

Study for the Month of June, 2011

## ***The Jewish Economy Revisited - Part II*** (or “System of Judaism” or “Ritual Economy” or “Legal Economy” )

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### **The Sacrificial System**

When Adam and Eve, father and mother of mankind fell in Eden through yielding to temptation in disobedience to God, He did not leave them in this condition. The plan of redemption of the everlasting gospel immediately went into effect; the moment there was a sinner there was a savior.

M.L. Andreasen, whose works I deeply admire and have learned so much from regarding the sanctuary doctrine, was president of Union College, and professor of Biblical Exegesis, Seventh-day Adventist Theological Seminary. In his book “The Sanctuary Service” presented in lecture form at the SDA Theological Seminary, and published for the 1938 Ministerial Reading Course of Seventh-day Adventists (Review & Herald Publishing Assoc, 1937) says in pp. 22- 25 (emphasis and sub-titles supplied):

#### ***The Way of Escape***

“Even as in the Garden of Eden the lamb slain prefigured Christ, so now through sacrifices and the ministration of blood God taught them that He had provided a way of escape. Abraham understood this when the ram caught in the thicket was accepted in the place of his son. He had doubtless not fully grasped the significance of his own answer when Isaac inquired of him, ‘Behold the fire and the wood; but where is the lamb for burnt offering?’ Gen. 22: 7. To this Abraham had answered: ‘My son, God will provide Himself a lamb.’ Verse 8. As Abraham looked about him, he saw a ram caught in the thicket, ‘and Abraham went out and took the ram, and offered him up a burnt offering in the stead of his son.’ Verse 13. Of this Christ says; ‘Your father Abraham rejoiced to see My day: and he saw it, and was glad.’ John 8:56.

#### ***Israel Shown How to Approach God***

“The lesson which Abraham had learned, God was now about to teach Israel. Through the slain lamb; through the bullock, the ram, the he-goat, the turtle doves, and the pigeons; through the sprinkling of the blood upon the altar of burnt offering, upon the altar of incense, toward the veil, or on the ark; through the teaching and mediation of the priesthood, Israel was shown how to approach God. They were not to be left in hopelessness as they faced the condemnation of God’s holy law. The Lamb of God would die for them. Through faith in His blood they might enter into communion with God. Through the mediation of the priest they might vicariously enter the sanctuary of God, and in the person of the high priest even appear in the very audience chamber of the Most High. To the faithful in Israel this prefigured the time when God’s people might with boldness enter into the holiest by the blood of Jesus. Heb. 10: 19.

“All this God wanted to teach Israel through the *sacrificial system*. To *them* it was the way of salvation. It gave them hope and courage. Though the law of God, the Ten Commandments, condemned them because of their sins, the fact that the Lamb of God was to die for them gave them hope. ***The sacrificial system constituted the gospel for [ancient] Israel.*** It pointed the way clearly to communion and fellowship with God.

“There are those among professed Christians who do not see much of importance or value in the God-ordained temple services; yet it is true that the gospel plan of salvation as revealed in the New Testament is made much clearer by an understanding of the Old Testament. In fact, it may confidently be said that he who understands the Levitical system of the Old Testament [the Jewish economy], can much better understand and appreciate the New Testament. The one foreshadows the other and is a type of it.

### ***Sin Means Death***

“The first lesson God wanted to teach Israel through the sacrificial system was that sin means death. Again and again this lesson was impressed upon their hearts. Every morning and evening throughout the year a lamb was offered for the nation. Day after day the people brought their sin offerings, their burnt or thank offerings, to the temple. In each case an animal was slain and the blood sprinkled in the appointed place. On every ceremony and on every service the lesson was stamped, *Sin means death*.

“This lesson is needed as much as in our time as it was in the days of the Old Testament. *Some Christians think too lightly of sin.* They think of it as a passing phase of life which mankind will outgrow. Others think of sin as regrettable, but unavoidable. They need the lesson impressed indelibly upon their minds, that sin means death. The New Testament, indeed, says that the wages of sin is death. Rom. 6: 23. Yet many fail to see or grasp the importance of this. *A more lively conception of sin and death as inseparably connected, would help much in an appreciation and understanding of the gospel.*

### ***The Cost of Forgiveness or Pardon (Justification)***

“Another lesson which God wished to impress upon Israel was that forgiveness of sin can be obtained only *through confession and the ministration of blood*. This served to impress Israel deeply with the cost of forgiveness. Forgiveness of sin is more than merely overlooking faults. It costs something to forgive; and the cost is a life, even the life of the Lamb of God.

“This lesson is important for us also. To some, the death of Christ seems unnecessary. God could, or should, they think, forgive without Calvary. The cross does not seem to them an integral and vital part of the atonement. It would be well for Christians today to contemplate more than they do the cost of their salvation. Forgiveness is not a simple matter. It costs something. Through the ceremonial system God taught Israel that forgiveness can be had only through the shedding of blood. We need that lesson now.

### ***The Fundamental Principles of Godliness and Holiness***

“We believe that a study of the Old Testament regulations concerning the manner of approaching God, will pay rich dividends. In the sacrificial system are found the fundamental principles of godliness and holiness which find their complete fulfillment in Christ. Because some have not mastered these fundamental lessons, they are unable and

unprepared to go on to the greater things prepared for them of God. The Old Testament is fundamental. He who is thoroughly grounded in it, will be enabled to construct a superstructure that will not fall when the rains descend and the winds blow. He will be 'built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.' Eph. 2: 20."

We will now consider in more detail the various offerings and sacrifices as given in the first seven chapters of Leviticus, as follow: Burnt Offering, Meat (Food) Offering, Sin Offering, Drink Offering, Trespass Offering, Peace Offering, and the special offering of the Red Heifer. Our main sources will be the book "The Cross and Its Shadow" by Stephen N. Haskell

## **I. THE BURNT-OFFERING**

"The whole burnt-offering has its origin at the gate of the Garden of Eden (Gen. 4:4; 8:20), and extended to the cross; and it will never lose its significance as long as mankind is subject to temptation and sin. The entire sacrifice was laid upon the altar and burned (Lev. 1; 2-9), typifying not only surrender of sin, but a consecration of the entire life to the service of God.

"Wherever the people of God sojourned during the patriarchal age, rude altars of stone were erected, upon which to offer their whole burnt-offerings (Gen. 12: 7, 8; 13: 4, 18; 35: 3). After the long period of Egyptian bondage, Israel was so prone to idolatry that the Lord had a brazen altar built in the court of the tabernacle, and instead of burnt-offerings being offered anywhere by the father of the household, they were brought to the sanctuary and offered by the priests of divine appointment (Deut. 12: 5, 6). There were special occasions when burnt-offerings were offered in other places than the sanctuary, as the sacrifice offered by David on the threshing floor of Ornan (2 Sam. 24: 18-25), and the memorable sacrifice offered by Elijah upon Mount Carmel (1 Kings 18: 31-38).

"The accounts of the burnt-offerings in the Bible are a history of wonderful victories when individuals drew near to God by putting away of their sins and surrendering their lives and all they possessed to the service of the Lord. Abraham's great test of faith was a burnt-offering on Mount Moriah (Gen. 22: 2-13). Gideon's wonderful victories dated from the whole-burnt offerings offered before the Lord when he, by those offerings, showed he surrendered all to the Lord to be consumed on the altar as the Lord directed (Judges 6: 21-28).

"The whole burnt-offering was a type of the full consecration that must come into every life that God can use to His glory. Paul urged the fulfilling of the antitype in the following words: 'I beseech you therefore, brethren, by the mercies of God, that *you present your bodies a living sacrifice*, holy, acceptable unto God, which is your reasonable service.' (Rom. 12: 1). The offering of the most costly animal was only an *abomination* to the Lord unless it was accompanied by the surrender of the heart and life of the one who offered it (Isa. 1: 10, 11; Amos 5: 22).

"This principle was beautifully illustrated in the Savior's passing by as of little value the large gifts of the rich who offered only for display, and stating that in the valuation of heaven the two mites which the poor widow gave with a heart full of love, were of more value than all the wealth given for vain display. (Mark 12: 41-44). The Lord regards the gifts and offerings made by His people to carry forward His work on earth, as an 'odor of a sweet smell, a sacrifice acceptable, well pleasing to God,' and He pledges to supply all

their needs. (Phil. 4: 16-19). 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams.' (1 Sam. 15: 22).

"The whole burnt-offering was offered as an atonement for sin. (Lev. 9:7). The individual making the offering laid his hands on the head of the animal, confessing his sins (Lev. 1: 4; Num. 8:12); and then, if it was from the flock or the herd, with his own hands he took its life. If the burnt-offering was a bird, the priest killed the offering. The blood was sprinkled round about upon the brazen altar, in type of the cleansing blood of Christ, and then the offering was burned upon the altar.

"Every morning and evening a lamb was offered at the sanctuary as a whole burnt-offering. (Lev. 9: 7). Each Sabbath day four lambs were offered, two in the morning and two in the evening. (Num. 28: 9, 10). These sacrifices typified a reconnection of the whole congregation each morning and evening to the service of God.

"Since the shadow has met the substance [at Calvary], it would be hollow mockery to offer burnt-offerings morning and evening now; but the type has lost none of its significance, and contains lessons for us; for to love Him [God] with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, *is more than the whole burnt-offerings and sacrifices.*' Mark. 12: 33.

"The heart filled with love to God and our fellow-men is an offering always acceptable to God. In order to keep the heart in this condition, it must be filled with the life-giving Word of God. (Ps. 119: 11). The Lord regards a 'knowledge of God more than burnt-offerings.' (Hos. 6: 6). The individual who will sacrifice selfish interests and pleasures sufficiently to take time morning and evening to study God's Word will experience that love in the heart which always has been and ever will be far more acceptable to God than 'whole burnt-offerings and sacrifices.'"

TYPE : Lev. 1: 9. Sacrifice given to God was accepted as 'a sweet savor unto the Lord.'

ANTITYPE : Eph. 5: 2. Christ has given Himself for us 'an offering and sacrifice to God for a sweet-smelling savor.'

TYPE : Exo. 29: 38-43. God met with His people as they offered their whole burnt-offerings, and they were sanctified with His presence.

ANTITYPE : Heb. 10:8-10. 'We are sanctified, through the offering of the body of Jesus Christ once for all.'

TYPE : Lev. 1: 2-9, 13, 17. The entire body was consumed on the altar, 'and offering made by fire, of a sweet savor unto the Lord.'

ANTITYPE : 'I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God.'"

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### **Brought life and immortality to man; period of probation granted to Adam**

"Heavenly angels more fully opened to our first parents that had been devised for their salvation. Adam and his companion were assured that notwithstanding their great sin, they were not to be abandoned to the control of Satan. The Son of God had offered to atone, with His own life, for their transgression. A period of probation would be granted them, and through repentance, and faith in Christ, they might again become the children of God.

"The sacrifice demanded by their transgression, revealed to Adam and Eve the sacred character of the law of God; and they saw, as they had never seen before, the guilt of sin, and its dire results. In their remorse and anguish they pleaded that the penalty might not

fall upon Him whose love had been the source of all their joy; rather let it descend upon them and their posterity.

“They were told that since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him. As Adam’s transgression had brought wretchedness and death, so the sacrifice of Christ would bring life and immortality.

“Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption [not by the ‘Save the Earth’ activists]. At his creation, Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. ‘Of whom a man is overcome, of the same is he brought into bondage.’ 2 Pet. 2:19. When man became Satan’s captive, the dominion which he had held, passed to his conqueror. Thus Satan became ‘the god of this world.’ 2 Cor. 4: 4. He has usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the lost dominion which he had forfeited. All that was lost by the first Adam will be restored by the second.” –Patriarchs & Prophets, pp. 66, 67.

### **Type met Antitype at Calvary at the evening sacrifice, Dan. 9: 27**

“When the loud cry, ‘It is finished,’ came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself [the Father] draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. *The most holy place of the earthly sanctuary is no longer sacred.*

“All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. *Type has met antitype in the death of God’s Son.* The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Savior was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshippers: There is now an end to all sacrifices and offerings for sin. [see Dan. 9: 27, “in the midst of the week he shall cause the sacrifice and the oblation to cease”]. The Son of God is come according to His word, ‘Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, of God.’ ‘By His own blood’ He entereth ‘in once into the holy place, having obtained eternal redemption for us.’ Heb. 10: 7; 9: 12.”- Desire of Ages, pp, 756, 757.

### **Abel looked by faith to the future sacrifice but Cain refused**

“By faith Abel offered unto God a more excellent sacrifice than Cain.’ Heb. 11: 4. Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God. *He brought the*

*slain victim, the sacrificial life, thus acknowledging the claims of the law that had been transgressed.* Through the shed blood he looked to *the future sacrifice*, Christ dying on the cross of Calvary; and trusting in the atonement, that was there to be made, he had the witness that he was righteous, and his offering accepted.

“Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected [as in doctrine of “Predestination”]. Abel chose faith and obedience; Cain, unbelief and rebellion. *Here the whole matter rested.*”

**Cain and Abel represent two classes that will exist in the world till the close of time.**

“One class will avail of themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring men into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin.

“The class of worshippers who follow the example of Cain includes by far the *greater portion* of the world; for nearly every false religion has been based on the same principle,---that man can depend on his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development,--that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity had no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. ‘There is none other name under heaven given among men, whereby we must be saved.’ ‘Neither is there salvation in any other.’ Acts 4: 12.”-Patriarchs & Prophets, pp. 72, 73.

### **Abraham’s willingness to offer Isaac**

“Abraham’s great act of faith stands like a pillar of light, illuminating the pathway of God’s servants in all succeeding ages. Abraham did not seek to excuse himself from doing the will of God. During the three days journey [with his son, Isaac] he had sufficient time to reason, and to doubt God, if he was disposed to doubt. He might have reasoned that the slaying of his son would cause him to be looked upon as a murderer, a second Cain; that it would cause his teaching to be rejected and despised, and thus destroy his power to do good to his fellow-men. He might have pleaded that age should excuse him from obedience. But the patriarch did not take refuge in any of these excuses. Abraham was human; his passions and attachments were like ours; but he did not stop to question how the promised was could be fulfilled if Isaac should be slain. He did not stay to reason with his aching heart. He knew that God is just and righteous in all His requirements, and he obeyed the command to the very letter.

‘Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God.’ James 2: 23, 21, 22. And Paul says, ‘They which are of faith, the same are the children of Abraham.’ Gal. 3: 7. *But Abraham’s faith was made manifest by his works.* ‘Was not Abraham our father justified by works, when he had offered Isaac

his son upon the altar? Seest thou who faith wrought with his works, and by works was faith made perfect?' James 2: 23, 21, 22. There are many who fail to understand the relation of faith and works. They say, 'Only believe in Christ, and you are safe. You have nothing to do in keeping the law.' But genuine faith will be manifested in obedience. Said Christ to the unbelieving Jews, 'If you were Abraham's children, you would do the works of Abraham.' John 8: 39. And concerning the father of the faithful the Lord declares, 'Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.' Gen. 25: 6. Says the apostle James, 'Faith if it hath not works is dead, being alone.' James 3: 17. And John, who dwells so fully upon love, tells us, 'This is the love of God that we keep His commandments.' 1 John 5:3.

"Through types and promise, 'God preached before the gospel unto Abraham.' Gal. 3: 8. And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews, 'Your father Abraham rejoiced that he should see my day; and he saw it, and was glad.' John 8: 56 (RV, margin). The ram offered in the place of Isaac represented the Son of God, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, the Father, looking upon His Son, said to the sinner, 'Live: I have found a ransom.' It was to impress Abraham's mind with the reality of the gospel, as well as to test his faith, that God commanded him to slay his son. The agony which he endured during the dark days of that fearful trial, was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. . . ."

"The sacrifice of Abraham was not alone for his own good, nor solely for the benefit of the succeeding generations; but it was also for the instruction of the sinless intelligences of heaven [angels] and of other worlds. The field of controversy between Christ and Satan,---the field on which the plan of redemption is wrought out,---is the lesson-book of the universe. Because Abraham had shown a lack of faith [earlier] in God's promises, Satan had accused him before the angels and before God of having failed to comply with the conditions of the covenant [God made with Abraham], and as unworthy of its blessings. God desires to prove the loyalty of his servant before all heaven, to demonstrate that nothing less than perfect obedience can be accepted, and to open more fully before them the plan of salvation."- Patriarchs & Prophets, pp. 153-155.

### **Christ died at the time of the evening sacrifice**

"Christ was nailed to the cross between the third and the sixth hour, that is between nine and twelve o'clock [our time]. In the afternoon He died. This was the hour of the evening sacrifice. Then the veil of the temple, which hid God's glory from the view of the congregation of Israel, was rent in twain from top to bottom." -Sons & Daughters, p. 228.

### **The Father suffered with His Son; so did the angels**

"In that transpired in the judgment hall and at Calvary, we see what the human heart is capable of when under the influence of Satan. Christ submitted to crucifixion, although the heavenly host could have delivered Him. The angels suffered with Christ. God Himself was crucified with Christ; for Christ was one with the Father. Those who reject Christ, those who will not have this man to rule over them, choose to place themselves under the rule of Satan, to do his work as bond slaves. Yet for them Christ yielded up His life on Calvary." Bible Echo, Aug. 6, 1894/ 5BC 1108.

## **We are reconciled to God by Christ's death and saved by His life**

Paul says: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5: 10. – "The cross is invested with a power that language cannot express. Christ's sacrifice in behalf of the human race puts to shame our meager efforts and methods to meet and uplift humanity, to help sinful men and women to find Jesus." - Ibid, p. 229.

Note: Reconciliation, according to the divine plan of redemption, is the first necessary step in the full restoration of man to the original image in which he was created but was lost through the transgression and fall. This work and ministry of reconciliation between God and sinful man has already been accomplished by Christ's suffering and atoning sacrifice. The *gulf* has been bridged between heaven and earth through Christ's incarnation into the human flesh. It is in and through this bridge that man is now enabled by grace to be justified, i.e., pardoned by Christ's blood through repentance and confession, and sanctified, or perfected by Christ's life through the Holy Spirit with his willing submission and intelligent participation.

## **The symbol of the living bird dipped in the blood of the slain bird**

See Leviticus 14: 4-8. - "The wonderful symbol of the living bird dipped in the blood of the bird slain and then set free to its joyous life, is to us the symbol of the atonement. There were death and life blended, presenting to the searcher for truth and hidden treasure, the union of the pardoning blood and the resurrection and life of our Redeemer. The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world.

"Thank God that He who spilled His blood for us, lives to plead it, lives to make intercession for every soul who receives Him. 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1: 9. The blood of Jesus Christ cleanses us from all sin. . . We need to keep ever before us the efficacy of the blood of Jesus. That life-cleansing, life-sustaining blood, appropriated by living faith is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, *keeping the conscience clean and at peace with God*. This is represented as the pardoning blood, inseparably connected with the resurrection and life of our Redeemer, *illustrated* by the ever-flowing stream that proceeds from the throne of God, the water of the river of life [Rev. 22:1] . . .

"We are to have free access to the atoning blood of Christ. This we must regard as the *most precious privilege, the greatest blessing*, ever granted to sinful man. . . . How deep, how wide and continuous is this stream! To every soul thirsting after holiness there is repose, there is rest, there is the quickening influence of the Holy Spirit, and then the holy, happy, peaceful walk and precious communion with Christ." – Ibid, p. 226.

## **Study of Christ's sacrifice will as long as time shall last**

"In giving us His word, God has put us in possession of every truth essential for our salvation. Thousands have drawn water from these wells of life, yet there is no diminishing of supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of



His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. *The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last*; and looking to heaven with its unnumbered years, he shall exclaim, ‘Great is the mystery of godliness’ [1 Tim. 3: 16].” – Christ’s Object Lessons, pp. 133, 134.

### **Demonstrates to universe that justice and mercy are foundations of God’s law and government**

“Lucifer had declared that if the Law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator’s favor. He had claimed that the sinful race were placed beyond redemption and were therefore his rightful prey. But the death of Christ was an argument in man’s behalf that could not be overthrown. The penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just and yet the justifier of all who believe in Jesus.

“But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and die. He came to ‘magnify the law’ and to ‘make it honorable.’ Isa. 42: 21. Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe of God that God’s law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. *The death of Christ proves it immutable*. And the sacrifice to which impelled the Father and the Son that sinners might be redeemed, demonstrates to the entire universe—what nothing less than this *plan of atonement* could have sufficed to do—that justice and mercy are the foundation of the law and government of God.” – Great Controversy, pp. 502, 503.

### **Sacrificial System and the Temple services Ceased at Calvary**

“As referring to the temple in Jerusalem, the Savior’s words, ‘destroy this temple, and in three days I will raise it up,’ had a deeper meaning than the hearers perceived. Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Savior’s death to redeem the world. There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated.

“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 Savior. 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 the system of sacrificial offerings was forever at an end.” – Desire of Ages, p. 165.

“In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire *system of Judaism* was compacted prophecy of the gospel. To Christ ‘give all the prophets witness.’ Acts 10: 43. From the promise given to Adam, down

through the patriarchal line and the *legal economy*, heaven's glorious light made plain the footsteps of the Redeemer." – Ibid, p. 211.

### **Effect of contemplating upon Christ's sacrifice for an hour daily**

"It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross."- Desire of Ages, p. 83.

### **The Lord's Supper designed to help us better comprehend Christ's sacrifice**

"As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing the garden [of Gethsemane] by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. *Christ is set forth crucified among us.*

"Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens *living and sacred emotions* in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary.

"He who beholds the Savior's matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light in the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully we shall adopt the language of the apostle when he said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Gal. 6: 14."- Ibid, p. 661.

### **ALL TRUTHS CLUSTER AROUND CHRIST'S SACRIFICE AT CALVARY!**

**John 12: 32:** "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light which streams from the cross of Calvary, and in connection with the wondrous, central truth of the Savior's atonement. Those who study the Redeemer's wonderful sacrifice [will] grow in grace and knowledge.

"Never before was there such a knowledge of Jesus, as when He hung upon the cross. He was lifted up from the earth, to draw all to Him. Into the hearts of many who beheld that crucifixion scene, and who heard Christ's words, was the light of truth to shine. With John they would exclaim, 'Behold the Lamb of God, which taketh away the sins of the world.' John 1: 29. There were those [among the Jews] who never rested until, searching the Scriptures and comparing passage with passage [in the Old Testament] they saw the meaning of Christ's mission. They saw that free forgiveness was provided by Him whose tender mercy embraced the whole world. They read the prophecies regarding Christ, and the promises so free and full, pointing to a fountain opened for Judah and Jerusalem."- Sons & Daughters, p. 221.