

Ceremonies, Forms, Rites, Ordinances, Offerings & Oblations

Many in the Christian world also have a veil before their eyes and heart. **They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated (Repealed; annulled by an act of authority.) at the death of Christ.** 1SM 239.2

CEREMONY, *noun* (same as **FORMS**, **rites**; an established **ORDINANCE**)

1. **Outward rite; external form in religion.**
2. **Forms** of civility; rules established by custom for regulating social intercourse.

FORM, *noun* [Latin forma.]

7. Stated method; **established practice; ritual** or prescribed mode; as the forms of public worship; the forms of judicial proceeding; forms of civility.

8. **Ceremony**; as, it is a mere matter of *form*

→ **Christ was a protestant. He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchres they were beautiful without, but within full of impurity and corruption. The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies** (outward rite; external form in religion). Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry. RH June 1, 1886, par. 14

Christ's prediction regarding the destruction of the temple was a lesson on the purification of religion, by making of none effect forms and ceremonies. He announced Himself greater than the temple, and stood forth proclaiming, "I am the way, the truth, and the life." **He was the one in whom all the Jewish ceremony and typical service was to find its fulfillment.** He stood forth in the place of the temple; all the offices of the church centered in Himself alone. FE 399.1

The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. **In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.** AA 227.3

Paul told the Thessalonian Jews of his former zeal for the ceremonial law and of his wonderful experience at the gate of Damascus. **Before his conversion he had been confident in a hereditary piety, a false hope. His faith had not been anchored in Christ; he had trusted instead in forms and ceremonies. His zeal for the law had been disconnected from faith in Christ and was of no avail. While boasting that he was blameless in the performance of the deeds of the law, he had refused the One who made the law of value.** AA 228.1

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which He enjoined condemned them. They desired Him to dwell upon the **external observances of the ceremonial law, and the customs and traditions of the fathers.** But Jesus taught the spiritual nature of the law, and made clear its far reaching claims. Love to God and to men must live in the heart and control the life, as the spring of every thought and every action. BEcho April 16, 1894, par. 6

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and My Father are one," says the great Teacher. The gospel is the good news of grace, or favour, by which man may be released from the condemnation of sin, and enabled to render acceptable obedience to the law. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. BEcho April 16, 1894, par. 7

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

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

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**

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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

The priest went through the ceremony of his official work. He took the child in his arms, and after handing it back to its mother, he inscribed the name "Jesus" on the roll of the firstborn of Israel. Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. Little did he think, as he took the redemption money, that it was for the Redeemer, he who was to pay the ransom for the sins of the world. He did not realize that the babe was the One of whom Moses had written, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear." [Acts 3:22.] He did not realize that this babe was the One whose glory Moses had asked to see. But a 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 sacrifice and offerings was waxing old; the type had almost reached its antitype, the shadow its substance.** 15LtMs, Ms 104, 1900, par. 9

THE TWO MAJOR DIVISIONS OF DIVINE LAW

"MORAL" PRECEPTS

James 2:8,12 { CALLED "THE ROYAL LAW,"
"THE LAW OF LIBERTY"

Ex. 20:1-17 { SPOKEN BY
Deut. 5:22 { GOD HIMSELF.

Ex. 31:18, { WRITTEN BY GOD'S FINGER
32:16 { ON STONE.

Deut. 10:1-5 { PLACED INSIDE
1 Kings 8:9 { THE ARK.

1 John 3:4,8 { EXISTED BEFORE SIN.
Rom. 4:15
Rom. 5:13

Rom. 3:20 { PURPOSE — TO
Rom. 7:7 { REVEAL SIN.

Deut. 5:22, { COMPLETE, "PERFECT."
Ps. 19:7, { "HOLY, JUST AND GOOD."
Rom. 7:12

Ps. 111:7,8, { ETERNAL, ESTABLISHED
Matt. 5:18, { BY THE GOSPEL.
Rom. 3:31



"CEREMONIAL" PRECEPTS

CALLER "THE LAW OF
COMMANDMENTS CONTAINED
IN ORDINANCES" { Eph. 2:15.
Heb. 9:10.

GIVEN TO MOSES
TO SPEAK TO
THE PEOPLE. { Lev. 1:1-3
Ex. 24:3

WRITTEN BY
MOSES IN THE
"BOOK OF THE LAW." { Deut.
31:9,24

PLACED BESIDE
THE ARK. { Deut.
31:24-26

GIVEN AFTER MAN
HAD SINNED { Heb.
5:1, 8:4

PURPOSE — TO REVEAL THE
REMEDY FOR SIN. { Lev. 6:1,6,7
John 1:29.

SUBJECT TO CHANGE.
"MADE NOTHING PERFECT." { Heb. 7:
12,18,19.

TEMPORARY, ABOLISHED
AT THE CROSS { Col. 2:14
Matt. 27:51

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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* 1828
WEBSTERS DICTIONARY

RITUAL, *adjective*

A TYPE

1. Pertaining to rites; consisting of rites; as *ritual service* or *sacrifices*.
2. Prescribing rites; as the *ritual law*.

RITUAL, *noun*

A book containing the **rites** to be observed, or the **manner of performing divine service** in a particular church, diocese or the like.



Illustration of What We are to be Today

In that **ancient ritual** which was the **gospel in symbol**, no blemished **offering** could be brought to God's altar. The sacrifice that was to represent Christ must be spotless. The word of God points to this as **an illustration of what His children are to be**,—"a living sacrifice," "**holy and without blemish**," "**well pleasing to God**." ST December 1, 1914, par. 12

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. And Christ Himself says, "Think not that I am come to destroy the law.... Verily I say unto you"—making the assertion as emphatic as possible—"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. Here He teaches, not merely what the claims of God's law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. PP 365.1

The moral law stands on an **entirely different foundation** from the **ceremonial or ritual law** which was designed as a barrier built up about the law of God as a restraint upon a stiffnecked, rebellious people **to guard the moral law** that it should not be broken. **God's law was written upon the hearts of the children of men when they came forth from the hands of their Creator.** 5LtMs, Ms 43, 1887, par. 4

As they departed from God, the Jews in a great degree lost sight of the teaching of **the ritual service**. That service had been instituted by Christ Himself. **In every part it was a symbol of Him**; and it had been full of vitality and spiritual beauty. But the Jews **lost the spiritual life** from their **ceremonies**, and clung to the dead **forms**. They trusted to the sacrifices and **ordinances** themselves, **instead of resting upon Him to whom they pointed**.... They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy. DA 29.2

He who proclaimed **the law from Sinai**, and delivered to Moses **the precepts of the ritual law**, is the same that spoke the Sermon on the Mount. PP 373.2

The **ritual system** was of altogether a different character, and **typified the death of Christ** as a sacrifice for the broken precepts of the moral law. ST September 4, 1884, par. 4

He (*Christ*) who was the foundation of the **ritual and economy of Israel** would be looked upon as its enemy and destroyer. DA 111.3

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.** ... Many who at that time united in the service **never again took part in the paschal rites.** DA 774.2, 775.1

Note: rite/ rituals were a TYPE

He (*Satan*) 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

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OR'DINANCE, *noun.* (established "rite" or "ceremony")

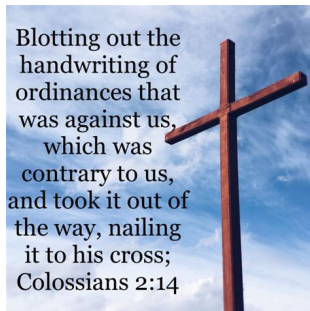
1. A rule established by authority; a permanent rule of action. An ordinance may be a law or statute of sovereign power. In this sense it is often used in the Scriptures. Exodus 15:25. Numbers 10:8. Ezra 3:10. It may also signify a decree, edict or rescript, and the word has sometimes been applied to the statutes of Parliament, but these are usually called acts or laws. In the United States, it is never applied to the acts of Congress, or of a state legislature.
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.

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

Ceremonial Ordinances were Shadowy Types

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

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



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

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

PREFIGURE, *verb transitive* [Latin proe, before, and figuro, to fashion.]

To exhibit by antecedent representation, or by types and similitude.

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

God has said, "Them that honor me I will honor." While Daniel clung to his God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days. YI June 25, 1903, par. 10

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"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation (aka offerings; ie first fruits) to cease [Col 2:14], and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan 9:27

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." Isaiah 1:13, 14 KJV

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 "sacrifice")

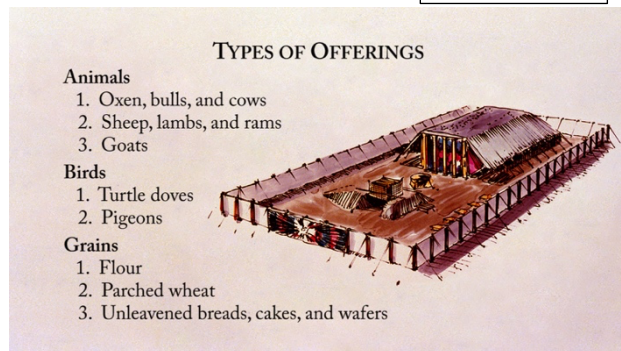
Bring no more vain oblations. Isaiah 1:13.

See definition of "sacrifice"

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; 7:38; 31:50; Eze 20:40; 44:30; 45:13; 2Chron 31:14; Num 18:9

SAME



NOTE: 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 (Ex 35:22), 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 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. For more than a thousand years this symbolic ceremony had been performed. 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. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. 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

The act of giving an offering (the thing offered) is an oblation. Please note, the Bible also defines oblations and offerings to be one in the same. First Fruits of grain are an oblation (& the offerings were required to be given in a specific geographical location):

"Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai." Leviticus 7:38 KJV

"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things." Ezekiel 20:40 KJV

"As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour." Leviticus 2:12 KJV

"And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house." Ezekiel 44:30 KJV

"And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil." Leviticus 2:7 KJV

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"This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley." Ezekiel 45:13 KJV

"And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil." Leviticus 2:4 KJV

"And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things." 2 Chronicles 31:14 KJV

"This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons." Numbers 18:9 KJV

Oblation/ Offering can also be a flesh offering:

"And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD." Leviticus 3:1 KJV

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** (offerings), **represented the Saviour**. DA 77.1

He recognized the claims of the Jewish law until his death, when type met antitype. In the miracle he performed for the leper, he bade him go to the priests with an offering in accordance with the law of Moses. Thus he sanctioned the law requiring offerings. RH May 6, 1875, par. 1

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

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

Those who claim to be light-bearers, and yet take sides with Satan in putting human laws in the place of God's law, are the most dangerous of all rebels against God's government. They are Satan's most useful agents in leading souls into darkness. In their deception they carry with them a multitude of souls. There are those who hold up the difference between the law and the gospel. But between the law and the gospel there is no contradiction, but the closest union. They are in perfect harmony. One does not supersede the other. The law points to the gospel, while the gospel reflects its glory on the law, and on the whole Jewish economy, revealing Christ in every offering. The animals daily slain at the tabernacle—the victims of sin—pointed to the Lamb of God, who was to be slain for the sin of the world, not to save sinners in their sin, but from sin, and to lead them to loyalty to God's law (10 commandments). 17LtMs, Ms 51, 1902, par. 11

Christ recognized no virtue in lineage. He taught that spiritual connection supersedes all natural connection. COL 268.2

FIRST-FRUIT, FIRST-FRUIT, noun

1. The fruit or produce first matured and collected in any season. Of these the Jews made an oblation to God, as an acknowledgment of his sovereign dominion.

2. The first profits of any thing. In the church of England, the profits of every spiritual benefice for the first year.

3. The first or earliest effect of any thing, in a good or bad sense; as the first-fruits of grace in the heart, or the first-fruits of vice.



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

"And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears." Leviticus 2:14 KJV

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First Fruits is part of the Feast Ceremony

It was to the glory of God that the Prince of life should be the **first fruits, the antitype of the typical wave-sheaf**. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren." "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" [Romans 8:29, 32.] 12LtMs, Ms 115, 1897, par. 29

Christ was the **first fruits** of them that slept. This very scene, the resurrection of Christ from the dead, was **observed in type** by the Jews at one of their sacred feasts, called the feast of the Jews. They came up to the temple when the **first fruits** had been gathered in, and held a **feast of thanksgiving**. The **first fruits** of the harvest crop was sacredly dedicated to the Lord. That crop was not to be appropriated for the benefit of man. The **first ripe fruit was dedicated as a thank offering to God**. He was acknowledged as the Lord of the harvest. When the **first heads of grain** ripened in the field, they were carefully gathered, and when the people went up to Jerusalem, they were presented to the Lord, **waving the ripened sheaf before Him as a thank offering**. After this **ceremony** the sickle could be put to the wheat, and it could be gathered into sheaves. 12LtMs, Ms 115, 1897, par. 30

"**Honor the Lord with thy substance, and with the first-fruits of all thine increase**. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. **The liberal soul shall be made fat**; and he that watereth shall be watered also himself." ST January 21, 1886, par. 1

The **promises to the liberal** are very great; and He who made them is able to fulfill his word, for his resources are infinite. Yet all his promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of **his bounties** to every man, but in varying measure, **according to their several capacities**. **These gifts of a kind Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning**. Those who prove themselves good stewards will receive in greater measure, **as they dispense their means to advance the cause of God and to bless their fellow-men**. ST January 21, 1886, par. 2

He (Paul) did not find fault with their observance of **forms and ceremonies** (context: he didn't fault them for it since he didn't want to enter conflict and so he did not talk about the moral or civil law; but only spoke about Christ alone and His sacrifice), 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

When **type met antitype** in the death of Christ, the **sacrificial offerings ceased**. **The ceremonial law was done away**. SW August 14, 1906, par. 5

A congregation may be the poorest in the land. It may be **without the attraction of any outward show**; but if the members possess the principles of the character of Christ, they will have His joy in their souls. Angels will unite with them in their worship. **The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation....** God desired that **the whole life of His people should be a life of praise**. Thus His way was to be made "known upon earth," His "saving health among all nations." Psalm 67:2. COL 298.3, 4