

*Study for the Month of October, 2007*

## **The Daily Services of the Jewish Economy**

***Part IV of Christ's perfect Atoning Sacrifice at Calvary & Character-Perfecting Work as Our High Priest***

*By Nathaniel M. Fajardo*

### **REMEMBER OCTOBER 22!**

**First, an important reminder!**

**To Seventh-day Adventists who still uphold the Pioneer View of the Fundamental Pillars of Adventism, October 22 is a key date to the very existence of this church and denomination, and, the validity of the Advent movement. In fact this year 2007 marks the 163<sup>rd</sup> Anniversary of the Investigative Judgment of the heavenly tribunal which is currently in session during this antitypical Day of Atonement, since it commenced on October 22, 1844, at the end of the 2300-day prophecy of Daniel 8:14.**

Has it ever occurred to those who believe and understand the awesome, final destiny-determining nature of this *closing work of atonement of Christ* that October 22, and what it represents and memorializes, has not received the attention it deserves, nor has been fully tapped for its inherent potential? Wouldn't it be a most opportune occasion to *annually mark* this day with appropriate activities designed to remind *those members of the remnant church who are in a very lukewarm, if not worldly condition itself*, to the fearful reality that we are in fact "being weighed in the balances of the sanctuary" and can be "found wanting" at the end of our earthly life *if we fail to receive the seal of God?*

Wouldn't it be also an excellent *annual opportunity* for us to agitate and educate the *interested general public* who do not have the faintest idea that the final judgment is swiftly passing upon mankind? Is not this one of the most important reasons the *Seventh-day Adventist Church* was organized under God's direction—to *proclaim the Judgment-hour message*, in connection with exposing "the man of sin" and his "mark, name, and number," showing the immutability and binding claim of God's law, teaching the true "faith of Jesus," and warning the world of Christ's imminent return---the important points of the Three Angels' messages?

**Why not give October 22 half as much attention as we give December 25—a day clearly of pagan origin?**

Notice the following:

"Mithraism, an **outwardly refined sun worship**, invaded the Roman Empire in B.C. 67, and made way for itself by gathering under its wing all the gods of Rome, so that 'in the middle of the third century [A.D.] Mithraism seemed in the verge of becoming the universal religion.'"—*Encyclopedia Britannica*, Vol. XVIII, art. 'Mithras,' p. 624, 11<sup>th</sup> edition, 1911, quoted in *Facts of Faith* by Christian Edwardson, Southern Publishing Assoc., Nashville, TN, 1943.

“**Sunday**, over which the Sun presided, was especially holy. . . .The worshippers of Mithra held Sunday sacred, and celebrated the birth of the Sun on the **twenty-fifth of December**.”-*The Mysteries of Mithra*, pp. 167, 191. Chicago: Open Court Pub. Co., 1911/ *Ibid*, p. 100.

Don't get me wrong. God's servant says that we should not ignore the *spiritual* significance of the Christmas Season for so much good can be done during this festive season of the year, especially for the poor among us, as well as in commemorating the birth of Christ *in the Biblical way*. (See the following references: *Adventist Home*, pp. 473, 477-483; *Christian Stewardship*, pp. 96, 295-7; *Counsels on Sabbath School Work*, pp. 143-4; *Testimonies*, vol. 5, pp. 643-4; *Messages to Young People*, pp. 311-2, etc).

But Christmas must be celebrated by those professing faith in the Third angel's message in these prescribed manner and for these reasons alone. Otherwise, how can *any Christian* “worship God in spirit and *in truth*” (John 4: 24) when such churches that hold worship services on Christmas Eve and December 25 do not educate their members and votaries on the truth regarding December 25 and Sun-day worship? Unless they do this, and do it quick and thoroughly in a genuine spirit of repentance, they, like Ephraim (Hos. 4: 17), are joined with the world-loving in their modernized form of idolatry and pagan festivities where the heart-focus is not on the self-sacrificing life of Christ nor why the Creator incarnated into the human flesh, but to indulge one's *fleshly desires* in hedonistic gift-giving, merry-making, surfeiting, and drunkenness (Luke 12; 19-21; 21:34). Let's be honest. Who of us really glorify and uplift *Christ* in our thoughts, words, and activities *during* Christmas time? In disguise (2 Cor. 11:14), Satan misuses Scriptures (Matt. 4:6) to secure men's worship (Luke 4: 6-8; 2 Thess. 2:3, 4). Thus he is the *other god* (Exo. 20:3 cf. **Deut. 4:13-19, 23**) that is served and worshipped on occasions such as Christmas time.

I therefore take this occasion to solemnly remind all of the importance that October 22 marks! May we encourage one another, through precept and example as well as “by pen and voice,” to live each day in reference to this ongoing, progressive **judgment-hour period**, for when it ends, without notice, “he that is unjust will remain unjust and he who is filthy will remain filthy, and he that is righteous will be righteous still, and he that is holy will be holy still,” Rev. 22:11.

The example and history of the whole Jewish nation, its gross abuse of its high and holy privileges, its corporate pride and obstinacy against conviction, its crucifixion of Christ and persecution of His followers, and the resultant *desolation* in the hands of the *Roman Power* (the first of desolations of these persecuting power of prophecy), has been preserved in both the Holy Scriptures and in secular and religious history for one major reason: it prefigures the destruction of the world, particularly the religious world for the same reasons that brought down the wrath of God upon His chosen people: Notice (emphasis mine):

**“When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not.** Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. **So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn;** and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.”- *Great Controversy*, p. 615.

**“The righteous and the wicked will still be living upon the earth in their mortal state---**men will be planting and building, eating and drinking, **all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above.** Before the Flood, after Noah entered the ark,

God shut him in and shut the ungodly out; but for seven days the people, **knowing not that their doom was fixed**, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. 'So,' says the Savior, 'shall also the coming of the Son of man be.' Matt. 24:39. **Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.**

'Watch ye therefore: . . . lest coming suddenly He find you sleeping.' Mark 13: 35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. [1] While the man of business is absorbed in the pursuit of gain, [2] while the pleasure lover is seeking indulgence, [3] while the daughter of fashion is arranging her adornments--**it may be in that hour the Judge of all the earth will pronounce the sentence: 'Thou art weighed in the balances, and art found wanting.'** Dan. 5:27." - *Ibid*, p. 491.

The Jews continue to celebrate Yom Kippur as their most important religious holy day, designated this year 2007 starting from sunset September 21 to sunset September 22, the equivalent of the 10<sup>th</sup> day of Tishri of the Jewish religious calendar. However, according to Wikipedia (subject, "*Day of Atonement*"),

"In Christianity the phrase *Day of Atonement* is usually taken to refer to a more *singular* eschatological even also known as the *Judgment Day*, and most Christians ignore Yom Kippur as they don't consider it as part of the *New Covenant*." (Italics in the original).

Thus, Seventh-day Adventists are not alone in the *basic* belief that the Day of Atonement is also a Day of Judgment in one way or another! **Judaism, Islam** and some mainstream **Christian denominations** share this common belief! But this is where the similarity ends for there are great differences between them as to what the Day of Judgment comprehends and who are included. Some of these are:

The **Jews** still cling to the Old Testament *type* of reckoning the Day of Atonement (their *Yoma, or Yom Kippur*) as **one literal 24-hour day** designated in their religious calendar. Since to this day they reject Christ to be the Lamb of God and the Messiah, they therefore cannot believe that Christ is the high Priest interceding in the most holy in the heavenly sanctuary. Instead of Jesus Christ, **Moslems** believe that Muhammed (*Muhammad or Mahomet*, c AD 570-632) is the *Prophet* described in Deuteronomy 18:15-18 (cf. Acts 3:22, 23), instead of Jesus Christ. Thus, in common with the Jews, whom they hate to death (and vice-versa), Moslems reject Jesus Christ as the Creator-Redeemer of the world, the Prophet and Messiah, although they consider him a prophet of much lesser stature to Muhammad! *In this peculiar sense, the Jews and the Moslems are the modern-day counterparts of the Pharisees and Saducees.* The former were the orthodox "fundamentalists" of their day who were the hypocritical religionists that Christ exposed, while the Saducees were the liberal, progressive "modernists" who did not believe in the resurrection. These ambitious sycophants of Rome often clashed with one another for control of the nation, especially through religious manipulation and control of conscience. But when Christ raised Lazarus back to life after being buried for four days, publicly exposing the ignorance of the Scriptures and the power of God by the Saducees, the latter united with the Pharisees in their hatred for Jesus and jointly plotted His death with the Sanhedrin.

**NOTE:** Since the special focus of first angel's message and the first part of Revelation 13 is **America**, its two main political parties--**Republicans and Democrats**--are more nearly the antitypes of the Pharisees and the Saducees, respectively. Here's how: The *Republican Party* are the moralists and conservatives whose people-power base are the Christian Right and the orthodox Christian Fundamentalists who are bent on taking down the constitutional wall of the First Amendment that alone separates the powers of church and state, and who will not hesitate to "make America a Christian nation" *by legislation*. This, by the way, is the last agenda of the **papacy** for America! Such were the Pharisees, in principle. The *Democrats*, on the other hand, are the "liberal modernists," seemingly godless and amoral in endorsing same-sex marriage, abortion rights, and other agendas and issues deemed immoral by Conservatives and Fundamentalists; *yet they uphold the separation of church and state*. But while they are divided politically, as the Pharisees and Saducees were, they are *one* in keeping Sunday, an institution of the papacy, as the day of rest and worship, *although not yet officially as mandated by law*. The prophecies of Daniel and Revelation do not identify any **political party** as bringing about the Sunday law although back in 1888, the Blair Sunday Law Bill was

introduced into Congress, and almost nearly passed, sponsored by such organizations as the “Lord’s Day Alliance,” “American Sabbath Union,” etc., Christian Coalitions of the major Protestant denominations of America back then—the Southern Methodists, Presbyterians, Southern Baptists, and Methodist-Episcopal Church South—the same basic people-power base of the Republicans today, particularly of the current Bush Administration. Rather, what prophecy reveals will be a repetition of the Pharisees and Saducees setting aside their differences and *uniting against a common enemy*—Jesus Christ! Similarly, all currently opposing political parties and factions, including the three main branches of government, executive, legislative, and judicial, will become “of one mind” and will unite to enact and enforce the anticipated Sunday Law for it will be perceived to be the one and final *religio-political-military solution* to solve the political, economic, and moral collapse of the nation. All will unite against Christ, “the Lord of the Sabbath,” *in the person* of those who uphold the immutability of the Decalogue, especially the *seventh-day Sabbath*, regardless of the man-made law and its civil penalties, including imprisonment and death!

Some **mainstream Christian** theologians believe this Judgment as a *matter of theological theory*. But to them it has no real salvatory value since they believe that “*once-saved-always-saved*” and in the “Rapture,” are *antinomians*; and believe in the *immortality of the soul*, a major doctrinal error received from the Roman Catholic Church and shared as well with almost all other world religions, including non-Christians. If one’s “soul” directly ascends to heaven, in one form or another, at point of death, then what purpose does a pre-advent judgment serve? Or for that matter, why should Jesus even promise to “return to earth in glory” if all the saved are already in heaven?

**Roman Catholicism** continues to sustain the earthly priesthood through the papacy by twisting the principle of true, spiritual “apostolic succession.” They erroneously refer to Peter as “*the first pope*” and venerate Mary as their “*Mediatix*,” as well hundreds of dead “*saints*”—an abomination they share with non-Christian and heathen religions of the world who worship their dead ancestors and spirits of the dead. Thus the Papacy openly rejects and usurps the office, authority, and work of Christ as our *only High Priest and Mediator* between an offended God and fallen man! The Papacy is **the antichrist and the “man of sin”** pointed out by Daniel, Paul, and John, and by all the godly reformers that *preceded* the Protestant movement. The latter eventually fell away when they changed their position regarding the papacy, adopted many of its false doctrines such as Sunday sacredness, and the immortality of the soul—called “*the wine of Babylon*,” and thus became spiritual *apostate Israel*, the daughters of “*Mystery, Babylon, the Mother of Harlots and the Abominations of the Earth*.” Rev. 17:5.

On the other hand, following the type-antitype principle clearly taught throughout the Scriptures, as in the things of the New Testament are the *antitype* and spiritual magnification and expansion of the things of the Old Testament, **faithful Seventh-day Adventists** bring forth both Old and New Testament teachings of the sanctuary services showing that the *antitypical Day of Atonement* is a *period of time* commencing at the end of the 2300-day prophecy of Daniel 8:14, in October 22, 1844; that it is currently in progress since then, and is the heavenly tribunal where Jesus is the High Priest, Mediator and Advocate, that determines by the books of record, who will be *finally* saved or lost. They show that the “cleansing of the sanctuary” is a joint work; the penitent believer putting away all his sins by the empowerment of the Holy Spirit *while alive* on earth, while those sins that are being fully overcome are being removed from their books of record in the heavenly sanctuary by the blood of Christ. At the end of this *closing work of atonement*, such overcoming believers are sealed in foreheads because their sins have been fully blotted out from the books of record, and finally transferred, upon Satan, the author of all sin—the antitypical scapegoat, at the close of human probation.

## The Two Laws

The Holy Scripture teaches that there are two laws: the ceremonial and the moral law (Decalogue). Both were authored by God. The former is a “schoolmaster” or “tutor,” as in “a shadow of better things to come,” “a shadow of heavenly things,” “a figure of the time present” (Col.2:17; Heb. 8:5; 9:9). It pointed the faithful living under the Old

Dispensation to look and understand through symbolical representations, Christ's promised sacrifice at Calvary and His high priestly work in the holy and most holy places of the heavenly sanctuary after His ascension.

However, the "schoolmaster" that Apostle Paul discusses in **Galatians. 3:24** is *both* the ceremonial and moral law. (See *E.G. White Bible Commentary*, vol. 6, pp. 1109-10; *Selected Messages*, vol. 1, pp. 233, 213). When properly and spiritually understood in their respective spheres, and its principles are applied to one's life, both laws are a harmonious duo that (a) brought the faithful of the *Old Testament dispensation* to Christ, and (2) continue to bring the faithful of the *New Testament dispensation* to Christ, the Author of both laws.

The ceremonial law is appropriately called "the law of Moses," "the Mosaic law," and "the handwriting of the ordinances," for he wrote it with his own hands. See Deut. 31: 24-26; Josh.8:31; 2 Kings 14:6; 23:25; 2 Chron.23:18; 25:4; Mal. 4:4; Heb. 10:28, Col. 2:14, etc. It is important that diligent Bible students study these verses for they will readily see that it was *this law* that "was nailed to the cross" and "done away with" when type met antitype and shadow met its substance in Christ, and at His crucifixion. This included the transfer of the earthly Aaronic and Levitical priesthood *to* Christ, the antitypical high Priest.

The *sacrificial offerings* under the ceremonial law were called "*sacrifice and oblation*" (Lev. 2:4, 5,7, 12,13; 3: 1; 7: 14, 29; 7:38; 22:18; Num. 18:9; 31:50; 2 Chron. 31:14; Isa. 1:13; 19: 21; 40:20; 66:3; Jer. 14:12; Eze. 20: 40; 44:30; 45:1, 6, 7, 13, 16; 48: 9, 10, 12, 18, 20, 21, **Dan. 2: 46; 9:21, 27**). These Scriptures readily show that these were the "sacrifices and oblations" that Christ "caused to cease" when He was "was cut-off [crucified] in the midst" of the prophetic week of Daniel 9: 24-27, in 31 A.D. Here reference is made to the two great divisions of offerings: sacrifices *with*, and sacrifices *without* blood. "Oblation is a rendering generally of: (1) the Hebrew *minchah*, 'offering,' in Levitical law 'cereal offering (2) the Hebrew quorban, a general term for 'offering,' 'gift' (3) the Hebrew *terumah*, 'contribution.'"

Once more, the **law of Moses** was written in a **book** by the **hand** of Moses, *but only at God's verbal dictation* while he was atop Mount Sinai for forty days and nights, and was deposited **in a pocket on the side of the ark** of the covenant of the Lord (Deut. 31:26). On the other hand, **the law of God**, is the Ten Commandments, written by the **finger of God** on **two tables of stone**, and was stored **inside the ark of testimony** in the most holy of the sanctuary.

The former is called **the book of the covenant**, the latter, **the tables of the covenant**. Christians who obstinately continue to confound these two laws in one, will never see the beauty or meaning, nor feel the spiritual force of the commandments of God upon their hearts and minds! They will continue transgressing the law of God until their hearts are hardened and consciences seared, until their disobedience reaches the point of "no more remedy." John 12:40; 1 Tim. 4:2; 2 Chron. 36:16.

There is *one law*, not several, that governs the ceremonial law which regulated the entire, comprehensive yet simple, and beautifully organized system of sacrifices, feasts and convocations, and the ministry of the earthly priesthood during the Jewish Dispensation.

Of these sacrifices, study Leviticus, chapters 1, 2, 3, 4, 5, 6, and 7. These chapters cover the following:

- (1) Burnt offering- chapter 1
- (2) Meat offering- chapter 2
- (3) Peace offering- chapter 3

- (4) Sin offering – chapter 4
- (5) Trespass offering- chapter 5.

In **Leviticus chapter 6** we read: “This is *the law* of the burnt offering” (V. 9). “And this is *the law* of the meat offering” (V. 14). “And this is *the law* of the sin offering” (V. 25). In chapter 7 we read: “Likewise this is *the law* of the trespass offering” (v. 1); “This is *the law* of the sacrifice of peace offerings” (V. 11). Thus we see that there was one law that governed the law of sacrifices under the Mosaic dispensation which ended when Christ offered Himself as the antitypical “Lamb that taketh away the sins of the world.”

All of these five (5) sacrificial offerings, *plus the special red heifer offering* which we discussed in the last (August, 2007) issue, typified the ultimate perfect atoning sacrifice of Christ that alone fully satisfied the demands of His divine law that had been broken by man. They were to be a “vow, yet voluntary offering,” for in the kingdom of God anything that is done in a forced, compulsory, or by a mercenary, grasping spirit is totally unacceptable to Him.

Only that which is performed freely (out of a free *will*) and intelligently, and done in genuine love for Christ and His law, faith in His promises and its provisions, hope in His salvation, and total dependence upon Christ’s merits and God’s grace is of *any* value to Him. “Now when the prince shall prepare a *voluntary* burnt offering or peace offerings *voluntarily* unto the Lord. . .” Eze. 46: 12. (See also the following verses: Lev. 22:18, 21,23; Num. 15:3, 29:39; Deut. 12: 6, 17; Ezra 1:4; 2: 68; 3:5; 7:13, 16; Ps. 54:6; 119:108; Matt. 10:8; Rev. 21:6; 22:17).

## THE DAILY SERVICE

Because of the excellence of their scholarly and spiritual treatise on these wonderful and soul-uplifting topics, I will be quoting extensively in these series from the works of three Seventh-day Adventist scholars: (1) **Stephen N. Haskell**, one of the earliest Seventh-day Adventist pioneers, a Christian writer, evangelist, missionary, Bible teacher, and church administrator; (2) **M. L. Andreasen**, prolific author of “*The Book Of Hebrews,*” etc., and former president of Union College, and professor of Biblical Exegesis, Seventh-day Adventist Seminary, and (3) **F.C. Gilbert**, a Hebrew convert to Seventh-day Adventism, author of the 792-paged scholarly work called “*Practical Lessons from The Experience of Israel for the Church of Today,*” 1902; “*From Judaism to Christianity,*” “*Divine Predictions,*” and “*Cure for Crime.*”

F.C. Gilbert shows the invaluable importance of closely studying the book of Hebrews, for to Paul, its author, was revealed *the whole philosophy of the sacrificial system.* It must be recalled that Paul was only one among very few of God’s servants who was taken up in vision to the “third heavens, paradise itself” where “he heard language that was unlawful to speak on earth.” And “lest he be exalted above measure through the abundance of the revelations,” God allowed “the messenger of Satan to buffet” him; “a thorn in my flesh lest I be exalted above measure.” 1 Cor. 12: 1-11. This “thorn in the flesh,” according to inspired Pen, was eye-trouble (see 6BC1058, 1107).

**“In the study of the book of Hebrews, we find the blessed and glorious truth of this service forcibly revealed. God gave to Paul, after He had opened his eyes to see Jesus as the Messiah, the whole philosophy of the sacrificial system, especially concerning the work of the completed atonement.** What wonderful and precious truths there are revealed in this service of the atonement, not only for the Israelites, but for the people of the present day. . . .”

After Jesus shed His blood for the people, He went to heaven and there sat down on the right hand of God (Heb. 4: 14; 8:1; 10:12). The priesthood had now changed (Heb. 7:12) from the Levitical to the Aaronic, to the Melchizedec or everlasting (Heb. 7:11, 21, 22, 28). Christ was now to fully carry out in heaven, with His own blood (Acts 20:28), what had been done by the priest on earth with the typical blood. All this work of the Aaronic priesthood was to teach the people what the Messiah would do for them and for the world by His own precious blood. In order then to carry out the antitypical work, Christ ascended to heaven and sat down on the right hand of the throne of God, entered into the **holy place** of the heavenly sanctuary. (Heb. 8:1,2; Rev. 1: 12, 13). Or in other words He ministered with His blood on the **first apartment** of the heavenly sanctuary. **This is what the earthly priest did during the three hundred and fifty-nine days of the [earthly] ministry.** (Heb. 9:6), for it must be remembered that the high priest entered the most holy place of the sanctuary *only* on the Day of Atonement, *that one day*.

**As soon as Christ began to minister His blood in heaven, the apostles preached that work of the priesthood had been transferred above (Acts 2:30, 32, 33).** The blood of Christ was the only blood that had virtue (1 John 1:7); they would forgiveness in Him alone (Acts 13: 38), and in His blood which He is ministering for sin. **That He did enter into the first apartment of the heavenly sanctuary is evident from the vision which Jesus gave to John. (Rev. 1: 12, 13).** These articles of furniture were in the first apartment.

Fully to carry out the typical work of atonement, Christ would remain in the holy place until the antitypical Day of Atonement, when the people would not only receive the blessing of forgiveness of sin (Acts 3:19,20), but would also have them blotted out."- F. C. Gilbert, *Practical Lessons, "Festivals and Feasts"* chapter, pp. 530-1.

Those who have read Haskell's "The Cross and Its Shadow," and Andreasen's "The Sanctuary Service," and "The Book of Hebrews," in connection with E.G. White's *inspired elucidation* on these awe-inspiring topics *throughout her writing life*, will happily find themselves on familiar ground, rehearsing, while obtaining fresh insights in this review. Others who have not previously made time or effort to sink the shaft of investigation deeper into this mine of truth will certainly be confronted with previously unappreciated truths regarding the plan of salvation as taught in the sanctuary services. It must ever be remembered that the soul is destroyed by neglect or negligence which is the same as "sighting heaven's invitation" to become better acquainted with the testing truths for these last days. (See DA 323, 324; cf. COL 359; 4T 200, etc).

### ***The Daily Service is the work in the first apartment of the sanctuary called "the holy place."***

Describing the Old Testament type, Haskell says in pp. 181-10 (emphasis mine):

"The work in the first apartment consisted principally of the *morning and evening daily services*, the individual sin offerings, and services on feast days and on special occasions. God's visible presence God's visible presence was manifested in the first apartment, [also referred to as] *tabernacle of the congregation*. There at the *first veil*, or door, of the tabernacle of the congregation (Exo. 29: 42, 43; 30:36; Num.17:4), where the people presented their *sin-offerings*, God *met and communed* with Israel. Sometimes the cloud of glory, representing the presence of the Most Holy, filled the first apartment so that no one was able to enter (Exo. 40: 34, 35; 1 Kings 8: 10, 11; 2 Chron. 5: 13, 14; 7: 2)."

**What this means to us.** "God's presence manifested in the first apartment of the earthly sanctuary was a *shadow* of the glorious presence and throne of the Father *in the first apartment* of the heavenly sanctuary, where, after enduring 'the cross, despising the shame,' the Savior sat down 'at the right hand of the throne of God.' Heb. 12:2."

### **What the Typical Daily Services Included:**

As an initial summary, the typical Daily Service included the following activities:

1. The offering of a lamb upon the altar of the burn offering each morning and evening, with the appropriate meal and drink offerings.
2. The trimming and lighting of the lamps in the holy place
3. The offering of incense, with the accompanying work
4. The offering of the meal offering of Aaron and his sons
5. The offering of individual sacrifices such as the sin, burnt, meal, and peace offerings.
6. Besides these daily duties, there were many others, such as the:
  - purification sacrifices
  - offerings for lepers
  - offerings for Nazarite vows

Men were also needed to:

- take care of the ashes
- provide and examine the wood used on the altar
- serve as watchman, to open and close gates, and act as general caretakers.

M.L. Andreasen observes that (emphasis mine):

**“The temple enclosure was a *very busy place* from the first streak of dawn until the gates were closed in the evening.”**

If the typical Daily service for *ancient Israel* on earth was a busy activity it isn't difficult to see that the *antitypical* Daily service in the heavenly sanctuary, performed by Christ for and in behalf of *His people on earth*, and *for the world*, since His ascension till 1844, was of an *infinitely* busier nature! Many who know little if not belittle and disparage the teachings of the Bible regarding the work of Christ as high Priest, after the cross, need only to study the Old Testament types that their eyes may be opened. One of the main enemies of these stupendous truths are those who allege that they “don't need the Old Testament,” claiming to be “New Testament Christians.” And see how blind they are!

“While it was *yet dark* in the morning, the gates were opened and the people were permitted to come in. Then lots were cast among the priests to determine who was to:

- present the sacrifice
- sprinkle the blood
- remove the ashes
- offer the incense
- trim the lamps
- provide the wine for the drink offering.

“The priests spent the night within the temple precincts, though only the older priests were permitted to lie down and rest. The others were expected to keep awake and be ready whenever called. In the morning, before daylight, they bathed, and when the time came for the casting of lots, they were all ready.”

### ***The Morning Service***



**The offering of the incense.** In John's vision recorded in the Revelation, he testifies as seeing a very beautiful golden altar *of incense* in heaven, and describes it as follows (emphasis provided):

"And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the *altar*, having a golden censer; and there was given unto him *much incense*; that he should offer it with *the prayers of all saints* upon the *golden altar which was before the throne*. And the smoke of the incense, which came with prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:24.

The sweet-smelling incense symbolizes the fragrance and covering-power of the merits of Christ's perfect righteousness. The offering of the incense was the part of the Daily Service that brought the priest *nearer* the divine Presence than any other, except on the Day of Atonement when the *high priest* entered the most holy *alone*, in behalf of penitent Israelites. Thus it was considered a great honor as well as a grave responsibility and a much-coveted role to receive this assignment among the priests! Of what ingredients did the recipe of the incense originally itself consist of?

"The incense prescribed for use in the tabernacle consisted of equal parts of *stacte* (possibly oppobalsamum), *onycha*, *galbanum*, and *frankincense*, and was seasoned with salt. It was forbidden to use a mixture made according to this recipe for other purposes (Exo.30: 34-38)." -*SDA Bible Dictionary, Commentary Reference Series*, vol.8.

Haskell observes:

"In determining *who* was to offer incense, it was not expected that any priest who had officiated before should take part." Here's why: "When the sanctuary was *first* erected, Aaron and his sons officiated daily. In *later times* there were so many priests that lots had to be cast to decide who was to offer incense. It was therefore unusual for any priest to officiate in the burning of incense more than once in his career.

"As the priest entered the sanctuary to offer the incense, the lamb for the morning sacrifice, which had been previously selected and presented to the Lord, stood tied to one of the rings in the floors on the *north side* of the altar. [Calvary or Golgotha is generally known to have been located 250 yards on the north-east side of the Damascus Gate]. The windpipe and gullet of the lamb were slashed with a knife, and the blood was caught in a golden bowl and sprinkled round about the altar. What remained of the blood was poured out at the *foot* of the altar. After this the animal was flayed [stripped of its skin] and cut into several pieces. The inwards were placed upon one of the marble tables supplied for that purpose, and *washed*. After this, six priests carried these pieces to the top of the altar, where they were *placed in order* and burned."

"Another priest carried the *meal offering of flour*; still another, the *baked meal offering of the high priest*; and yet another, the *drink offering*. The offerings were *all salted with salt* before being placed upon the altar.

"While this was going on outside, the priest whose work it was to offer incense entered the holy place. He was ordinarily *assisted* by another priest who brought *live coals* from the altar of burnt offering in a golden vessel and placed upon the altar of incense and withdrew. The priest whose duty was to offer the incense would then raise the lid of the censer containing the incense and pour it upon the coals on the altar. As the incense ascended in a cloud of smoke, he would kneel before the altar in silent adoration.

**"It must have been a solemn experience for a priest to be alone in the holy place, near the awful presence of Jehovah, the Lord of hosts. As, in most cases, it was the first time he had ever so officiated, it was not a common experience. No priest ever forgot the moments he was lone with God, And if, as at times it happened, the Lord revealed Himself in the cloud above the mercy seat, the impression of God's**

**holiness left upon the mind of the priest, was so profound that it never could be erased. He had seen the glory of God and was not consumed."**

"The offering of incense was concluded about the same time that the priests finished their morning work at the altar of burn offering. As the last act--the pouring out of the drink offering--was finished, the Levites began singing the appointed psalm, which was interspersed with blasts from the silver trumpets blown by the priests. Whenever the trumpet sounded, the people fell down and prayed. The high priest proceeded to the steps of the temple and with outstretched hands pronounced the priestly benediction upon the people. **This concluded the morning service.**"

### ***The Evening Service***

"The evening service, which took place about **three o' clock** in the afternoon [the same time Jesus expired on the cross on Friday, A.D. 31], was similar to the morning service. The lamb was slain, the blood sprinkled, the incense offered, and the priestly benediction again pronounced. At dark the gates were closed.

Thus the daily service was carried out every day in the year, *including Sabbath and feast days*. On the Sabbath *two lambs* were offered in the morning and two in the evening, instead of one as on week days. On certain feast days the number was increased to *seven*, but otherwise the service remained the same."

### **Temporary Atonement is What the Daily Service Provided**

To those who still subscribe to the idea that "the atonement ended at the cross" need to pay real close attention to the following discussions regarding the Daily Service conducted 359 days of the year, in contrast to the Day of Atonement which was observed for only one day, at the end of the year, *completing* the work of atonement which resulted in the *full reconciliation* between the penitent sinner and God.

Regarding the blood of Christ the Scriptures teach that it is innocent (Matt 27:4); precious (1 Pet. 1:19); necessary (Heb. 9: 22, 23); sufficient (Heb. 9: 13, 14); final (Heb. 9: 24-28); cleansing (1 John 1:7); conquering (Rev. 12:11). It is the only basis of reconciliation (Eph. 2: 13-16); redemption (Rom. 3: 24, 25); justification (Rom. 5:9); sanctification (Heb. 10:29); communion (Matt. 26: 26-29); victory (Rev. 12: 11), and eternal life (John 6: 53-56). Indeed, "Without the *shedding of blood* there can be no remission or forgiveness of sins." Heb. 9:22.

"*Cain and Abel represent two classes that will exist in the world till the close of time*. One class will avail themselves of the appointed sacrifice for sin; the other venture to depend on their own merits; theirs is a sacrifice without the virtue of the divine mediation, and thus it is not able to bring man 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 proportion of the world; for nearly every false religion has been based on the same principle,--that man can depend upon his own efforts for salvation. . . independent of the atonement.*"- *Patriarchs & Prophets*, p. 73.

As a result, a *bloodless sacrifice* is mercenary for it claims atonement for sins, forgiveness, justification, or obtaining righteousness and salvation as generated by one's good works such as: a continuous round of religious ceremonies, paying huge sums of

money or donations to the church or for charity, or even “giving one’s body to be burned” as in fiery public immolation performed by Buddhist priests, or the much-publicized self-flagellation and partial crucifixions held during Lent in predominantly Roman Catholic countries such as the Philippines. While blood may flow during these religious ceremonies, or life itself may be snuffed out, such sacrifices of fallen, sinful, mortal human beings do not and can never satisfy the demand of the divine law that was broken. Only the perfect atoning sacrifice of the Creator incarnated into human flesh and *His blood* will avail.

“The lamb offered in the *daily service* was a **burnt offering**. It was **representative of the whole nation, a kind of summary of all offerings**. It contained in itself the vital characteristics of each of the sacrifices: it was a blood offering, signifying atonement; it was a **substitutionary offering**—“it shall be accepted *for him*’ (Lev. 1:4); it was a dedicatory offering, wholly given to God and consumed on the altar; it was a sweet-savor offering, ‘an offering made by fire, of a sweet-savor unto the Lord.’ Verse 13.

**NOTE:** Because of this focus on the system of sacrifices, particularly of the Burnt offering, I now have a more balanced understanding of the plan salvation as taught in the true sanctuary message. Without being presumptuous, my hope and faith has been strengthened that my personal salvation is *assured* because:

(a) The work of Christ for me, as taught in the **Daily Service** is what carries me over my **daily unconscious sinful lapses** as a son of God. “There was always a sacrifice on the altar, day and night, a symbol of the perpetual atonement provided in Christ. There was no time when Israel was not covered by a propitiatory sacrifice. At whatever time they sinned they knew that a lamb was on the altar and that *forgiveness was theirs upon repentance*. The Jewish Encyclopedia, vol. 2, p. 277 says, “The morning sacrifice atoned for the sins committed during the previous night, the afternoon sacrifice for the sins committed in the daytime.”- *Andreasen*. With my willing consent, I am still being processed through justification and sanctification in Christ’s spiritual assembly line here on earth. Daily, His perfect atoning sacrifice sustains me, *until* I yield to the conviction of His Holy Spirit to confess those revealed sins, asking for forgiveness, *preferably before that day is over*, and plead for grace and power to overcome these particular sins by Christ’s blood—a sheer work of faith—and then work on it immediately.

(b) “It hardly needs to be emphasized that the temporary provision made for sin in the Daily sacrifice for the *nation* became efficacious *only* as the offender made personal confession of sin and brought his *individual* sacrifice for sin, just as a sinner is now saved by Christ’s sacrifice on Calvary *only* if he personally accepts Christ. The death of the lamb of God on Golgotha was for all men, *but only those who accept the sacrifice and make personal application of it will be saved*.”- *Andreasen*.

I understand that the record of *only* those sins confessed, and thus, forgiven, are **transferred** to my book of records *in heaven* where no human eyes can see those sins, hence, covered. I also understand that my whole my life, as a professed follower of Christ, is *now* passing in review during this antitypical Day of Atonement, the pre-advent investigative judgment, based on the books of heaven, to determine whether I am indeed “increasing in moral stature, waxing in the wisdom of God, and in favor with God and men”—the *fruit* of ‘faith that works by love and sanctifies the soul’.

Previous to this I was tortured with the thought that *if I did not live a perfect life each day*, that I would lose my hold on eternal life. And in contemplative retrospect, I have yet to remember one day where I did not fail in one aspect or another! The problem I now recognize more sharply was that I gave too little weight to what Christ *had* accomplished on the cross for me, and was focused on trying to live up to the demands of the judgment, *that is, as I understood it*. But with a clearer understanding of the *two parts* of the work of atonement, both for the *nation* who are “keepers of the commandments of God and the faith of Jesus,”—spiritual Israel, as well as for striving *individual sinners* like me, **I know I am covered by His blood**. **And if I continue overcoming all my sins and weaknesses by God’s enabling grace, up to the end of my short, earthly journey**, the very same *covering blood* will become the *cleansing blood* that will *blot out* the record of all my sins, and I will receive the seal of God’s approval, the name of the Father written in my forehead—ready for heaven, ready for the earth made-new, ready for eternity *with Christ!*

“**Though the morning and evening sacrifices was for the nation as a whole and did not avail for any specific person, it nevertheless served a definite purpose for the individual**. When an Israelite had sinned, he was to bring an offering to the temple and there confess his sin. *It was not always possible, however, to do this. An offender might live a*

*day's journey, or even a week's, distant from Jerusalem. It was impossible for him to come to the temple every time he sinned. For such cases the morning and evening sacrifice constituted a temporary atonement.* It provided a 'covering' until such time as the sinner could personally appear at the tabernacle and offer his individual offering.

**"This is illustrated in the case of Job.** His sons 'went and feasted in their houses, every one his day.' Job 1:4. As such feasts, happenings doubtless occurred which were not pleasing to God. Job himself feared that his sons might sin, and also that they might forget, or delay to bring, the necessary sacrifice. For this reason Job 'rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.' Verse 5.

**"Job offered a burnt offering for each of his sons.** 'It may be that my sons have sinned,' he said. He believed that this offering would **provide a temporary atonement for them until** such time that they recognized their fault and were ready to come to God themselves."

**"In like manner, the daily morning and evening sacrifice provided temporary atonement for Israel.** It signified both consecration and acceptance by substitution. Of the individual burnt offering it is said: 'It shall be accepted for him.' Lev. 1:4. If the individual offering was thus 'accepted for him,' *may we not believe that the national offering was accepted for the nation?"*

### ***Sinners Granted a Temporary Stay of Execution by the Atoning Sacrifice***

The life and atoning blood of Christ shed at Calvary, depicted in the Daily service, is the only reason why mankind is still living on probation today, six thousand years after the Fall. Adam and Eve failed their first test—mankind's first probation—in partaking of the forbidden fruit of the tree of knowledge of good and evil. Fallen man was granted a second and last probation because Christ paid the redemption price with His life and blood, typified in the first lamb sacrificed at Eden's gate immediately after the Fall.

"Christ died for all. Saint and sinner alike share in the sacrifice of Calvary. It was 'while we were yet sinners' [Rom. 5:8] that He gave His life as a ransom. [Though] many will not make *personal* application of the sacrifice, the fact still remains that Christ died for them. His blood covers them. Full and ample provision has been made for their salvation. Christ 'is the Savior of all men, *specially for those that believe.*' 1 Tim. 4:10. Every soul living today owes his life to Golgotha. Had it not been for 'the Lamb slain from the foundation of the world,' Adam would have been without hope. The words, 'In the day that thou eatest thereof thou shalt surely die,' would have sealed his fate for eternity. Rev. 13: 8; Gen. 2:17. But Adam was spared. He did not die. The Lamb took his place."

"So it is now. God has not changed. Sin and sinners have no right to exist. **Sin is as offensive in God's sight now as in the Garden of Eden. Sinners are permitted to live and are granted a stay of execution only by virtue of the atoning blood of Christ.** Because the Lamb died, they live. Probation is granted them. From day to day Christ gives them life, 'if haply they might feel after Him, and find Him.' Acts 17:27.

**As the evening and morning sacrifices were for the nation, and covered provisionally all sin committed during the preceding night or day,** it is readily understood that some of the sins thus covered were not confessed, and perhaps never would be. Unless it is believed that every man in Israel was immediately made aware that he had transgressed, and confessed his sins, some time must intervene *between* the commission of the sin and its confession. **In case of the impenitent and those who apostatized, their day of grace expired in the Day of Atonement.** Whoever at this time did not afflict his soul 'was cut off from among the people,' that is, he was put outside the pale of the church, excommunicated [or disfellowshipped]. Lev. 23: 29.

## Q. Were all sins committed transferred to the sanctuary?

**“Our study thus far has led us to believe that sins were temporarily provided for in the morning and evening sacrifice, when the lamb was offered in the altar of burnt offering for the nation. The blood of the sacrifice used in burnt offerings was always sprinkled ‘round about upon the altar.’ Lev. 1: 5, 11. In case a *fowl* was used, the blood was ‘wrung out at the side of the altar.’ Verse 15. We therefore accept the view that in the daily service through the blood sprinkled on the altar there was a transfer of sins made to the altar of burnt offering, and that the sins thus transferred included the sins of the people.**

“If it be admitted that [1] the burnt offering provided atonement for sin, as stated in Leviticus 1:4; if it be admitted that [2] the daily burnt offering was for the nation, and that it did the same work for Israel’s that Job’s burnt offering did for his sons (Job 1:5); if it be [3] considered highly improbable that all sins were immediately known and confessed before the time of the next morning or evening sacrifice, **the conclusion seems unavoidable that all sins were temporarily provided for when the lamb was offered in sacrifice on the altar.**

“It hardly needs to be repeated that this temporary provision became efficacious to salvation **only** as the offender made personal confession of sin and brought his individual sacrifice for sin, just as a sinner is now saved by Christ’s sacrifice on Calvary *only* if he personally accepts Christ. **The death of the lamb of God on Golgotha was for all men, but only those who accept the sacrifice and make personal application of it will be saved.** The death of the lamb on the Jewish altar was for the whole nation, **but only those who repented and showed their faith by bringing a personal sacrifice were included in the reconciliation on the Day of Atonement. The others were ‘cut off.’”**

### ***Unconfessed sins, although temporarily atoned for Not Transferred into the Sanctuary!***

To those who still advocate a forensic, legal transaction completed at the cross, translating into *automatic* universal salvation for all *regardless* of what they do, fail to take into account that *unconfessed sins are not transferred into the sanctuary!* Only when they are truly repented of and confessed *while* the person is still alive, and has not committed the unpardonable sin, are these sins transferred into the heavenly sanctuary *where Christ is* now interceding and pleading His blood for the justification and sanctification of the repenting, overcoming sinner! Notice what Andreasen shows:

“It should be noted, however, that these **unconfessed sins were not transferred to the sanctuary proper, but to the altar of the burnt offering.** The priests did not eat the flesh of the burnt offering---it was all burnt on the altar; so the priests did not bear these sins. Lev. 1:13. The blood was not placed on the horns of the altar, as in the case of the sin offerings, nor was it carried into the sanctuary, but was sprinkled ‘round about’ upon the altar of burnt offering. Lev. 1: 5, 11; 4:25, 30, 34. **It is therefore clear that these sins were transferred to the altar of burnt offering and not [to] the sanctuary proper.**”

“The evening and morning sacrifices were **symbolic**, not only of the atonement provided through the lamb, but also of the **nation’s consecration to Jehovah.** The victim, wholly burnt on the altar, was emblematic of those who daily dedicated themselves to God, whose all was on the altar, and who were willing to follow the Lamb wheresoever it might lead them [Rev.14: 4] Morning and evening *their prayers* ascended to God of Israel, *mingled with the sweet incense of Christ’s righteousness and perfection.*”

## The Shewbread

A more detailed discussion of the shewbread follows later, but in the meantime we will consider it briefly in this general description and discussion of the Daily service.

“The showbread was a *perpetual offering* to the Lord, and might therefore be considered a part of the Daily Service. It consisted of twelve (12) cakes placed in two rows on the table in the first apartment of the sanctuary. This bread was renewed every Sabbath at the time when the courses of the priests were changed. The bread which was always before the Lord, was called the ‘presence bread.’ Exo. 25:30. A.R.V. As the morning and the evening sacrifices symbolized the daily consecration of the nation to God and also its dependence on the atoning blood, as the offering of incense symbolized the merits and intercession of Christ, as the lamps in the candlesticks represented the light of God shining in the soul and enlightening the Word, **so the showbread represented man’s acknowledgement of his dependence upon God for both temporal and spiritual food**, to be received only through the merits and intercession of Christ who is the Bread which came down from heaven. John 6: 48-51.

### Brief Summary of what the Daily Service Symbolized and Signified

The Daily Service afforded four things for the nation, i.e., God’s people, namely,

1. atonement through the **blood** of the lamb;
2. intercession through the ascending cloud of **incense**;
3. life, physical and spiritual, through the **bread of the presence**;
4. light through **the lamp on the candlestick**.

When considered from man’s side, the Daily Service meant four things:

1. signified **consecration**, illustrated by the lamb on the altar;
2. **prayer**, through the smoke of the incense;
3. **acknowledgment** of complete dependence upon God for daily food and
4. **realization** that only through the light which God sheds upon our pathway can our darkened minds and lives be illuminated.

***Thus, “the Daily Service symbolized and signified man’s need of God, and also of God’s complete provision for supplying that need.”***

## THE OFFERING OF INDIVIDUAL SACRIFICES

“The services so far described have been of a general nature, for the nation. There was another kind of equal importance namely: ***the offering of sacrifices brought by individuals for specific purposes***. These were divided into two classes, namely:

- Sweet-savor Offerings
- Non Sweet-savor Offerings

**The sweet-savor offerings denoted three things:**

1. Consecration
2. Dedication
3. Thankfulness

**The sweet-savor offerings were also of three kinds, namely,**

1. Burnt offerings
2. Peace offerings
3. Meal offerings

## The non-sweet offerings were of two kinds:

1. Sin offerings
2. Trespass offerings

Only *blood* offerings had atoning significance. Except for the meat, or more accurately, meal offerings, all the rest were blood offerings, thus had atoning value although they were not specifically offered for sin.

“The Burnt Sacrifice was an offering of consecration and dedication, yet it had *atoning significance* (Lev. 1:4); so also had the *peace offering*. **The offerer of the peace offering** placed his hand upon the head of the victim and **killed it** at the door of the tabernacle; after that the priest sprinkled the blood upon the altar and round about. This procedure was the same as in the burnt offering, and signified atonement. Lev. 3:2.” Atonement, it must be remembered, means at-one-ment.

Thus the service made it clear that it is the *sinner* who crucified and killed Christ! And Paul says that if “we continue to sin or “fall away” today, *we crucify Him afresh.*” Heb. 6: 4-6. Of all the offering of sacrifices the most important one were the Sin and Trespass offerings. Why? “They atoned for individual sins and restored the offender to favor with God.”

These particular *individual* sacrifices will be discussed in detail. But at this juncture additional important points must be highlighted whose significance I did not previously appreciate until the Bible scholar M.L. Andreasen pointed them out in his book. Notice (emphasis mine)

[1] “The blood of the sacrificial victim was *not* always carried into the holy place, there to be sprinkled before the veil. This, as has been noted before, was done *only* in the case of the anointed priest and the whole congregation. Lev. 4: 5, 6, 16, 17. *When an ordinary person or ruler sinned, the blood was sprinkled on the altar of burnt offering outside the tabernacle, and the flesh was eaten by the priests.* Lev. 4: 25, 34; 6:30.

[2] “*When the anointed priest sinned, there was none higher in rank to bear his sin.* In such a case the flesh was *not* eaten, but the blood was carried into the holy place and there sprinkled before the veil. The same was done in case the *whole nation* sinned as a nation. The flesh was not eaten, but the blood was carried into the holy place, and there sprinkled before the veil.

[3] “When one of the *common people* sinned or one of the rulers, the situation was different. *For them the priesthood could bear sin.* The flesh was therefore eaten, and the priest who ate it, by that act took upon himself the sin of the individual. Besides the priest’s eating of the flesh, the blood was put upon the horns of the altar of burnt offering.

“From this it will be seen that individual sins which were confessed were transferred to the sanctuary in two ways: (1) When the anointed priest or the whole congregation sinned, the sin by means of the *blood*, was transferred to the *sanctuary*, to the holy place. (2) When a ruler or one of the common people sinned, the sin, by means of *eating the flesh*, was transferred to the *priesthood*, and by means of the blood, to the altar of burnt offering.”

Furthermore, because of these studies, some finer points were impressed upon me as regarding the **use of animal flesh for food**. Now I better understand, *strictly from the sanctuary message*, that there is a *much higher, more sublime reason* why eating of the flesh (and blood) of even clean animals is not only unnatural and unhealthy, not only because it was never intended to be the food or “meat,” as it was originally called at Creation, for man! (See Gen. 1:29, KJV); more importantly, in the context of the sealing truths of the sanctuary message, the *life, flesh, and blood of clean animals* served a very specific purpose in the gospel plan, i.e., – to teach the nature of sin and its disposal in a graphic way!

**Note:** Flesh food will cease to form the diet of truly born-again, fully converted, penitent Christians who are preparing characters for *translation* to heaven---a place where there are “no more tears, no sorrow, nor crying, neither any more pain” (Rev. 21:4). Animals, while considered *dumb*, manifest emotions such as fear, joy, and anger. They visibly suffer before and during the time of slaughter---to satisfy the insatiable appetites and cravings of the human carnivores of the world. Euphemistic descriptions where these animals are killed and processed such as “sanitary meat-processing plants” do not make them any less a *bloody slaughterhouse!*

The Word of God says: “*The life of the flesh is in the blood*” (Lev. 17:11, 10-14), and the sixth commandment warns, “*Thou shalt not kill*” (Exo. 20:13; cf. Rom. 13:9). Murder in the original Hebrew is *ratsach*, meaning, “to kill; to put to death; manslay.” In the Greek it is *phonos*, meaning, “to be slain; slaughter.” One who kills is a murderer in the sight of God for no mortal has power to restore life. God alone can take away life for He alone can restore it. Thus murderers are truly “worthy of death.” For a comprehensive list of the prevalent sins committed by those “who will not inherit the kingdom of God,” see Rom. 1:23-32; 1 Cor. 6:6-10; cf. Rev. 14: 9-11; 18: 1-24; 10:11-15; 22:18, 19. Murderers are one of them.

Sacrificial animals were killed in a divinely prescribed way during the temple services of Mosaic/Jewish dispensation—*not for food*—but as *types prefiguring* the atoning sacrifice of Christ the Lamb of God! The only reason why the *priests* were at times required to eat part of prescribed parts of the *boiled flesh* of the sacrificial animal was not for its “nutritive value,” much less to indulge a perverted appetite but as symbolical *sin-bearers* of the repentant sinner!

**Thus flesh is a symbol for sin and the sinful, carnal nature!** Apostle Paul says that murder is one of “the works of the flesh” in Galatians 5:19, in contrast to the “*fruit of the Spirit*,” verses 22-25. See verses 19-21 for the rest of the “works of the flesh” that result in being denied inheritance of the kingdom of God! We never read “*flesh of the Spirit*,” but “*fruit of the Spirit*” since the Holy Spirit is verily the Third Person of the Godhead but devoid of the human *flesh* nature, and is Christ Himself *in the spirit*, even as Christ is God in the *sinless flesh* nature.

Physically, *blood* is the *carrier* of nutrients and life-sustaining oxygen (as well as disease!) throughout the body. Spiritually, it is the agency that *transports* the sins and its record thereof of the repentant sinner from himself to the either the altar of burnt offering or into the holy place of the sanctuary; and is the *only* means for obtaining forgiveness (justification), cleansing (sanctification), and eventually, the blotting out of their sins.



But *both the blood and flesh* were agents for the *symbolical transfer of sin* from the sinner to either the altar of sacrifice, or the priest—the sin bearer, or to the sanctuary itself, although all sins of God’s professed people of all ages, whether confessed or not, *eventually* end up in the sanctuary to be judged on the Day of Atonement.

### An Interesting Thought to Consider

**NOTE: This is a side-bar to our study.** Apostle Paul, by inspiration, classifies four kinds of flesh, and *fish* is one of them. Notice: “All flesh is not the same flesh; but there is one kind of flesh of *men*, another flesh of *beasts*, another of *fishes*, and another of *birds*.” 1 Cor. 15: 39, KJV.

In the typical animal sacrificial offerings made with *blood*, *beast flesh* was represented by the lamb, the bullock, ox, or red heifer. *Bird flesh* was represented in the turtle dove and young pigeons, and with the leper’s offering, roosters. *Human sacrifices* are one of the oldest abominations and perversions of the wonderful truth that Christ would offer His perfect, sinless life as *the Human Sacrifice* for the sins of the world.

But why was **fish**, of the clean class (with scales), not used in the sacrificial offerings,—when fish, though cold-blooded, also has **blood**? I hasten to assure the reader that I am not in any way questioning the wisdom of God as to why He did not include fish, or any creatures of the sea and ocean, or creeping creatures, as part of the sacrificial system. I am just following the line of thought started earlier.

But one thing we know, the *fish-god Dagon* was widely worshipped among the western heathen Semites from the time of Sargon of Akkad, and in Canaan as well, and was the chief deity of the Philistines. *Ever wondered why the pope’s miter is shaped like the head of a fish?* Headgears are emblems and symbols. His other headgear is the *triple-crown* tiara studded with the most expensive stones, each three representing his supposed supremacy in *heaven*, on *earth*, and *underneath* the earth as the “vicar of Christ.” This is in contrast to the *crown of thorns* that the Creator of the world and Savior of fallen mankind wore for our salvation. Enough said!

The other reason why I even considered including this particular thought in this study is a personal experience that took place some 17 years ago to date. This happened while I was discussing various topics of the present, sealing truth of the three angels’ messages to mixed groups of both SDA and non-SDA believers in the islands. Of course, one of these topics had to be the *health reform* which E.G. White said “is the right arm of the three angels message.”

I can’t remember the exact place but it must have been in one of the islands down south. Surrounded by water, fishing was naturally the main source of both income and food for most of the people there. When the topic of vegetarianism or a non-flesh diet inevitably came up in one of the mini camp-meetings, I got caught in the midst of a firestorm! One side said that Jesus ate fish. The opposite side emphatically opposed the other, saying, “Jesus never ate fish”!

**NOTE:** One early conclusion that may be drawn is that since **fish** (or any of the creeping creatures on land, or crustaceans from the sea, or any cold-blooded animal) was not used in the typical sacrificial services to represent the atoning sacrifice of Christ, nor for **sin**, as the flesh of the lamb, bullock, red heifer, ox, goat, and doves did, *may* be the reason why Christ, *our Example in all things*, not only miraculously multiplied the meager supply of fishes **to feed** the 5,000, and later, the 4,000 (excluding women and children), **He himself ate of the same with His 12 disciples** after the crowds had been fed to the full—with 12 and 7 basketsful of fragments left over, respectively. Jesus also partook of the **pashchal lamb** like every Jew did during the Passover **until He Himself became the antitypical Passover Lamb**. (1 Cor. 5:7). Therefore, continuing to eat *mutton, venison, cow, or goat’s flesh* may not find the same justification or rationale as eating fish classified as clean in the Bible. But in every instance given in the Bible the flesh of these clean, sacrificial animals were either *boiled, broiled, or roasted* with all the blood totally drained, and the fat, skin, and internal organs removed—not cooked in so many fancy “gourmet dishes” shown in the “Food Network,” etc.

The “hardliners” grudgingly conceded when faced with the compelling evidence presented. But they quickly came up with the rebuttal that Jesus ate fish only *before* His death, “since His human

flesh nature was *yet* to die in Calvary.” At this, they were shown from Scriptures that Jesus ate fish *after* His resurrection, that is, in His *glorified* body. This, of course, was to prove beyond any doubt to His frightened and terrified disciples that it was indeed He, and not some “spirit” or “ghost” as they thought. A bit earlier, these disciples remained skeptical that it was Him even after He had showed them the crucifixion scars on His hands and feet. Hence the *food test* became necessary—food being a basic need of men, and thus, the final proof.

Jesus settled the matter by *demonstration*, not by elucidation. He asked the disciples if they had any food. They said, yes and offered Him what was readily available—**broiled fish and honeycomb**, the latter perhaps their “dessert.” *He ate both*. See Luke 24:36-43. It was also further proof that this type of food was the *staple* of His disciples, and that He ate fish *before* with them for His ways of doing things were a *definite pattern* so that this familiar act, so recognizable to His disciples, *certified* that it was He.

See John 21:9-13. On the third time Jesus showed Himself to His disciples, *after His resurrection*, He offered His tired and hungry disciples fish *He Himself had broiled on coals of fire*. **They had an early breakfast by the Sea of Tiberias**. How classy in its purity and simplicity! If anything at all, what should be noticed is the chosen manner of *cooking* either the flesh of the lamb or yearling calf, or even the fish. The former was “*seethed*,” meaning, *boiled*, or *roasted* over the coals, as in the Paschal lamb (after removing all the skin, fat, and inward organs), while the fish was *broiled*, not fried or cooked any way else.

This Jesus did after telling them earlier to cast their nets on “the right side of boat” after a frustrating night of fruitless fishing. Their catch was so heavy they could hardly haul into their boat “*one hundred and fifty-three big fishes*” caught in their net! (John 21:1-15). This was the *second time* Jesus did this for His disciples. The *first one* was when He called His very first fishermen disciples, Simon (later name Peter), and the James and his brother John, to become “fishers of men.” See Luke 5: 1-11.

There are **two calls**, as there were two temple cleansings, two Babylons of the Old and New, and then two Babylons that are “fallen” in the Revelation, and two rains,—the former and the latter. It is interesting to note that currently, according to *Wikipedia*, out of the 245 recognized countries in the world **192** are U.N. members. God’s servant says that in the parable of the net (Matt. 13: 47-51) the “net” represents the gospel, the “sea,” humanity, and the “fish” hauled in, those who respond to the gospel call. While not all are “good fish” it is hard not to *surmise* that the **153 big fishes** might represent the *nations* that will respond to the latter-rain powered loud cry of the “fourth angel” of Revelation 18:1-4—the very last invitation and warning that earth’s inhabitants will ever hear. If not, why such a *specific number of big fishes* brought in by His disciples when they cast their net “*at the right side*” in obedience to Christ’s bidding? The first call was and still is being given in the *first and second angel’s messages* (Rev. 14:6-12) which became the *third*. These *messages and movement ultimately “swells into the loud cry”* under the power of the latter rain, or the “fourth angel” (Rev. 18:1-5), during the coming National Sunday law—which is the second and last call to the churches and the world just before earth’s probation closes forever.

Christ’s *grave clothes* were found neatly folded in Joseph of Arimathea’s tomb, attesting to His orderly ways so familiar to His disciples, and that indeed He had resurrected. An empty tomb and neatly-folded grave clothing are two of the inanimate yet eloquent witnesses to Christ’s complete power over death and the grave! See Luke 24:12.

The two sorrowing disciples, one of them named Cleopas, who eagerly listened to the Stranger expound about the Savior “from the law and the prophets” on the road to Emmaus, did not recognize Him until, by their insistent invitation, Jesus joined them in their house. It was only when He was asked to bless the *food* that they recognized Him as their risen Savior. How? by the way “He took the bread, broke it, and blessed it.” Then He vanished! (See Luke 24: 13-35). Inspiration tells us that the food of the common people in the time of Christ was bread and *fish*, and as we just read, honeycomb. Their staple liquids were olive oil and freshly crushed wine, which was also offered as a drink offering at the altar.

The reason has also been advanced that it is no longer safe to eat any flesh food, *including fish* now because of the toxic levels of pollution in the environment and in the seas and oceans. *That is*

*an incontrovertible fact, acknowledged even by the irreligious and those who do not have the slightest idea of the third angel's message.* But the very same argument can be made for just about everything and anything—from the very *air* that we breathe to the *water* we drink to the fresh or canned *fruits and vegetables* we eat, etc. Everything underneath our sun is polluted and tainted in one degree or another, steadily deteriorating every day.

Therefore, no one has the right or authority to condemn or judge those who still eat fish classified as *clean* in the Old Testament. And neither does any one have the right or authority to criticize, condemn, or disparage those who choose to be *pure vegetarians or vegans*, calling them fanatics! The latter, as modern science and divine inspiration jointly attest, when coupled with the *nine* other laws of health, live longer, happier, more productive lives, and are dramatically less prone to succumb to cardiovascular disease, cancer, tumors, or diabetes and its complications, etc.

***Before any one jumps to unwarranted conclusions, I want to make it clear that I am not trying to encourage anyone to continue or go back to eating the flesh of four-footed animals and fish classified as clean in the Bible. That is a matter strictly between the person and God. I am merely sharing the idea that discussions of this issue may find greater clarity and latitude when carefully considered from the sanctuary message, particularly of the nature, purpose, and system of the sacrifices.***

This realization *might* have prevented the brethren I described above, *and others as well*, from entering into contentious debate over the matter. Unfortunately, I do not know if they were able to resolve the conflict among themselves since then. And I deeply regret that I did not, at that time, have as much understanding of the subject till now, nor am I saying that I fully understand the matter. The light of *present truth* is always current to the greatest need of the generation it is revealed to, and is progressive but does *not* destroy old truth, as the New Testament is the *apostelesmatic* continuation and magnification of the Old Testament. Our work is to educate, not dictate; enlighten, not frighten; encourage not denigrate; lead by precept and example, not legislation; inspire, not exact or demand. Such was Christ's method.

### **The Burnt Offering**

See Leviticus 1: 1-3; cf. chapters 2-6. The first of the five sacrificial offerings mentioned was the *burnt offering*. Why? "It is rightly placed first in the list of offerings enumerated in Leviticus," for as "an offering wholly consumed on the altar," i.e., no part of it was eaten; "all was consumed in the flames on the altar of sacrifice" and in "a in a special sense, represents Christ who gave Himself fully, completely, to God's service.'

Stephen Haskell says:

"The whole burnt offering had 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. . . . 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: 18; 35:3). After the long period of Egyptian bondage, *Israel was so prone to idolatry* that the Lord had the 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).

The accounts of the burnt-offerings in the Bible are *a history of wonderful victories* when individuals drew near to God by putting away 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 upon Mount Moriah.** (Gen. 22: 2-13). **Gideon's wonderful victories dated from the whole burnt-offering offered before the Lord when he, by those offerings, showed**

**he surrendered all to the Lord to be consumed to 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 ye 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 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)."- Haskell, "*The Cross and its Shadow*," pp. 132, 133.

The Bible scholar M.L. Andeasen says:

**"The burnt offering was perhaps the most important and characteristic of all offerings. They contained in themselves the essential qualities and elements of the other sacrifices. Although they were voluntary, dedicatory offerings, and as such not directly associated with sin, yet atonement was effected through them. Lev. 1:4. . . . Sixteen times in chapters 28 and 29 of Numbers does God emphasize that no other offering is to take place of the continual burnt offerings. Each time another sacrifice is mentioned, it is stated that this is 'beside the continual burnt offering.' This would seem to indicate their importance."**

"Olah is the Hebrew word ordinarily used for burnt offering. It means 'that which goes up,' or ascends.' Another word used at times is *kallil*, which means, 'whole.' The Douay Version [Catholic version of the Bible] has the word 'holocaust,' that which is entirely burned up.

These words describe the burnt offering, which was wholly burnt on the altar, and of which *no part* was eaten. Of other offerings, a part only was burnt on the altar of burnt offering; the rest was eaten or disposed of in some other way. *But in the case of burnt offering, the whole animal was consumed in the flames.* It 'ascended' to God as a sweet-smelling savor. It was pleasing to God. It signified complete consecration. Nothing was held back. All was given to God. Lev. 1:9, 13, 17.

The morning and evening sacrifice was called a 'continual' offering. It was not consumed in a moment, but was to burn 'upon the altar' all night into the morning, and the fire of the altar shall be burning in it.' Lev. 6:9; Exo. 29: 42. In the daytime the *individual* burnt offerings were *added* to the regular morning sacrifice so that there was *always* a burnt sacrifice on the altar. 'The fire shall *ever* be burning upon the altar: it shall *never* go out.' Lev. 6:13."

### **Burnt Offerings were Voluntary and Non-specific**

"Most of the other offerings were mandatory. When, for instance, a man sinned, he was to bring a sin offering. He had little choice as to what to bring. Nearly everything was prescribed. **Not so with burnt offerings. They were voluntary offerings, and the offerer could bring a bullock, a sheep, a lamb, turtledoves, or pigeons as he thought best. Lev.1:3, 10, 14. In this respect they differed from most other sacrifices.** . . . The offerer could bring any *clean* animal ordinarily used for sacrifices. It was required, however, that the animal be *a male without blemish.*" -Andreasen.

It was the offeror who killed the animal, after placing his hand on its head; then he flayed, or skinned it, and cut into pieces. As the animal was being killed the priest caught its blood and sprinkled it "round about the altar." Lev. 1: 4-11.

**NOTE:** This clearly rules out the offering, much less feasting, on *swine flesh* so central to the feasts, "fiestas" and "luaus" of cultures evidently of heathen origins the world over. The Word of God declares the swine or pig to be an unclean animal, never to be used as and article of food. (see Lev. 11:7; Deut. 14: 8; Isa. 65:4; 66: 17). "The **Jews** were not alone in their abhorrence of pork. Pliny says that the **Arabs** did not raise swine and this is true of the **Moslem Arabs** to the present day. The swine was also considered unclean by the **ancient Egyptians** from early times. . . . That in times of *apostasy* even Jews ate pork is attested by Isaiah (Isa. 65:4; 66: 17)." -*SDA Bible Dictionary, Commentary Reference Series, Vol. 8, subj. "Swine."*

When turtledoves or young pigeons were used, the *priest*, not the offerer, did the killing by wringing off the head, and sprinkling or wringing the blood out at the side of the altar. After the feathers and crop were removed, the body of the bird was placed on the altar and consumed as the ordinary burnt offering. Lev. 1: 15, 16. None of the flesh of bird sacrifices was eaten!

### ***Special Lessons Taught by the Burnt Sacrifice***

**1. God is no respecter of persons.** “The poor man who brings his two turtledoves is just as acceptable as the rich man who brings and ox, or as Solomon, who offered a *thousand* burnt offerings. 1 Kings 3:4. The two mites are as pleasing to God as the abundance of the wealthy. According to his ability each is accepted.”

**2. God expects order.** “God wants order in His work. He gives specific directions regarding this. The *wood* is to be laid ‘in order upon the fire;’ *not merely piled up*. The pieces of the *animal* are to be laid ‘in order on the wood,’ not just thrown somewhere on the fire. Lev. 1:7, 8, 12. Order is heaven’s first law. ‘God is not the author of confusion.’ He wants His people to do things ‘decently and in order.’ 1 Cor. 14: 33, 40.”

**3. God requires cleanliness.** “Before the pieces were burned on the altar, ‘his inwards and his legs’ were to be *washed in water*. Lev. 1: 9. This would seem unnecessary [for] these pieces were to be consumed on the altar. I would [appear] to be merely a waste of time to wash them before burning them. *Such, however, is not God’s reasoning*. The command is, Wash each pieced; nothing unclean must come on the altar. And so the pieces are washed and carefully laid in order on the wood, which is laid in order on the altar.”- *Andreasen*.

### ***The Three Elements of Purification Used***

In the service of the Burnt Offering sacrifice, three elements of purification were used, namely, **fire, water, and blood**. The significance of each is discussed here:

#### **I. Fire.** - *Fire is emblematic of the Holy Spirit, the purifying Agency.*

“When Christ comes ‘to His temple’ He is ‘like a refiner’s fire.’ ‘And He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ Mal. 3: 2, 3. He shall purge His people by the ‘spirit of burning.’ Isa. 4: 4. The question is asked: ‘Who among us shall dwell with the devouring fire’ who among us shall dwell with everlasting burnings?’ Isa. 33: 14. ‘Our God is a consuming fire.’ Heb. 12: 29. The fire is God’s presence, which consumes or purifies.

**The fire on the altar was not common fire. It came originally from God.** “*There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces.*’ Lev. 9: 24. God had accepted their sacrifice. It was clean, washed, and ‘in order,’ ready for the fire; and the fire came ‘out from before the Lord.’ It is supposed that this fire was always kept burning and not permitted to go out; and as it had come from God it was called *sacred as opposed to common fire*, and was to be used in the Levitical service.”- *Andreasen*.

#### **II. Water.** - *Water is a symbol both of baptism and the Word.*

“Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the *washing of water by the word.*’ Eph. 5: 25, 26. “According to His mercy He saved us, by

the washing of regeneration, and renewing of the Holy Ghost; which He shed upon us abundantly through Jesus Christ our Savior.' Titus 3: 5, 6. Paul was told, 'Be baptized, and wash away thy sins.' Acts 22:16. When the pieces of the animal used as a burnt offering were washed before being put on the altar, it not only taught the people order, and cleanliness, but also the spiritual lesson that *before anything is placed on the altar, before it is accepted by God, it must be clean, washed, and holy.*"- *Andreasen.*

### III. Blood. - *The blood, as in all offerings, is the vital element.*

"It is that which makes atonement for the soul. The classical passage dealing with this is found in Leviticus 17:11. *'The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.'* Lev. 17:11, R.V. The life of the flesh is in the blood. It is the blood that makes atonement 'by reason of the life.' When the blood was sprinkled on the altar and the fire came down and consumed the sacrifice, it indicated God's acceptance of the substitute. *'It shall be accepted for him,'* or instead of him, 'to make atonement for him.' Lev. 1:4. This atonement was made 'by reason of the life' that was in the blood.

**But this blood, which represented the life, was efficacious only after the death of the victim. Had God intended to convey the idea that it was the blood as that was efficacious without death, He would have so stated. A certain amount of blood could have been withdrawn from the animal without killing it--as blood is now in blood transfusions. Blood could thus have provided without death. But this is not God's plan. The blood was not used until death had ensued. And it is the blood of one who has died [that is, fresh blood!]. A death has taken place, and it is not until after death that the blood is used. We are reconciled by Christ's death, we are saved by His life. Rom. 5:10. It was not until Christ was dead that there flowed out blood and water. John 19: 34. Christ 'came by water and blood. . . .not by water only, but by water and blood.' 1 John 5:6.**"- *Andreasen.*

This point must be clearly understood: The fallen **world** was reconciled to God by Christ's substitutionary death and blood, but we are **individually** saved by His self-sacrificing, sinless human life--by living the life He lived as our Example--through the indwelling of the Holy Spirit! This is what John 3:16 has been saying all along:

1. "For God so loved the **world** that **He gave His only-begotten Son.** ."—this is what effected the reconciliation between heaven and earth; between God and fallen mankind. Christ, "unspeakable gift of God" (2 Cor. 9: 15), Christ, is the reconciling ladder that Jacob saw in his dream connecting heaven and earth (Gen. 28: 10-13).

2. "That **whosoever** believeth [trusts and obey] in Him shall not perish but have everlasting life"—meaning, salvation from sin and sinning is an **individual matter**. We are not saved in groups or as a denomination or as a religion. Apostle Paul says, 'Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do His good pleasure.' (Phil 2: 12, 13). Jesus through John says, "To him that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21: 7, 8; cf. 1 John 4: 4,5.

It can never be overemphasized that it is "by means of death" that we "receive the promise of eternal inheritance," and that a testament is not in force "until after men are dead," and that "it is of no strength at all while the testator liveth," and that *'there must also of necessity be the death of the testator.'* Heb. 9: 15-17, KJV. Thus, all that Jesus, the divine Testator said and taught by precept and example during His life on earth up to the point of His death, came into full force at His death! He himself declared, "The Son of man is Lord also of the Sabbath" (Matt. 12:8; Mark 2: 27, 28; Luke 6:5) before His death, and then He "rested in the grave on the Sabbath according to the commandment," as did His female disciples. Luke 23:56. Thus the Creator of the Sabbath, at creation, confirmed the same Sabbath by His death and resurrection--as the Lord of Sabbath!

## Three Reasons Why the Burnt Sacrifice Was Pleasing to God

**1. First and foremost, the burnt sacrifice was a type of the perfect atoning sacrifice of Christ.** Therefore, "It is natural that it should be pleasing to God. As the sacrifice must be without blemish, perfect, so Christ was the 'Lamb without blemish and without spot,' who has 'loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor.' 1 Pet. 1:19; Eph. 5:2. Christ stands for complete consecration, entire dedication, full surrender, a giving of all, *that He might save some.*"- *Andreasen.*

**2. Because it revealed a desire in the heart of the offerer to dedicate himself to God.** "The offerer said in effect: 'Lord, I want to serve Thee. I am placing myself unreservedly on the altar. I am holding back nothing for myself. Accept me *in* the substitute.' Such an *attitude* is a sweet savor unto the Lord."

**3. Because it was a voluntary offering.** "It was *not* required. It was not mandatory and was not to be brought at a stated time. If a man had sinned, God *demand*ed a sin offering. *But God never demanded a burnt sacrifice.* If a man offered it, it was 'of his own voluntary will.' Lev. 1:3. There was no compulsion. *It was therefore of much more significance than a mandatory offering. It indicated a thankful heart.*"- *Ibid.*

### **An Important Reminder!**

*"There is danger that Christians do too many things pertaining to religion not because they wish to do them, but because it is the custom or because it is required. Duty is a great word; love is a greater. We must not minimize duty; rather, we must emphasize it. But we must not forget that love is still a greater force, and that rightly understood and applied it fulfills a duty because it includes it. Love is voluntary, free; duty is exacting, compulsory. Duty is law; love is grace. Both are necessary, and one must not be stressed to the exclusion of the other."*

"As there was no compulsion whatever concerning the burnt sacrifice, it was in reality an offering in love, of dedication, of consecration. It was something done over and above what was required. This was pleasing to God."- *Ibid.*

In bringing this study of the Burnt-Offering to a conclusion we quote from Stephen Haskell who shows from Scriptures that the antitypical, spiritual Burnt-Offering means two things: (1) to love God with all the heart, mind, soul, and strength (2) sacrifice selfish interests to study God's Word and every morning and evening!

"Since the shadow has met the substance, it would be hollow mockery to offer burnt-offerings morning and evening now; but the type has lost none of its significance 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 the neighbor as himself, is more than all 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.'***"- Haskell, *"The Cross and Its Shadow,"* p. 136.

**To be continued next month.**