

Jewish Festivals Fulfilled

Bible

Matthew 21:1-11 - These things are skipped over in John 12:12-16, but it gives us the time frame for Matthew 21, **the triumphal entry**. We can see that Christ, as recorded by Matthew, had a few severe rebukes in parables for the nation of Israel right near the last Passover.

Matthew 21:18-22 - The **fig tree** was barren of fruit and had only leaves (more at Mark 11:12-14, 20-26, Luke 13:6-9). This tree represented the nation of **Israel** (see Ms65-1912.31).

Matthew 21:28-32 - The Jews were represented as those that said, “**I go, sir,**” but did not do what was asked, even though in their pretended righteousness they addressed their master as “sir.” The Gentile nation, or the “publicans and harlots,” were represented by those that said, “**I will not,**” showing no or little respect at first, yet later repented and did what the Lord had asked. The latter, we’re told, would go into the kingdom before the Jews.

Matthew 21:33-45 - This parable represents the **Jewish nation killing the prophets** and then **finally the Son** of the Householder, Jesus. They spoke their own condemnation when they spoke vs. 41. Verse 43 says plainly, “**The kingdom of God shall be taken from you,** (The Jewish nation) and **given to a nation bringing forth the fruits thereof**” (The Gentile nation) (remember the fig tree?). The giving of the kingdom to a different nation is exactly what happened in the book of Acts (See Acts 10:28, 13:46, 15:14-18, etc.).

Matthew 22:1-14 - This parable illustrates how **God had called all of the Jewish nation more than once**, they were found unworthy, so then the **call was given to all them that were in the highways, “both bad and good,”** representing the **Jews and Gentiles**. Verse 7 foretells of the Roman ruler **Titus that led his army into Jerusalem to destroy the temple in 70A.D.** The rest is clear, we come into the Kingdom of God by accepting Christ's righteousness on our behalf and not our own. If we reject Jesus, we are lost. (See COL 307.2.)

Matthew 23:1-36 - **Christ denounces the hypocrisy** of the priests, scribes, and Pharisees.

Matthew 23:37-38 - This is a clear cut description of **Jesus no longer calling Jerusalem, “My house,”** as He did in 21:13, but now says, “**Your house is left unto you desolate.**” The Nation of Israel had rejected Christ, and in turn, Christ then rejected them. See 1 Chronicles 28:9.

Matthew 24:26 - Jesus preached a powerful **discourse on the destruction of Jerusalem and end time events**, which took Him all the way to where the Passover was celebrated.

How was this Passover celebrated? Was the emphasis on the **slain lamb**? **No**, the emphasis was on the **blood** and **flesh** of the **Son of God**, the **fruit of the vine** and the **bread**. Did they **strike any side posts** and the **upper door posts** with blood? Was there any **hyssop**? Did they eat the Passover with their **loins girded**, **shoes** on their feet, with a **staff** in their hand? **No**, **Christ took off His garment** to be clothed with a towel and **washed the feet of His disciples without sandals**. Was there an emphasis on **eating it in haste**? Was there a **single reference to the deliverance from Egypt** by the gospel writers? **No**, **only the deliverance from sin**. “This is My blood of the new testament, which is shed for many for the remission of sins” (Matthew 26:28). It is **clearly different** this time than what is recorded in the Old Testament.

Exodus 12:1-14 - A **description of how the Passover** was to be celebrated. This seems to be quite different than the way that Christ kept the feast, Why? Because He established a “new testament” (i.e. covenant).

Exodus 12:15-20 - The emphasis here is found in the leaven.

1 Corinthians 5:6-8 - “Christ our Passover is sacrificed for us: Therefore let us keep the feast...” He then admonishes us to keep it with “sincerity and truth.” Did he mean for us to keep the Jewish feast exactly the way that it was done in the day of the Israelites coming out of Egypt? **No**, he clarifies some things a few chapters later...

1 Corinthians 11:23-30 - He makes no reference to the lamb, other than the “My body,” referring to Christ, the Lamb of God. He does not mention placing the blood on the lintels and on the door posts as in Exodus 12:22-23, he simply states that this represents the blood of the “Lamb of God, which taketh away the sin of the world” (John 1:29). In the days of the Israelites the Passover was to represent Christ, pointing forward to all that He would do for us, till He come. Today, we have the cup of communion and the unleavened bread to “shew the Lord’s death till He come,” the second time (Vs. 26).

Christ plainly taught His disciples how to keep the Passover feast in accordance with the new testament, or covenant. He showed us that by washing feet in humility, eating bread for spiritual strength, and partaking of the blood for the forgiveness of sins, we are accepted in the Beloved. “Not by works of righteousness which we have done, but according to His mercy He saved us” (Titus 3:5). Christ has given this service to be an uplifting experience to all that are willing to follow Him in the regeneration. He expects no less obedience on this side of the cross than what He expected on that side. He is still the Son of God and we are still His creatures. He says, “If ye love Me, Keep My commandments” (John 14:15). “If ye know these things, happy are ye if ye do them” (John 13:17).

John 2:13 And the **Jews’ passover** was at hand, and Jesus went up to Jerusalem,

John 5:1 After this there was a **feast of the Jews**; and Jesus went up to Jerusalem.

John 7:2 Now the **Jews' feast of tabernacles** was at hand

John 6:4 And the **passover, a feast of the Jews**, was nigh.

John 11:55 And the **Jews' passover** was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

Christ is a priest forever after the order of Melchisedec (Hebrews 5:10, 6:20). In that priestly order, according to the Bible (in the days of Abraham) there were no feasts, only sacrifices.

Heb. 8:1 Now of the things which we have spoken this is the sum: We have such an **high priest**, who is set on the right hand of the throne of the Majesty in the heavens;

8:2 A minister of the sanctuary, and of the **true tabernacle**, which the **Lord pitched**, and **not man**.

8:3 For **every high priest is ordained to offer** gifts and sacrifices: wherefore it is of **necessity that this man have somewhat also** to offer.

8:4 For **if he were on earth**, he should **not be a priest**, seeing that there are priests that offer gifts according to the law:

8:5 Who serve unto the **example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make **all things** according to the **pattern** shewed to thee in the mount.

*(See Exodus 15:17 for the first use of the word Sanctuary. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which **thou hast made for thee to dwell in**, in the Sanctuary, O Lord, which **thy hands have established**.")*

Heb. 8:7 For if that **first** covenant had been **faultless**, then should no place have been sought for the **second**.

Heb. 8:13 In that he saith, A **new** covenant, he hath made the **first old**. Now that which **decayeth and waxeth old is ready to vanish away**.

Heb. 13:10 **We have an altar**, whereof **they have no right to eat which serve the tabernacle**.

13:11 For the bodies of **those beasts**, whose blood is brought into the sanctuary by the high priest for sin, are burned **without the camp**.

13:12 Wherefore **Jesus also**, that he might sanctify the people with his own blood, suffered **without the gate**.

13:13 Let us **go forth therefore unto him** without the camp, bearing his reproach.

13:14 For here have we **no continuing city**, but we **seek one** to come.

13:15 By him therefore **let us offer the sacrifice of praise to God continually**, that is, the **fruit of our lips giving thanks** to his name.

13:16 But **to do good and to communicate forget not**: for with **such sacrifices God is well Pleased**.

Revelation 1:5, 7, 13-15, 18, 5:6, 8:2, 11:19, 21:3 shows us that the feasts have been and are being kept/fulfilled by Christ.

“The **Jewish system** was **symbolical**, and was to continue until the perfect Offering should take the place of the figurative.” RH December 17, 1872, par. 8

The Great Controversy

Terrible were the calamities that fell upon Jerusalem when the siege was **resumed** by Titus. The **city was invested at the time of the Passover**, when **millions of Jews were assembled** within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields. Great numbers of the people would steal out at night to gather wild plants growing outside the city walls, though many were seized and put to death with cruel torture, and often those who returned in safety were robbed of what they had gleaned at so great peril. The most inhuman tortures were inflicted by those in power, to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future. GC 31.2
(**Not one Christian perished** in the destruction of Jerusalem. GC 30.2)

Arguments drawn from the **Old Testament types** also pointed to the autumn as the time when the event represented by the “cleansing of the sanctuary” must take place. This was made very clear as attention was given to the manner in which the **types relating to the first advent of Christ had been fulfilled**. GC 399.1

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: “Christ our Passover is sacrificed for us.” 1 Corinthians 5:7. The sheaf of **first fruits**, which at the time of the Passover was waved before the Lord, was **typical of the resurrection of Christ**. Paul says, in speaking of the resurrection of the Lord and of all His people: “Christ the first fruits; afterward they that are Christ's at His coming.” 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, **Christ is the first fruits of that immortal harvest of redeemed ones** that at the future resurrection shall be gathered into the garner of God. GC 399.2 [To celebrate the **resurrection today**, we are **baptized**, Romans 6:4-5.]

These types were fulfilled, not only as to the **event**, but as to the **time**. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, **Christ, having eaten the Passover with His disciples, instituted that feast** which was to commemorate His own death as “the Lamb of God, which taketh away the sin of the world.” 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,” a sample of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto His glorious body.” Verse 20; Philippians 3:21. GC 399.3

In like manner **the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.** Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of **the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October**, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. GC 399.4

The Desire of Ages

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

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

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.** DA 75.2

The observance of the Passover began with the birth of the Hebrew nation. On the last night of their bondage in Egypt, when there appeared no token of deliverance, God commanded them to prepare for an **immediate release.** He had warned Pharaoh of the final judgment on the Egyptians, and He directed the Hebrews to **gather their families** within their own dwellings. Having sprinkled the doorposts with the blood of the slain lamb, they were to eat the lamb, roasted, with unleavened bread and **bitter herbs.** “And thus shall ye eat it,” He said, “with your **loins girded, your shoes on your feet, and your staff in your hand**; and ye shall eat it in haste: it is the Lord's passover.” Exodus 12:11. At midnight all the first-born of the Egyptians were slain. Then the king sent to Israel the message, “Rise up, and get you forth from among my people; ... and go, serve the Lord, as ye have said.” Exodus 12:31. The Hebrews went out from Egypt an independent nation. The Lord had commanded that the Passover should be **yearly kept.** “It shall come to pass,” He said, “**when your children shall say** unto you, What mean ye by this service? that ye shall say, **It is the sacrifice of the Lord's passover,** who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians.” Thus from generation to generation the story of this wonderful deliverance was to be repeated. DA 76.2

The **Passover** was followed by the **seven days' feast** of unleavened bread. **On the second day** of the feast, the first fruits of the year's harvest, a **sheaf of barley**, was **presented before the Lord**. **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

With most of the people in the days of Christ, the observance of this feast **had degenerated into formalism**. But what was its significance to the Son of God! DA 77.2

For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. **Every act seemed to be bound up with His own life**. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. **The mystery of His mission was opening to the Saviour.** DA 78.1

Since **the whole ritual economy was symbolical** of Christ, it had **no value** apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, **they rejected all that gave significance to the temple and its services**. Its sacredness had **departed**. It was **doomed** to destruction. **From that day sacrificial offerings and the service connected with them were meaningless**. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple. When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that **the system of sacrificial offerings was forever at an end**. DA 165.4

Scribes and Pharisees, **expecting to see Jesus** at the Passover, had laid a trap for Him. But Jesus, knowing their purpose, had **absented Himself** from this gathering. "Then came together unto Him the Pharisees, and certain of the scribes." As **He did not go to them**, they came to Him. DA 395.1

In the upper chamber of a dwelling at Jerusalem, Christ was sitting at table with His disciples. **They had gathered to celebrate the Passover. The Saviour desired to keep this feast alone with the twelve**. He knew that His hour was come; **He Himself was the true paschal lamb, and on the day the Passover was eaten He was to be sacrificed**. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples. DA 642.1

Christ was standing at **the point of transition between two economies and their two great festivals**. He, the spotless Lamb of God, was about to present Himself as a sin offering, that **He would thus bring to an end the system of types and ceremonies** that for four thousand years had pointed to His death. As He ate the Passover with His disciples, **He instituted in its place the service that was to be the memorial** of His great sacrifice. **The national festival of the**

Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. DA 652.2

The **Passover was ordained as a commemoration of the deliverance of Israel from Egyptian bondage.** God had directed that, year by year, as the children should ask the meaning of this ordinance, the history should be repeated. Thus the wonderful deliverance was to be kept fresh in the minds of all. **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

At **the time of their deliverance from Egypt, the children of Israel ate the Passover supper standing,** with their **loins girded,** and with their **staves in their hands,** ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they were about to be thrust out of the land of Egypt, and were to begin a painful and difficult journey through the wilderness. But **in Christ's time the condition of things had changed.** They were not now about to be thrust out of a strange country, but were dwellers in their own land. In harmony with the rest that had been given them, **the people then partook of the Passover supper in a reclining position. Couches were placed** about the table, and the **guests lay** upon them, **resting upon the left arm,** and having the **right hand free** for use in eating. In this position a guest could lay his head upon the breast of the one who sat next above him. And the **feet, being at the outer edge** of the couch, could be washed by one passing around the outside of the circle. DA 653.1

Christ is still at the table on which the paschal supper has been spread. The **unleavened cakes** used at the Passover season are before Him. The **Passover wine, untouched by fermentation,** is on the table. These **emblems Christ employs to represent His own unblemished sacrifice.** Nothing corrupted by fermentation, the symbol of sin and death, could represent the “Lamb without blemish and without spot.” 1 Peter 1:19. DA 653.2

After condemning Jesus, the council of the Sanhedrin had come to Pilate to have the sentence confirmed and executed. But these Jewish officials would not enter the Roman judgment hall. According to their ceremonial law they would be defiled thereby, and thus prevented from taking part in the feast of the Passover. In their blindness they did not see that murderous hatred had defiled their hearts. They did not see that **Christ was the real Passover lamb, and that, since they had rejected Him, the great feast had for them lost its significance.** DA 723.2

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

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

Other

“In this ordinance [the Lord’s supper, “the great memorial”] **Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies.** These **no longer possessed any virtue, for type was meeting antitype in Himself,** the authority and foundation of all the Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. **He gives this simple ordinance** that this may be a special season when **He Himself will always be present,** to lead every one participating in it to **feel the**

pulse of their own conscience, to **awaken them** to an understanding of the lessons symbolized, to **revive their memory**, to **convict of sin**, and to **receive their penitential offerings**. He would **teach** them that brother is not to exalt himself above brother. The dangers of disunion and strife must be seen and appreciated, for the health and holy activity of the soul are involved. Ms19-1897.18

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

The **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 **labored to show this**, and **resolutely withstood** those **Judaizing teachers** who declared **that Christians should observe the ceremonial law**. RH September 27, 1881, par. 3

In almost every church there were some members who were **Jews by birth**. To these converts the **Jewish teachers found ready access**, and **through them gained a foot-hold** in the churches. It was **impossible**, by scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. **They declared that he had not been a disciple of Jesus**, and had received no commission from him; yet **he had presumed to teach doctrines directly opposed** to those held by Peter, James, and the other apostles. **Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel**. Having gained this point, **they induced them to return to the observance of the ceremonial law as essential to salvation**. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia. LP 188.2

Paul's soul was stirred as he saw the **evils that threatened speedily to destroy these churches**. He **immediately** wrote to the Galatians, **exposing their false theories, and with great severity rebuking those who had departed** from the faith. LP 188.3

In the introduction to his epistle, he asserted his own position as an apostle, “not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.” He had been commissioned by the highest authority, not of earth, but in Heaven. After giving his salutation to the church, he pointedly addresses them: “I marvel that ye are so soon removed from Him that

called you into the grace of Christ unto another gospel, which is not another.” The doctrines which the Galatians had received, could not in any sense be called the gospel; they were the teachings of men, and were directly opposed to the doctrines taught by Christ. LP 189.1

The apostle continues: “But there be some that trouble you, and would pervert the gospel of Christ. But **though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**” LP 189.2

How different from his manner of writing to the Corinthian church is the course which he pursues toward the Galatians! In dealing with the former, he manifests great caution and tenderness, while **he reproveth the latter with abrupt severity.** The Corinthians had been overcome by temptation, and deceived by the ingenious sophistry of teachers who presented errors under the guise of truth. They had become confused and bewildered. To teach them to distinguish the false from the true, required great caution and patience in their instructor. Harshness or injudicious haste would have destroyed his influence over those whom he sought to benefit. LP 189.3

In the Galatian churches, open, unmasked error was supplanting the faith of the gospel.

Christ, the true foundation, was virtually renounced for the obsolete ceremonies of Judaism. The apostle saw that if these churches were saved from the **dangerous influences** which threatened them, the most decisive measures must be taken, the sharpest warnings given, to bring them to a sense of their true condition. LP 190.1

While **the institution of the passover was pointing backward** to the miraculous deliverance of the Hebrews, **it likewise pointed forward**, showing the death of the Son of God before it transpired. In the **last passover** our Lord observed with his disciples, he instituted the Lord's supper **in place of the passover**, to be **observed in memory** of his death. **No longer had they need of the passover**, for he, the great antitypical Lamb, was ready to be sacrificed for the sins of the world. Type met antitype in the death of Christ. YI May 1, 1873, par. 12

The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received... The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place. EW 259.1