looks for fruit, for principles of goodness and sympathy and love. These are the principles of heaven, and when they are revealed in the lives of human beings, we may know that **Christ is formed within**, the hope of glory. A congregation may be the poorest in the land, without music or outward show, but if it possesses these principles, **the members can sing, for the joy of Christ is in their souls**, and this they can offer as a **sweet oblation** to God. 14LmTs, Ms 123, 1899, par. 7

SAC'RIFICE, *noun* [Latin sacrificium.]

1. An offering made to God by killing and burning some animal upon an altar, as an acknowledgment of his power and providence, or to make atonement for sin, appease his wrath or conciliate his favor, or to express thankfulness for his benefits. Sacrifices have been common to most nations, and have been offered to false gods, as well as by the Israelites to Jehovah. **A sacrifice differs from an oblation; the latter being an offering of a thing entire or without change, as tithes or first fruits; whereas sacrifice implies a destruction or killing, as of a beast.**

Sacrifices are expiatory, impetratory, and eucharistical; that is, atoning for sin, seeking favor, or expressing thanks.

Oblation/Offering/ Sacrifice

Human sacrifices, the killing and offering of human beings to deities, have been practiced by some barbarous nations.

SAC'RIFICE, *verb transitive* sac'rifize. [Latin sacrifico; sacer, sacred, and facio, to make.]

1. **To offer to God in homage or worship, by killing and consuming, as victims on an altar**; to immolate, either as an atonement for sin, or to procure favor, or to express thankfulness; as, to **sacrifice** an ox or a lamb. 2 Samuel 6:13.
2. To destroy, **surrender or suffer to be lost for the sake of obtaining something**; as, to **sacrifice** the peace of the church to a little vain curiosity. We should never **sacrifice** health to pleasure, nor integrity to fame

Oblation/Offering/Sacrifice



He was to close His life by making a solemn **oblation of Himself**. **Type was to reach antitype** in Jesus Christ. His whole life was a **preface** to His death on the cross. His character was a life of obedience to all God's commandments, and was to be a sample to all men upon the earth. His life was the living of the law in humanity. That law Adam transgressed, but Christ, by His perfect obedience to the law, redeemed Adam's disgraceful failure and fall. 10LtMs, Lt 67, 1895, par. 5

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 their lesson book, and obey it, not a soul would be lost.** 10LtMs, Lt 67, 1895, par. 6

God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation. Those whom He has blessed with a competency, and even the widow and the fatherless, **should not be unmindful of His blessings.** Especially should those whom He has prospered **render to Him the things that are His. They should appear before Him with a spirit of self-sacrifice and bring their offerings in accordance with the blessings He has bestowed upon them.** But many whom God prospers manifest base ingratitude to Him. If His blessings rest upon them, and He increases their substance, they use these bounties as cords to bind them to the love of their possessions; they allow worldly business to take possession of their **affections and of their entire being, and neglect devotion and religious privileges.** They cannot afford to leave their business cares and **come before God even once a year.** They turn the blessings of God into a curse by serving their own temporal interests to the neglect of His requirements. 2T 599.1

referring to one annual camp meeting; not 3 times a year camp meetings

Read entire 2T from Chapter 74—Our Camp Meetings. Please read entire chapter to understand what is required of us today. (Note: She recommends to make graham [yeast] bread in preparation for the annual camp meeting! pg 602.1)

How Christ is rejected?

What was the purpose of the Jewish system? Ans. "for the purpose of keeping faith alive in the hearts of his people."

... when the Reality came, in the person of Christ, **they did not recognize in Him the fulfillment of all their types, the substance of all their shadows. They rejected the antitype, and clung to their types and useless ceremonies.** COL 34.4

To the **present time**, men insist on being saved in some way by which they may perform some important work. (ie literal/ physical feast keeping) If they see there is no way in which to weave self into the work, **they reject the salvation provided. They trample under foot the Son of God, and count the blood of the covenant wherewith he was sanctified as an unholy thing.** RH April 3, 1894, par. 13

What is the will of the Father? **That we keep his commandments.** Christ, to enforce the will of his Father, became the author of the **statutes and precepts** given through Moses to the people of God. **Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.** RH May 6, 1875, par. 16

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.** 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

They were proudly displaying their ceremonies before the very face of Christ, who was the foundation and center of the whole Jewish economy, while they rejected the Antitype of all their types, the Substance of all their shadows. They were so blinded by Satan that **they knew not the time of their visitation.** And God declared, "O Israel, thou hast destroyed thyself." ST February 15, 1899, par. 10

He (Paul) 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

Two Laws	
MOSES' LAW	GOD'S LAW
Called "the law of Moses" (Luke 2:22).	Called "the law of the Lord" (Isaiah 5:24).
Called "law ... contained in ordinances" (Ephesians 2:15).	Called "the royal law" (James 2:8).
Written by Moses in a book (2 Chronicles 35:12).	Written by God on stone (Exodus 31:18; 32:16).
Placed in the side of the ark (Deuteronomy 31:26).	Placed inside the ark (Exodus 40:20).
Ended at the cross (Ephesians 2:15).	Will stand Forever (Luke 16:17).
Added because of sin (Galatians 3:19).	Points out sin (Romans 7:7; 3:20).
Contrary to us, against us (Colossians 2:14).	Not burdensome (1 John 5:3).
Judges no one (Colossians 2:14-16).	Judges all people (James 2:10-12).
Fleshly (Hebrews 7:16).	Spiritual (Romans 7:14).
Made nothing perfect (Hebrews 7:19).	Perfect (Psalms 19:7).

But filled with their own self-importance, they accepted the traditions, theories, and customs of men, and rejected the commandments of God. They had made of no effect the significance of symbols, types, and shadows, and through their meaningless exactions covered up the import of the commands of God. RH June 2, 1896, par. 5

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. COL 126.2-127.4

It is those who by faith follow Jesus in the great work of the atonement, who receive the benefits of his mediation in their behalf; while those who reject the light which brings to view this work of ministration, are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on him as the Saviour of the world, could not receive pardon through him. When Jesus at his ascension entered by his own blood into the heavenly sanctuary to shed upon his disciples the blessings of his mediation, the Jews were left in total darkness, to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God, was no longer open. The Jews had refused to seek him in the only way whereby he could then be found, through the ministration in the sanctuary in Heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of his mediation. GC88 430.2

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 ... As they reject the teachings of his Word, God withdraws his Spirit, and leaves them to the deceptions which they love. GC88 431.1

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 is a statute? Not all statutes are feasts (ie; Decalogue), but all feasts were statutes. How many annual feasts are there? 3

STATUTE, [Latin , to set.]

1. An act of the legislature of a state that extends its binding force to all the citizens or subjects of that state, as distinguished from an act which extends only to an individual or company; an act of the legislature commanding or prohibiting something; a positive law. Statutes are distinguished from common law. The latter owes its binding force to the principles of justice, to long use and the consent of a nation. The former owe their binding force to a positive command or declaration of the supreme power. statute is commonly applied to the acts of a legislative body consisting of representatives. In monarchies, the laws of the sovereign are called edicts, decrees, ordinances, rescripts, etc.

2. A special act of the supreme power, of a private nature, or intended to operate only on an individual or company.

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

In his conversation at the table the Lord was not speaking new truth, advancing new doctrines, or expounding new principles. He was repeating an old commandment which he had previously given to Moses to be given to them. He wished them to understand that his teachings in nowise lessened the force of the commandments previously given. The feasts and the suppers that were given by the priests, the Pharisees, and rulers, were given merely for selfish enjoyment. They called in their favorites, their wealthy relatives and friends, who would in their turn invite them to feasts at their houses, and, if possible, spread before them more abundant supplies. Jesus sought to extend their vision, to show them that they had a duty, which was obligatory upon them for all time, and that was to minister

to the poor, the lame, the halt, and the blind. He also would have them consider the fact that no duty done to the needy, the afflicted, and the sorrowing, would lose its reward. ST May 14, 1896, par. 5

There were three annual feasts, the Passover, the Pentecost, and the Feast of Tabernacles, at which all the men of Israel were commanded to appear before the Lord at Jerusalem. Of these feasts the Passover was the most largely attended. Many were present from all countries where the Jews were scattered. DA 75.2

Anciently the children of Israel were commanded to keep three annual feasts each year: the Passover, the Feast of Tabernacles, and the Feast of Weeks. RH December 11, 1879, par. 12

And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and **offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.**" [1 Kings 3:5-15.] 17LtMs, Ms 154, 1902, par. 26

A) Purpose of the statutes of Decalogue (Ten Commandments/ Law of God)

Are keeping commandments, statutes, judgments a burden (Law of God)? No

B) Are keeping feast statutes a burden (Mosaic/ Ceremonial Law)? Yes

We are warned about blending/ crowding together these 2 (moral & ceremonial) distinct laws!

A) Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. **Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.**" If God's commandments are to be binding for a thousand generations, it will take them into the kingdom of God, into the presence of God and his holy angels. This is an argument that cannot be controverted. **The commandments of God will endure through all time and eternity. Are they, then, given us as a burden?—No.** "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." The Lord gave his people commandments, in order that by obeying them they might preserve their physical, mental, and moral health. They were to live by obedience; but death is the sure result of the disobedience of the law of God. SpTEd 13.2

BURD'EN, *noun* burd'n; written also burthen. [Latin fero, or porto.]

1. That which is borne or carried; a load. Hence,

2. That which is borne with labor or difficulty; that which is grievous, wearisome or oppressive.

In consequence of continual transgression, **the moral law was repeated in awful grandeur from Sinai.** Christ gave to Moses **religious precepts which were to govern the everyday life.** These **statutes** were explicitly given to guard the ten commandments. **They were not shadowy types to pass away with the death of Christ.** They were to be binding upon man in every age as long as time should last. **These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.** RH May 6, 1875, par. 10

B) This handwriting of ordinances our Lord did blot out and take away and nail to His cross. 5LtMs, Ms 43, 1887, par. 1

The apostles bore witness to this. **Barnabas and Paul, with firmness and perseverance, withstood those who taught that Christians out (ought?) to keep the law of Moses. Peter's voice was heard among the apostles and elders assembled in council in regard to this matter. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10. This has no reference to the moral law** although the great controversy with Satan has blinded the eyes of those who believe ~~not~~ (typo?) to work with subtlety **to crowd in the law of God written and engraven in stone as the law to be done away.** 5LtMs, Ms 43, 1887, par. 2

YOKE, *noun* [G., Latin, Gr.]

2. A mark of servitude; slavery; bondage.

Men who claim to be teachers of the people blind the eyes of the ignorant by **blending the moral law with the ceremonial**, and using the texts which speak of the **ceremonial law** to prove that the **moral law** has been abolished. **This is a perversion of the Scriptures. There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in his death. The other is the law of Jehovah, and is as abiding and changeless as his eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of his death.** It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given his life for the sins of the world. Hence **the ceremonial law ceased to be of force at the death of Christ.** ST July 29, 1886, par.

We can understand the prophecies in seeing the accomplishment of the events of types. Amen!

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. RH May 6, 1875, par. 12

Conclusion. Passover was fulfilled. Pentecost was fulfilled. Tabernacles to be fulfilled in connection with and after the second advent. We are now living in the antitypical (NOT typical) day of atonement.

That some of the legal types have met their antitypes is beyond controversy. By learning the manner of their fulfilment, and the principle as to time on which they are fulfilled; we can the more understandingly proceed to the investigation of the other types. There are two classes of yearly types - the Vernal [spring, March/April] (Passover/Pentecost) and the Autumnal [autumn, September/October] (Tabernacles): Leviticus 23. The former met their antitypes at the first Advent, but the latter are to be fulfilled in connection with (*today- we are living in connection with Tabernacles; the antitypical day of atonement*) and after the second advent (*after 2nd Coming and including the 1000 years*). LOM, page 37.12 ~ O.R.L. Crosier

The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." (*after the 1000 yrs!*) Obadiah 16. PP 541.2. See also DA 763.4; EP 389.4

The feast of tabernacles was the last of the Jewish feast. ... It probably 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) HSFD 83.3~ J.N. Andrews

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

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 (1st angel's message) 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

Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. ... There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober. 5T 160.2

Summary of TYPES based on quotes provided in this document

All types pointed to Christ and were nailed to cross and ended with his death. Types are NOT moral issues/ obligations. Only the Ten Commandments have anything to do with moral concepts. Ten Commandments (statutes) are NOT a type and will never be annulled.

TYPES OF THE SANCTUARY SERVICE THAT POINTED TO CHRIST:

Ceremonies- Those connected with the services of the temple: slain lamb, sheaf of first fruits, unleavened bread.

Ceremonial Law statutes- CRUCIFIXION, PRIESTHOOD, SANCTUARY MINISTRY, SLAIN LAMB, UNLEAVENED BREAD, WAVE SHEAF OF FIRST FRUITS; NOT the Moral Law of Ten Commandments and their statutes

Feasts, annual- (Passover, Pentecost, Tabernacles, annual sabbath days, first fruits, UB etc)

Jewish System/ Economy- types consisted of the entire/ whole Jewish economy/ system

Ordinances- Written out by Moses as God gave them; “blotting out handwriting of ordinances that was against us”; Moral Law of Ten Commandments was never against us

Oblations/ Offerings (blood and NON-blood)- ie. “sheaf of first fruits was waved as a thank offering”, burnt-offerings, sin-offerings, peace-offerings, trespass-offerings, thank-offerings; **Oblations: Lev 2:4, 5, 7, 12, 13; 3:1; Num 22:18; 31:50 Jer 12:12; Eze 44:30**

Rites/ Ritual Law- “Moses... received the ritual or ceremonial law, and full instructions in regard to the building of the tabernacle.” ST July 15, 1880, Art. A, par. 1

Sabbaths connected to feast days Annual; NOT the moral law of Ten Commandments which contains the weekly Sabbath

Sacrifices (both blood and NON-blood)- A sacrifice differs from an oblation; the latter being an offering of a thing entire or without change, as tithes or first fruits; whereas sacrifice implies a destruction or killing, as of a beast.

Shadows- We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. RH July 15, 1890, par. 6

Statutes connected to types were done away with but NOT the statutes of the moral law of 10 commandments

Symbols used in Jewish sanctuary services which ended at the cross

Types of Christ: First Fruits, Wave Sheaf, Slain Lamb, Unleavened Bread; ALL OF THE PASSOVER FEASTS.

ANTITYPE:

Christ, our Substance, Reality, Surety

CONCLUSION

We are living in the antitypical day of atonement since the entire type[ical] service was fulfilled at the cross in a sense, as it's antitype continues (not types) to its complete fulfillment (sin eradicated) at the end of 1000 years. Jesus entered the Holy Place in 31 AD (represented by the first phase of the annual feast [types] services performed by the Hebrews- **Passover and Pentecost**).

Then Christ left the holy place and entered into the Most Holy place in 1844 of which the door of the first apartment (holy place) was closed and the Most Holy was opened when he entered into his 2nd phase (**Tabernacles/** [Atonement/ judgment]) of his work. No man can open the door to the first apartment (Holy Place) that has been closed or close the door to the second apartment (Most Holy Place) which has been opened.

The Most Holy Place door is currently open (until probation closes) and no man, but Christ, can shut that door. To physically keep the spring annual feasts (Passover and Pentecost) is to remain in the first apartment (Holy Place) of which door was closed when Christ left in 1844. And Sister White says that the prayers of the deceived, unknowingly continue to lift their prayers to Satan in the Holy Place of which apartment Christ had left in 1844 because they did not follow Christ by faith where he was performing his last work in the sanctuary above. (See DS January 24, 1846, par. 1)

Who were the deceived ones praying to? Satan. Folks, if we continue to physically keep that which Paul tells us in Col 2:14-17 was fulfilled at the cross, how do we expect that we will be saved?

We are in the “antitype” of atonement so we can't go forward or backward; rather we have to see where Jesus is currently in the sanctuary above and keep in step with him. We can't keep a feast within a feast. The Israelites never kept 2 feasts at the same time. In other words, we can't keep the Passover and/ or Pentecost and keep the day of atonement (connected to Tabernacles) at the same time. This would be going backwards (physically keeping days of Passover & Pentecost) and forwards (physically keeping days of Tabernacles); back to that which he has already accomplished and forward to that which has not yet transpired! Remember, there are only 3 annual feasts and they happen in their order: Passover, Pentecost, Tabernacles. We are living in the last phase of Christ's work; pre-advent judgment/ antitypical day of atonement which comes right before Tabernacles. Let us study and “know what duties are required of us in these last days.”