

Study for the Month of January, 2008

***Part VII of Christ's Perfect Atoning Sacrifice & Character-Perfecting Work as our High Priest***

**Focusing on: The Sin Offering & the Drink Offering**

*By Nathaniel Fajardo*

**I wish you all a peaceful and spiritually prosperous New Year 2008!**

May the love of God “which conquers all” (Rom: 8: 37-39) be “shed abroad in our hearts by the Holy Ghost” (Rom. 5: 5) so that we can accelerate the proclamation of the third angel’s message “by pen and voice” to the people we hold closest and dearest to us this New Year. Who knows, it may our last? It was for those friends and acquaintances of ours who went to their graves just before the calendar year ended. Therefore, let us “work while it is day: the night cometh when no man can work!” John 9: 4.

Soon the latter rain--the final outpouring of the Holy Spirit without measure--is coming to join and give power to the third message as it *swells* to the “loud cry” of the “fourth angel” of Revelation 18. This loud cry message is in *addition* to the third angel’s message, joining it as the midnight cry joined the second angel’s message in the summer of 1844. (See *Spirit of Prophecy*, vol. 4, p. 421).

When the latter rain comes we will either be found prepared or unprepared to receive it and be sealed in our foreheads with the name of the Father. This preparation is a day by day, and is the same as preparing for (1) the close of probation (both individual and general) (2) the coming Sunday law, and (3) “setting our house in order” if told we have but a few weeks or days to live. It is the work of moral character-perfection called sanctification, or overcoming by “cleansing oneself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. 7:1.

*To the Bible Christian, however, it is not the first day of the calendar year that is his “new year.” It is his birthday. On this day, whenever he reaches it, he should look back at the past twelve months and make an honest and thorough evaluation if he has made any advancement in his striving towards the goal of Christlikeness—if this was his goal at all--and if he has overcome those sins which “easily beset him” the previous year/s. If nothing has changed at all in these areas, it was a year lost, never more to return with its opportunities, even if he got a promotion and a big pay increase, etc.*

I personally feel the growing urgency of the passage, “Teach us to number our days that we may apply our hearts to wisdom.” (Ps. 90:12). We are one year nearer the end of the pre-advent judgment work of Jesus as High Priest and righteous Judge that commenced on October 22, 1844 ! Many who do not believe in the investigative judgment cannot also believe that the gentle Lamb and Shepherd will also display the mysterious “wrath of Him that sits on the throne, and from the wrath of the Lamb” (Rev. 6:16) when He finally casts down the censer of mediation, and “lets loose the four winds of strife.” Rev. 7: 1-3.

What “the wrath of the Lamb” will be like may be seen in the (1) ten plagues that fell upon Egypt (Exo. 7:17-25; 8, 9, 10, 11, 12, 13), (2) the Flood that destroyed the wicked antediluvian world (Gen. 6: 17, etc.), (3) the fire from heaven that consumed the immoral

and cruel twin cities of Sodom and Gomorrah (Gen. 19: 1-28), and (4) the utter desolation of the city of Jerusalem and its inhabitants in the hands of the Romans in A.D. 70. The Spirit of Prophecy declares:

“The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. Never was there given a more decisive testimony of *God’s hatred for sin* and to a certain punishment that will fall upon the *guilty*. The Savior’s prophecy concerning the visitation of judgments upon Jerusalem is to have *another fulfillment, of which that terrible desolation was but a faint shadow*. In the fate of the chosen city we may behold the *doom of the world* that has rejected God’s mercy and trampled upon His law.” –*Great Controversy*, p. 36.

**And all these terrible judgments of God were, are, and will be caused by nothing else but by sin that has not been sincerely repented of, and given up while probation time was mercifully granted by God!**

This introduces us to the second to the last sacrificial offering of our study, which is:

## The Sin Offering

As a reiteration of our past discussions, offerings of many kinds to God constituted a marked feature of worship of the ancient Israelites under the Jewish or Mosaic Economy. Extended information on the subject is found in Leviticus 1-7, but not there exclusively. Offerings were of two classes, public and private, according as they were offered at the expense of the nation or of an individual, and they were of 3 kinds: drink offerings, vegetable or meal (“meat”) offerings, and animal offerings or sacrifices.

The shedding of blood was a necessary accompaniment of every offering made in accordance with the ritual or ceremonial law. Without it there was no remission of sins; and hence a bloodless offering, such as was offered by Cain, could not be accepted by God, for man, a sinner, has no right to approach the sinless God. It is true that in certain cases, such as extreme poverty, a bloodless offering was permitted; but it was made and accepted only in connection with blood on the great altar.

Of the sin-offering S.N. Haskell says (and we quote in full):

“In none of the types was the individual worshipper brought into so close touch with the sanctuary service as in the sin-offering. There is no part of religious worship that brings the individual worshipper into such close touch with the Lord as when he kneels at the Savior’s feet, confessing his sins, and knowing the strength of the promise, ‘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). It is then that the repentant sinner touches the hem of the Master’s garment, and receives his healing power *in the soul*.

“Sin is the transgression of the law of God [1 John 3:4]. The one who had ‘done somewhat against any of the commandments of the Lord’ was guilty of sin; and in order to be free from sin, he must bring an offering, that by seeing the innocent victim die for his sins he might more fully comprehend how the innocent Lamb of God could offer His life for the sins of the world.

“If the sinner was a priest, filling that holy office where the influence of his wrong course would cause others to stumble, then he was to bring a bullock, an expensive animal, as a sin-offering; but if he was one of the common people, he could bring a kid [of a goat] or a lamb. The value of the animal to be offered, was determined by the position held by the transgressor.

## The Procedure:

“The sin-offering was brought into the court of the sanctuary, to the door of the tabernacle of the congregation (Lev. 4: 1-35). The sinner, with his hands laid upon the head of the lamb, confessed over it all his sins, and then with his own hand killed he killed it (Lev. 4: 29; Num. 5:7). Sometimes the blood was taken into the first apartment of the sanctuary by the officiating priest, who dipped his finger in the blood and sprinkled it before the Lord. The horns of the golden altar, the altar of incense, were also touched with the blood.

“The priest then came out into the court, and poured out all the blood at the base of the altar of burnt-offering (Lev. 4: 7, 18, 25, 30). The bodies of the animals whose blood was taken into the sanctuary, were burned without [outside] the camp. (Lev. 6:30). ‘Wherefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate [of Jerusalem].’ (Heb. 13: 12).

“The sinner, by confessing his sins over the lamb, in type and shadow transferred them to the lamb. The life of the lamb was then taken instead of the life of the sinner, typifying the death of the Lamb of God, who would offer His life for the sins of the world. The blood of the animal was powerless to remove sin (Heb. 10:4), but by shedding its blood the penitent revealed his faith in the divine offering of the Son of God. Every sin-offering was to be without blemish, thus typifying the perfect sacrifice of the Savior (1 Pet. 1:19).

“In some offerings the blood was not taken into the sanctuary, *but in every sin-offering all the blood was poured out at the base of the altar of burnt-offering in the court.* When the blood was not taken into the first apartment of the sanctuary, *a portion of the flesh* was eaten by the priest in the holy place. (Lev. 10:18). As the priest assimilated the flesh of the sin-offering, and it thus became a part of his own body; and as he performed the work of the sanctuary, he *strikingly typified* how “Christ bore our sins on His body on the tree.” (1 Pet. 2:24), and then entered the heavenly sanctuary with that same body to appear in the presence of God for us.

“The priest ate only the flesh of the sin-offering when the blood was not taken within the sanctuary. The command in regard to this was very plain: ‘But no sin-offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten. It shall be burned in the fire.’ (Lev. 6:30, NKJV). *To violate this command would be to ignore the significance of the type.* [Why?] The priest entering into the sanctuary to present the blood of the sin-offering before the Lord, was a forcible symbol of Christ who, by His own blood, entered into the heavenly sanctuary, ‘having obtained eternal redemption for us.’ (Heb. 9: 11, 12).

“*By the blood and by the flesh* the confessed sins of the sinner were *in type transferred* to the sanctuary. They were *hid from view*, for no human eyes, except the eyes of those who officiated as priests, gazed within the sanctuary. The type was beautiful, but how much more beautiful the antitype! When the sinner lays his sins on Christ, ‘the Lamb of God which taketh away the sin of the world,’ those sins are *hidden*, covered by the blood of Christ. (Rom. 4: 7, 8). They are all recorded in the books of heaven (Jer. 2: 22); but the blood of the Savior covers them, and if he who sinned is faithful to God, they will be never be revealed, but will finally be destroyed in the fires of the last day. The most wonderful part is that God Himself says He will cast them behind His back (Isa. 38:17) and will not remember them (Isa. 43: 25).”

This must be emphasized: In the type it is *by the blood and the flesh* of the sacrificial animals that the confessed sins of the Israelites were *transferred*, repeat, transferred, not immediately blotted out, to the sanctuary. Likewise, in the antitype it is by the *blood* of Christ shed at His death, and by bearing--not partaking--the *sins* that we confess, in the *human flesh nature* that He incarnated into, that our sins are *transferred* into our *books of record* in the heavenly sanctuary. These remain on the books as sins that have been forgiven yet are *temporarily covered* by the blood of Christ. These forgiven sins

remain there until they are blotted out just before the close of probation, *if* they remain in a faithful, overcoming relationship with Christ to the end of their life.

The question is asked: **“Why need anyone carry the burden of sins when we have such a merciful Savior waiting to receive them?”**

This is a question that all aspiring to receive *the crown that is life everlasting* will have to answer for himself. First, it is not the law of God that is a burden; it is sin, the transgression of the law! Second, we often do not want to admit that most of the “heavy burdens” we bear are actually the consequence of transgressing God’s moral and physical laws, whether ignorantly or willfully. In either case our merciful Savior is waiting to take away our sins from us and destroy them, and to comfort and strengthen us as we experience its painful consequences! But we must give them up, not cling to them!

This is one way to explain how progressive victory may be gained in Christ over our sins to those who say that moral perfection is impossible in this fallen nature and in this life on earth. Let us say it again: we need not carry the burden of sins!

“In every sin-offering *two things* were essential on the part of the sinner; *first*, to realize his own sinfulness before God, and to prize pardon sufficiently to make a sacrifice to obtain it; *second*, to see by faith beyond his offering, the Son of God through whom he is to receive his pardon, ‘for it is not possible that the blood of bulls and of goats should take away sins.’ (Heb. 10:4). The blood of Christ alone can atone for sin.”- *Haskell*.

TWO THINGS help to explain why we find it impossible to implicitly and constantly obey God’s word, or if we do, we choose only that which pleases us and apparently justifies our weaknesses and accommodates our earthly desires, while ignoring those that don’t. They are:

**1. We do not half realize how exceedingly sinful and filthy we are in the sight of God, when compared to the perfect sinlessness and purity of our Savior’s adopted human nature.**

We readily admit that we are fallen and sinful and that we are indeed “wretched, miserable, poor, blind, and naked” (Rev. 3:17). But are we willing to seek with all our heart God’s appointed means by which we must become “rich towards God,” obtain the “white raiment” of His perfect righteousness, and have our spiritually-darkened vision “anointed with eyesalve”—the conviction and enlightenment of the Holy Spirit?

Because of this disconnect we do not really *prize or realize* the true value of pardon, although we often profess it and preach it. In fact, we take God’s forgiveness lightly, if not for granted. Some believe they are *already* forgiven regardless of what they do!

Prize here means “anything worth striving for; an advantage or privilege”-*Webster*. Paul says there is *no* forgiveness while committing sin. “For not the hearers of the law are just in the sight of God, *but the doers of the law will be justified.*” Rom. 2: 13. We cannot be forgiven while *continuing* to sin—even if we confess it and ask forgiveness for it. *Doing* the law means obeying it from the heart by faith that works by love. (Gal. 5:6). Any obedience short of this is merely man’s works and righteousness and will never satisfy the divine terms and conditions of “making our calling and election sure.” 2 Pet. 1:4-12.

It is not easy *not* to sin. The natural bent of the carnal mind and the propensity of the fallen human nature is *to* sin for “the carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be.” Rom. 8: 5-8. The person who refuses to be subject to the law of God is subject to the power of sin, and is “a servant of sin unto death.” Rom. 6: 16, 23; 8: 6. Thus the plan of redemption of the gospel is designed to replace the carnal mind with the spiritual mind; only then will it be able to comprehend spiritual things and obey the spirit of the law for the law is spiritual, not carnal.

The greatest battle that has ever been raging since the fall in the whole human existence and experience is between the carnal and spiritual, not flesh against flesh. As Paul says, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. 6: 12).

Therefore the unmistakable evidence that we truly prize God’s forgiveness and grace is *our willingness to sacrifice or deny ourselves the natural clamors of our sinful desires*—a very difficult, yet not impossible task—which is comprehended in what it means to “take up our cross daily” and following His example of self-denial (Luke 9:23). It is also compared to “plucking out the eye” (Mark 9:47).

Many presumptuously claim God’s grace—not as the saving, enabling power to overcome their sins—but as the excuse for it. The psalmist styles this as “the great transgression of presumption (Ps. 19:13; cf. 2 Pet. 2:10; Deut. 17: 12, 13). The apostle calls this corruption and perversion of grace as “turning the grace of our God into lasciviousness.” Jude 4.

**2. We do not exert enough effort to intelligently and spiritually see Jesus Himself, beyond whatever sacrifice of self-denial we make, by whom only our pardon is made possible. We see only our own sacrifice and efforts!**

Many are resting on their self-crowned laurels of self-denial, as in, “I am rich with good and have need of nothing,” or misuse faith, saying that it is *the* “works” itself, calling self-denial and striving to overcome “righteousness by works.”

Some 18 years ago an architect friend of mine converted from Catholicism to evangelical Christianity. He promptly embraced the Rapture doctrine and became overzealous in pushing his new-found beliefs. One day he excitedly told some of us present at his office, “it is going to happen very soon, perhaps, next year”! When I asked him what “it” was, he whispered in my ear, “the rapture, the rapture!” He was so sure that he would be “raptured.” I didn’t see him for a while as we had moved out of state. Sometime after, I ran into someone who knew him. “He passed away with a heart attack,” I was told. This late friend of mine also adopted antinomianism, and thought “Seventh-day Adventists were crazy for keeping the law and the Jewish Sabbath.” I remember him using a word I had never heard before—“faithing.” When asked what he meant, he explained, “that’s how faith works, not us.” He added, “it does not matter what we do for our faith will do what we cannot.” He had a heart condition but loved pork, especially crispy fried pork skin with its fat. And so while I kind of cautioned him about the risk he was running, he would reply, “faithing, my friend, faithing.”

This reveals that many honest and zealous Christians do not have a deeper understanding of the science of redemption, “the science of all sciences.” The plan of redemption specifies our one hundred percent participation. But many are too busy performing church functions or even saving souls they hardly find quality time with any

consistency to feed their *own* souls! But what does God require of our time and understanding of the science of redemption? Will all our missionary efforts compensate for the lack of knowledge or ignorance of the deep things of God which we might have gained, had we made efforts to do so, in the time allowed and in the opportunities granted? Consider the following:

“The science of redemption is the science of all sciences, the science that is the study of the angels and of all the intelligences of the unfallen worlds, the science that engages the attention of our Lord and Savior, the science that enters into the purpose brooded in the mind of the Infinite—‘kept in silence through times eternal,’ the science that will be the study of God’s redeemed throughout the endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind and uplift the soul.”- *My Life Today*, p. 360.

“We should exert *all* the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the *deep things* of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with *philosophical* problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of *science*, but with a prayerful dependence upon God, and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I Am. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.”- *Great Controversy*, p. 599, “*The Scriptures a Safeguard*” chapter.

“It is *not enough* to have good intentions; it is not enough to do what a man thinks is right or what the minister [pastor, theologian, Bible teacher, or “messenger”] tells him is right. His soul’s salvation is at stake, and he should search the Scriptures for himself. However strong may have been his convictions, however confident he may be that the minister knows what is the truth, this is not his foundation. He has a chart pointing out every waymark on the heaven-ward journey, and he ought not to guess at anything.

“It is the *first and highest duty* of every rational being *to learn* from the Scriptures what is truth, and then *to walk* in the light and *encourage others* to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture [see Isa. 28:10-13]. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.” -*Ibid*, p. 598.

Haskell continues on the sin-offering:

“After the blood was presented to the Lord, there was *yet* an important work for the sinner to perform. *With his own hands he was to remove all the fat from the different organs of the animal offered as a sin-offering (Lev. 7: 30, 31), and give it to the priest, who burned it upon the brazen altar.* At first thought this might seem a strange ceremony, but when we remember that *the fat represented sin* (Ps. 37: 20; Isa. 43: 23, 24), we see that it is a fitting ceremony.” – p. 126.

Indeed it was a fitting ceremony! The ancient Israelites, and God’s *spiritual* Israel today, are expressly forbidden to eat **fat** (Lev. 3:17; 7: 23, 24; etc.), because God says “all the fat is the Lord’s” (Lev. 3: 16), not ours. It was not to be eaten but “burned on the altar” (Exo. 29: 13; Lev. 3: 3-5, etc.), as “a sweet savor unto the Lord” (Lev. 17:6).

As an adjective in the English language, fat means “abounding; fleshy; plump; thick; well-filled; richly rewarding, as in income or success; fertile, as a fat soil; characterized by some element of richness; affluent; well-stocked.” Likewise, fat is often used figuratively or symbolically in passages of Scripture that deal with *material prosperity*

and blessings (Gen. 45: 18; cf. 1 Chron. 4: 40; Ps. 92: 14; Prov. 11: 25; Isa. 30:23; KJV; etc.).

But in the Bible fat is especially a symbol of *sin*. Ps. 37: 20; Isa. 43: 23, 24. Likewise, God expressly forbade the eating of *blood* in any form, it being the essence of life (Gen. 9:4; Lev. 17: 11, 14). Blood represents the sacredness of life (Gen. 9: 5, 6), and is *the means of atonement* (Heb. 9:14).

This particular truth every Christian who is seeking to overcome the world, the flesh, and the devil should constantly remember: in the real world, *animal fat and blood* found in its flesh are one of the leading causes of cardiovascular diseases, tumors, and cancers, etc. The reason meat-eaters crave their meat is because its flavor and “sweet savor,” when roasted, grilled, or barbecued, are enhanced by the fat marbled in its flesh. The blood retained in the animal’s flesh is what makes it “juicy” and “tasty.” It is therefore *doubly* fitting that God chose fat to *represent* sin—the great separator between God and man. The truly converted soul will hate both sin and fat, not delight in them!

Some 140 years ago to date God’s servant was already shown the dangers and diseases that would plague modern society on account of gross eating of the flesh, blood, and fat of animals. She wrote in *Counsels on Diet and Foods*, pp. 386-91 the following:

“The liability to take disease is increased tenfold by meat eating.”

“The animals are diseased, and by partaking of their flesh, we plant the seeds of disease in our own tissue and blood. Then when exposed to the changes in a malarious atmosphere, these are more sensibly felt; also when we are exposed to prevailing epidemics and contagious diseases, the [immune] system is not in a condition to resist the disease.”

“Flesh meats will depreciate the blood. Cook meat with spices, and eat it with rich cakes and pies, and you have a *bad quality of blood*. The system is too heavily taxed in disposing this kind of food. The *mince pies and the pickles*, which should never find a place in the human stomach, will give a miserable quality of blood. And a poor quality of food, cooked in an improper manner, and insufficient in quantity, cannot make good blood. Flesh meats and rich food, and an impoverished diet will produce the *same* result.”

“*Cancers, tumors, and all inflammatory diseases* are largely caused by meat eating. From the light God has given me, the prevalence of cancer and tumors is largely due to gross living on dead flesh.”

“Those who use flesh foods little know that they are eating. Often if they could see the animals when living and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and *other fatal diseases* are thus communicated.”

“If ever there was a time when the diet should be of the most simple kind, it is now (written in 1896). Meat should not be placed before our *children*. Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers.”

“I was instructed that the use of flesh meat has a tendency to *animalize the nature*, and to rob men and women of the love and sympathy which they should feel for everyone. We are built up from that which we eat, and those whose diet is largely composed of animal food are brought into a condition where they allow the lower passions to assume control of the high powers of the being.

“We do not mark out any precise line to be followed in diet. There are many kinds of wholesome food. *But we do say that flesh meat is not the right food for God’s people.* It

animalizes human beings. In a country such as this [America or other countries of similar abundance], where there are fruits, grains, and nuts in abundance, how can one think that he must eat the flesh of dead animals?"

"The *meat* is served reeking with *fat*, because it suits the perverted taste. *Both the blood and the fat of animals are consumed as a luxury.* But the Lord gave special directions that these should not be eaten. Why? Because their use would make a *diseased current of blood* in the human system. The disregard for the Lord's special directions has brought a variety of difficulties and diseases upon human beings. . . . If they introduce into their systems that which cannot make good flesh and blood, they must endure the results of their disregard for God's word." CD 393 (1868)

**Q. Why does it appear that the wicked and worldly are more prosperous than the faithful? See Ps. 73: 2-17.**

Have you ever wondered why those who do not keep the whole law, particularly the seventh-day Sabbath *seem* to be generally more prosperous and successful than those striving to obey God's word, overcome their weaknesses, and are actively helping to spread the three angels' messages?

I did.

When I was out in the world for many years and left the faith, I was relatively problem-and-worry-free, enjoying the temporal rewards of a successful career. But when I started following Christ I began experiencing strange reversals and trials one after the other, even up to this moment. And even with the knowledge that I have already gained through years of studying and sharing the present truth of the gospel, I still find myself at times being tempted to doubt.

But so did David.

It was only when David saw and understood the true meaning and the far-reaching application of the *sin-offering* that he ceased wondering and doubting God's wisdom and ways in allowing the wicked to prosper, that is, temporarily.

I did not previously see the connection between the efficacy of the sin-offering, its *fat*, and the role of its *ashes* with **Ps. 73: 2-17** until Stephen Haskell brought it forth in his book, *The Cross and Its Shadow*. His insight, so Biblically-sound, elevates the sin-offering, and other sacrifices as well, into a higher spiritual plane, and while it reveals the terrible end of the impenitent sinner, it emphasizes where the sinner's hope is found—in *giving up* his sins to Christ, the sin-Bearer! Notice:

"It was evidently viewing this service in the sanctuary that saved David from backsliding. He had beheld the prosperity of the wicked, and was envious of them, until 'his steps had well-nigh slipped;' but when he went into the sanctuary, then he understood the end of the wicked.' We can imagine him watching the sinner *separating the fat* and the priest placing it upon the great altar, and presently nothing remained but *ashes*. In it he saw ashes only as the final end of all who would not separate from sin (Mal. 4: 1-3); for if the sin was part of themselves, then when the sin was burned, they would be burned with it. *The only reason why God will ever destroy a sinner is because the sinner keeps sin in his own character, and will not separate from it.*" – p. 127.

Lest we forget; we have a merciful Savior and High Priest who is patiently waiting for us to give Him our sins! Haskell continues: "This was a most impressive type, the priest waiting for the sinner *to separate the fat from the offering*, ready to take it as soon as it

was offered to him. So Christ our great High Priest, is waiting for each sinner to confess his sins and give them to Him, that He in turn can clothe the sinner with His own robe of righteousness (Isa. 61:10); and consumes his sins in the fires of the last day. Paul evidently refers to this part of the sanctuary service in Heb. 4:12.”

“The burning of the fat was a ‘sweet savor unto the Lord’ (Lev. 4:31). There are a few more odors more disagreeable than that of burning fat [being a former meat-eater, I disagree with this particular observation] and yet it is sweet to the Lord, for it typified the sin consumed and the sinner saved. God takes no pleasure in the death of the wicked (Eze. 33:11); but He delights in the destruction of sin separated from the sinner.”- *Haskell*.

Haskell adds that “when the redeemed of the Lord from within the shelter of the New Jerusalem behold the fires of the last day consuming all the sins they have committed, it will be indeed a *sweet savor* to them. (Rev. 20: 8, 9).” That will be a glorious day!

In the type God made sure that none were too poor or too weak to be able to offer a sin-offering. And in the antitype absolutely no one can plead the excuse that his sins are too dark or gross, or that he has no access to God’s forgiving and saving grace. All he has to do is to come to God, as he is, repent, and confess his sins. He will receive pardon full and complete only by and through the exclusive *merits* of Christ’s perfect atoning sacrifice imputed to him; his sins are *covered*, not yet blotted out, by Christ’s blood.

“An individual who was too poor to offer a lamb for a sin-offering could bring *two pigeons*; and if he was so poor that he did not possess two pigeons, then he could catch *two of the wild turtle doves*, and offer them as a sin-offering; but if he was too feeble to capture the wild doves, the Lord made provision that he should be allowed to bring *a small portion of fine flour*, and the priest would present the crushed grain as a type of the broken body of the Savior. Of this one it was said, ‘His sin shall be forgiven him,’ just *the same* as of the one that was able to bring the bullock. *The handful of flour burned corresponded to the burning of the fat*, in type of the final destruction of sin; and the remainder was eaten by the priest; thus typifying Christ’s bearing the sins (Lev. 5: 7-13).”

### **The significance of pouring out the blood at the base of the altar**

Here is another wonderful insight that totally escaped me in my previous consideration of this aspect of the sacrificial ceremony. This is what often happens when we merely skim over details of the truth instead of carefully allowing the truth to unfold itself by patient, judicious study. Indeed, “cleanliness is next to godliness” that even *the earth itself* must be cleansed of its *original curse* caused by *man’s sin*! That’s how closely connected man is to the *earth*, before and after the Fall! The earth was cursed as a result of his sin, but it was also for “his sake.” From “dust he was made to dust shall he return.” And in the final restitution of all things not only is man full restored but *his earth* also—and all by the redeeming, cleansing blood of Christ’s perfect atoning sacrifice!

Haskell it brings it forth so beautifully:

“In every sin-offering where animals or birds were offered, the blood was all poured out at the base of the altar of burnt-offering in the court of the sanctuary. When we remember how particular the Lord was that everything about the camp should be kept in *sanitary condition* (Deut. 23: 14), we can see at a glance that it must have required **much labor** to keep the courts clean. Therefore the Lord would not have directed that all the blood be poured on the *ground* at the base of the altar if it had not contained a *very important lesson*.

“The first sin ever committed in the earth affected the earth as well as the sinner. The Lord said to Adam, ‘*Cursed is the ground for thy sake.*’ (Gen. 3:17). When the first murder was committed, the Lord said to Cain, ‘*Now art thou cursed from the earth.*’ He also said that from that time the earth would not always yield her increase; there would be failure of crop and barrenness. (Gen. 4: 11, 12).

“The *curse of sin* rests heavier and heavier upon the earth. (Isa. 24: 5, 6). *There is only one thing in all the universe of God that can remove this curse.* “The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.’ (Num. 35: 33). It must be one of humanity, of the same family that shed the blood. *For that reason Christ partook of humanity, became our Elder Brother (Heb. 2:11), that He might remove the curse of sin from the earth as well as from the sinner.* By His death upon Calvary, Christ [also] purchased the earth, thus redeeming it as well as its inhabitants. (Eph. 1: 14).

“Since it is the sins of mankind that defile *the earth*, in every sin-offering, after the offering has been made for the sinner, the remainder of the blood was poured out on the ground at the base of the brazen altar in the court, as a type of *the precious blood of Christ, which would remove every taint of sin from this earth, and clothe it in Eden beauty [once more]* (Rev. 21: 1).”

This brings to fore the necessity of gaining a deeper understanding of the incarnated nature of Christ, which will ever remain a mystery to both man and angels, for who can fully explain the mysterious blending of humanity with divinity in Christ? But we are told that “the humanity of Christ is everything to us for it is the golden-linked chain which unites us with Christ, and through Christ to God.” Thus it “is a deep problem to study.” And study we will this awesome topic in one of our coming issues!

Christ, in reality did take our one hundred percent human flesh and *blood* nature with all its weaknesses, liabilities, and passions (but not pollutions) four thousand years after the Fall. In this *special* human nature, with all the human organism in it but no propensities to evil, He was tempted in all points as we are, yet without sin—which fact angels cannot comprehend, and neither can we. But the *blood* that was shed at Calvary as the redemption price for our atonement was verily *the blood of God*. And only the blood of God can cleanse both man from his sins and the earth from its **curse!**

Some Christians believe that by certain prayers, incantations, special endowments, or esoteric knowledge gained somewhere that they have the power to cast out or remove “curses” allegedly resting upon individuals, or even locations. They do this “in the name of Jesus” no doubt. But the question is, is this Biblical? Or is it spiritualism? All idolatrous nations and heathen religions believe in and practice placing and removing curses. Christians who know their Bible don’t.

A three-fold curse came upon the earth as a result of Adam and Eve’s sin. Sin’s curse is as broad and deep as the transgression. The serpent, then the most beautiful animal, and the first medium, was condemned by God to crawl on its belly. It still does. First, the ground was cursed, for man’s sake. Second, a curse was placed on Cain for being the first murderer. Third, a curse rested on the earth as a result of the Flood. Since then all creation has been groaning under the curse of sin evidenced by the signs of decay throughout the whole earth! Rom. 8:22. All flesh, all animals, the land, sea, and all creation continue to suffer the curse of the original transgression. In fact, Christ’s blood that alone has the power to save, *became* a curse to the Jewish nation for rejecting and crucifying Him. They diabolically screamed, “Let His blood be upon us and our children.”

The curse of our corruptible bodies turning to corruption at death will only be removed from the bodies of the sleeping saints at the resurrection morning when mortality shall be changed into immortality and the corruptible into incorruption "at the twinkling of an eye." Also the earth seared and marred by the curse of sin will be finally freed from every trace of it. John, in vision saw and described it such: "And I saw a new heaven and a *new earth*: for the first heaven and *the first earth were assed away*." Rev. 21: 1, KJV.

### Summary of the Sin Offering in Type and Antitype

Referring exclusively to the Scriptures, Haskell summarizes for us, thus:

TYPE	ANTITYPE
<i>"Behold the lamb of God, which taketh away the sin of the world."</i> 1 John 1; 29.	
Lev. 4: 3, 23, 28. The animal to be without blemish.	1 Pet. 1: 19. Christ was "without blemish and without spot."
Lev. 4: 4, 14. The offering was to be brought before the Lord to the door of the sanctuary.	Heb. 4: 15, 16. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."
Lev. 4: 4; Num. 5:7. The sinner laid his hand on the head of the offering, thus acknowledging his sin.	1 John 1: 9. "If we confess our sins, He is faithful and just to forgive us our sins."
Lev. 4: 29. The sinner slew the sin-offering; he took the life of the lamb with his own hands.	Isa. 53: 10. Christ's soul was made an offering for sin. Criminals often lived for days upon the cross; it was the awful burden of the sins of the world that slew Christ.
Lev. 4: 5-7, 17, 18. In some offerings the blood was taken into the sanctuary and sprinkled before the Lord.	Heb. 9: 12. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us."
Lev. 10: 16-18. When the blood was taken into sanctuary, a portion of the flesh was eaten by the priests in the holy place; thus in type the priest bore "the iniquity of the congregation, to make atonement for them before the Lord."	1 Pet. 2: 24. This was a type of the One "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."
Lev. 4: 31; 7: 30. The sinner with his own hands was to separate all the fat from the sin-offering, the fat typifying sin. Ps. 37: 20.	Isa. 1:16. We are not only to confess past sins, but we are to examine our own hearts and and put away evil habits. "Cease to do evil."
Lev. 4: 31. The fat is all burned to ashes in the court of the sanctuary.	Mal. 4: 1-3. All sin and sinners will be burned to ashes on the earth.
Lev. 4: 7, 18, 25, 30. The blood of every sin-offering was poured on the ground at the bottom of the brazen altar in the court.	Eph. 1: 14. Christ purchased the earth as well as its inhabitants by His death on the cross.

## The Drink-Offering

The drink-offering, which was *wine*, was not an independent sacrifice, as the others were, under the ceremonial law. It was made only in connection with the meal/meat-offering, which accompanied all burnt-offerings, except perhaps that of Leviticus 12: 6, and all peace-offerings which were Nazarite, votive, or freewill (Num. 7: 17; 15:1-12). It was excluded from the sin and trespass offerings.

The act of pouring out of the wine has more significance in it than appears at the first glance. It symbolizes the pouring out of Christ's soul "unto death" for the redemption of the fallen human race and the earth itself; the pouring out of the Holy Spirit at Pentecost (the former rain) and the coming latter rain, as well the response of those redeemed in pouring out their lives in loving service for God's cause.

Haskell says (emphasis mine):

"The drink-offering was celebrated *long before* the sanctuary service was instituted at Sinai. After the Lord appeared to Jacob at Bethel and said, 'Thy name shall be no more called Jacob [a supplanter] (Gen. 27: 36, margin), but Israel [a prince of God]' 'shall be thy name,' (Gen. 32:8, margin), Jacob, felt so grateful to the Lord that he set up a pillar in the place where He talked with him, and *poured out a drink-offering* thereon (Gen. 35:10-14) showing his willingness to *pour out his life*, if necessary, for the cause of God. The drink-offering was wine, but was *never* drunk by either priest or people; it was poured before the Lord. No doubt wine was chosen for the drink-offering for the same reason that it was used in the celebration of the Lord's Supper, as an emblem of the life of Christ (Lev. 17: 11; Matt. 26: 27, 28), who 'poured out His soul unto death,' to redeem a lost race. (Isa. 53:12.)"

### **The significance of why the drink-offering was always poured out in the courtyard.**

"The drink-offering, like the meat-offering, was offered with burnt-offerings, for 'an offering made by fire, of a sweet savor unto the Lord' (Num. 15:10). When Israel departed from the Lord, the drink-offering was often used in their idolatrous worship (Jer. 7:18; 44: 17-19). *Drink offerings were never poured on the altar of incense (Exo. 30:9), but always in the court, for they typified things which transpired in the antitypical court—the earth.*"

This fact has to be emphasized. The typical courtyard, which was the largest part of the sanctuary, and was the only part of the sanctuary accessible to every person in Israel, where the great altar of burnt-sacrifice was located, *represents the earth* where Christ performed His work as the Messiah-Teacher. The great altar upon which all the sacrifices were made, *represents Calvary* where Christ, the antitypical lamb offered Himself as the perfect atoning sacrifice of the everlasting gospel.

Many who know this detail of the sanctuary and think it is a no-brainer should take heed.

**A Seventh-day Adventist minister friend of mine**, who had long defended the sanctuary message, has recently rejected it! He now scoffs at the doctrine of the investigative judgment (and the blotting out of sin at the end of it) as the cleansing work performed in this antitypical Day of Atonement. Consequently, he no longer believes that the courtyard represents the earth, and that the two holy places of the earthly were the types of the heavenly. He is not alone, though. An increasing number of church members, ministers and laity alike, are rejecting the central pillar doctrine that started

the advent movement which was based on the declaration of the angel, "Unto two thousand and three hundred days then shall the sanctuary be cleansed." Dan. 8:14.

He personally emailed me that he no longer believes in the Seventh-day Adventist teachings, that "it isn't the remnant church," and of course, as you might have already guessed, that "Ellen White was a false prophet." He has joined another denomination. But the "tearing down of the pillars" and defections in these last days were prophesied to happen. So while I am sad, I am not surprised. We only hope and pray that he, and the rest who have left the faith and the fold, will return before it is too late. But we know that only some will. The depleted ranks will be filled by those coming in at the last hour; in the parable they are called "the eleventh-hour laborers." Matt. 20: 1-16. Praise God!

On the other hand *we must examine and prove ourselves* whether our faith and understanding are firmly grounded on God's word. (2 Cor. 13: 5; cf. 1 Cor. 11:28). Is our house built on solid rock or on shifting sand? The worst of Satan's masterful deceptions and delusions are yet ahead of us. No mortal, regardless of his spiritual attainments and experience is above and beyond temptation while alive. Self-confidence, which leads to spiritual indolence and tapering off of watchfulness and prayer, is what will lead to the terrible downfall of even the most spiritually-enlightened Christian. Our only safety is in *constant* self-denial and dependence upon God's Word.

### **Paul's experience**

Haskell points out that: "The pouring out of the drink-offering was no doubt an emblem of the pouring out of the Holy Spirit. (Joel 2: 28; Isa. 44:3). *Paul* used the beautiful type of pouring the drink-offering on the burnt-offering, and the consuming of all upon the altar, as an illustration of his life fully surrendered to God's service. 'Holding forth the life;' he said, that I in the day of Christ, not run in vain. . . . Yea, and *if I be poured forth upon the sacrifice* and service of your faith, I joy; and rejoice with you all.' (Phil. 2: 16, 17, margin)."

### **David's experience**

The army of Israel was currently at war with the Philistines, Israel's most vicious and unrelenting of enemies. Their garrison was then at Bethlehem. David, their valiant leader, was so loved by his soldiers that three of them were willing to risk their lives by breaking through the host of the Philistines just to fetch him a desired drink of water from the well at the gate of Bethlehem! How much do we love Jesus Christ our Savior who gave His life that we might have eternal life? Are we also willing to risk our all including our mortal lives in order to serve and please Him, as did David's soldiers?

Haskell says:

"When the tree mighty warriors for the love they bore for David risked their lives to bring him a drink from the well of Bethlehem, David considered the water *too sacred to drink*, for they had 'put their lives in jeopardy' to obtain it; therefore he *poured it out to the Lord.*' (1 Chron. 11: 17-19)."

### **Our response and experience**

Pour means "to cause to flow or flow in a stream or flood." It also means "to issue as in a stream; to give or come forth freely, abundantly, or continuously." What a perfect

description of true giving and imparting, without reserve and without end! We are only to receive in order to give; otherwise, the hoarded good becomes stale. This has to be the type of abiding relationship between us and our Savior—nothing between but a constant surrendering and serving on our part and a constant impartation of love, power, and grace from God through Christ in the Holy Spirit by the Word!

We must pour out our life and love *upon* Christ's sacrifice, even as **Mary**, the sister of Lazarus, poured out the expensive "ointment of spikenard from an alabaster box" purchased at great personal sacrifice, upon Christ's head and feet. This she did in a kneeling position, moistening it with her tears, and gently wiping His feet with her long, flowing hair during Simon's feast at Bethany. Unknowingly, her unstudied act was preparing Jesus for His death and burial!

Mary's unstudied act, condemned by the hypocritical Judas, Inspiration says, will always be mentioned whenever and wherever the gospel is preached because of its profound symbolical significance! Notice (emphasis mine):

"Christ told Mary the meaning of her act, and in this He gave her more than He had received. 'In that she hath poured this ointment on My body,' He said, 'she did it for My burial.' As the alabaster box was broken, and filled the whole house with its fragrance, so Christ was to die, His body was to be broken; but He was to rise from the tomb, and *the fragrance of His life* was to fill the earth. Christ 'hath loved us, and hath given Himself for an offering and a sacrifice to God for a *sweet-smelling savor.*' Eph. 5:2.

'Verily I say unto you,' Christ said, "*Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.*" Looking into the future, the Savior spoke with certainty concerning His gospel. It was to be preached throughout the world. *And as far as the gospel extended, Mary's gift would shed its fragrance, and hearts would be blessed through her unstudied act.* Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; *but this woman's deed would be immortalized upon the pages of sacred history.* Until time should be no more, that *broken alabaster box* would tell the story of the abundant love of God for a fallen race." —*Desire of Ages*, pp. 560-1.

Haskell continues:

"The drink-offering was type of Christ's life poured out for us, and the antitype can be *repeated* in the life of every one who, *like Paul*, rejoice in being poured forth upon the sacrifice and consumed upon the altar."

### **Wine gladdens the heart?**

According to Haskell,

"The drink-offering is no doubt referred to in Judges 9:13 where wine is said to 'cheer God and man.' *It is not the wine drunk at the table with friends, but wine used at the altar.*

The wine of the drink-offering truly *gladdened* the heart of God and man; for like the water of Bethlehem poured out by David, it represented, when offered in sincerity, the pouring out of the heart or life of the sinner before God.

When Hannah gave Samuel to the sanctuary, she brought a bottle of wine with the animal for a burnt-offering. It was after she had expressed the full surrender of her only son to the Lord by her burnt-offering and the wine of the drink-offering, that she could fill the temple court with her voice of praise and thanksgiving." (1 Sam. 1:24; 2: 1-10)." — *The Cross and its Shadow*.

While in these passages Haskell does not qualify what kind of wine is being referred to, whether fermented or unfermented, we hasten to say that it was the latter. As to how

wine was referred to in the Bible in a broader sense, let us turn to *The Seventh-day Adventist Dictionary, Commentary Reference Series, Vol. 8*. Their entry on wine reads thus:

**“Wine.** [Heb. Generally *yayin* or *tirosh*; Aramaic *chamar*; Greek generally *oinos*]. Juice of grapes, *yayin*, being the usual word for wine fully aged and thus intoxicating (Gen. 14:18; Lev. 10:9; 23:13, etc.), and *tirosh* standing in many passages for fresh grape juice or for **wine not fully aged but already intoxicating** (Gen. 27:37; Num. 18:12; Deut. 12:17; Judges 9:13; Prov. 3:10; Hos. 4:11, etc.). Both terms are rendered *oinos* in the LXX [Septuagint].”

When we therefore read of wine in the Old Testament as *yayin*, it refers to wine fully aged, thus, intoxicating. The SDA Dictionary says:

“Noah planted a vineyard, the *first* after the Flood, and became drunk with its product, an act that stands in marked contrast with his exemplary life as recorded elsewhere. While in a drunken stupor Noah *exposed himself*, and Ham, his youngest son, probably also Canaan, Ham’s son, seeing his shame, showed disrespect apparently by *publishing* the fact. The other 2 sons dutifully covered up their father. Because of Ham’s disrespectful behavior, Noah later pronounced a *prophetic curse* on Ham’s descendants through Canaan, but a blessing on Japheth and Shem (Gen. 9: 20-27).”

Did Noah already know how to make fermented wine that early? Where did get the idea from? Or did he get drunk because he drank too much of the fresh wine? Noah lived *three and a half centuries after the flood* and saw his prophetic curse on Ham, and blessings upon Shem and Japheth, began to be fulfilled during the remainder of his long lifetime. The inspired Pen says:

“Noah, speaking by divine inspiration, foretold the history of the three great races to spring from these fathers of mankind. Tracing the descendants of Ham, through the son rather than through the father, he declared, ‘Cursed be Canaan; a servant of servants shall he be unto his brethren.’ (Gen. 9: 25-27). The unnatural crime of Ham declared that filial reverence had long been cast off from his soul; and it revealed the impiety and vileness of his character. These evil characteristics were perpetuated in Canaan and his posterity, whose continued guilt called upon them the judgments of God.

On the other hand, the reverence manifested by Shem and Japheth for their father, and thus for the divine statutes, promised a brighter future for their descendants. Concerning these sons it was declared, ‘Blessed be Jehovah, God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.’ (Gen. 9: 25-27). The line of Shem was to be that of the chosen people, of God’s covenant, of the promised Redeemer. Jehovah was the God of Shem. From him would descend Abraham and the people of Israel, through whom Christ was to come. ‘Happy is that people whose God is the Lord.’ (Ps. 144:15). And Japheth’ shall dwell in the tents of Shem.’ In the blessings of the gospel the descendants of Japheth were especially to share.” – *Patriarchs & Prophets*, pp. 117-8.

In the New Testament Greek, the fully aged, intoxicating wine is also referred to as *oinos*. In contrast, fresh grape juice, *tirosh* in the Old Testament, was also translated into “wine.” However, according to the above definition, even fresh grape juice, though not fully aged, can also be intoxicating, most likely attributable to the *quantity* that is ingested, not because of its condition or quality.

Furthermore, the expanded meaning of the word “intoxicating” bears considering. Intoxicate, according to *Webster’s Collegiate Dictionary* means “1. to poison 2. to make drunk; inebriate 3. to excite to a frenzy; elate excessively.” -- It is possible to get excessively excited over the enjoyment shared with others in drinking even of the fresh

wine in excess; it's filled with sugar and thus can bring on a sugar high. Children as well as adults who are *sugar junkies* often exhibit this intoxicated state.

The *SDA Bible Dictionary* continues thus (emphasis mine):

"The Palestinian vintage season varied from June, in the hot Jordan Valley, to August along the coastal plains, and September in the hills and mountains. **This was the great holiday season of the year, and the joy of the vintage was proverbial** (Isa. 16:10; 48:33; etc.). The ruins of many ancient wine presses may be seen in Palestine today. Usually there were 2 excavations, which might be either rectangular or circular, hewn in the rock to a depth of 2 or 3 feet with one higher than the other and the 2 connected by a conduit (see ch. 5:2). The grapes were crushed in the wider and shallower upper vat, and the juice flowed down through the conduit to the lower vat (see Neh. 13: 15; Job 24: 11; Isa. 16:10; Jer. 25:30; 48: 33), from which it was removed into jars (Hag. 2:16).

The restrictions regarding the use of wine, as defined above, are as follows:

"Aaron and his sons, the priests, were strictly forbidden to drink either wine or strong drink *when* they went into the tabernacle to minister before the Lord (Lev. 10:9). Nazarites were likewise forbidden to use wine *while* under the vow (Num. 6: 3, 20; cf. Judges 13: 4-7). The Rechabites lived a noteworthy example of *permanent abstinence* from wine, adhering strictly to the command of their ancestor, Jonadab, to refrain from it (Jer. 35: 2, 5, 6, 8, 14). The book of Proverbs is replete with warnings against *indulgence* in wine and strong drink (see chs. 20: 1; 21: 17; 23: 30, 31; 31: 4, etc.). Wine mocks those who use it (ch. 20:1) and rewards them with woe, sorrow, strife, and wounds without cause (ch. 23: 29, 30). "At the last it biteth like a serpent, and stingeth like an adder" (v. 32). The prophet Isaiah declared, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink (Isa. 5: 22). Daniel and his compatriots set a worthy example by refusing to drink of the king's wine (Dan. 1: 5, 8, 10-16). *When fasting* later in life, Daniel **abstained** from "flesh" and "wine" (ch. 10:3)."

Furthermore we are told that:

"The usual New Testament word for wine, *whether* fermented or unfermented, is *oinos*. Jesus likened His revolutionary teaching to *new* wine, which would burst the old bottles of tradition (Matt. 19: 17). Paul warned believers against drunkenness (Eph. 5:18), and ruled that *deacons* should not be "addicted to much wine" (1 Tim. 3:8, RSV). For the relief of a digestive ailment he recommended "a little wine" to Timothy (1 Tim. 5: 23). He counseled Titus that the older women should not be "slaves to drink" (Titus 2:3, RSV)." – *Ibid*.

In my King James Bible the wine that Paul recommends to Timothy to take "a little of" instead of only water "for his stomach's sake" and for his "frequent infirmities" (1 Tim. 5:23, NKJV) is *oinos* (*Strong's* #3631), which, according to the original Greek in the Septuagint, may refer to *either* fresh or aged grape juice. Some believe that this particular passage is *the definitive statement* that endorses their *regular* use of *regular* wine. But they need to consider the following:

1. If this were fully aged or slightly aged wine, and if indeed it had certain healing or ameliorative properties applicable to specific stomach ailments, it can only be expected that Paul would instruct the young apostle to take *only* "a little of it." It was obviously for medicinal purposes not recreational purposes, and certainly not to be intoxicated by it but to be relieved of his stomach ailments and other infirmities.
2. On the other hand, if it were fresh wine, which was a staple in the ancient Mosaic economy as well as with the Jews and the disciples, why would Paul even instruct the young apostle to "take only a little of it"? It just doesn't make sense at all. In any case, it

would be far better to consider the preponderance of Scriptural counsel against the indulgence of *oinos*, whether fresh or fully aged.

I wish to render a more detailed consideration of wine for we should not be afraid to discuss the whole truth of the matter if we would intelligently answer or explain the subject to those who inquire or are confused. Our intention is not to seek justification for drinking wine as a beverage but to make sure we can discuss with those who (1) ask why wine, if forbidden, was used in the sacrificial offering and in the Lord's Supper (2) can present Scriptures apparently "proving" that drinking wine is approved in the Bible. The word says, "Be ready always to give answer to every man that asks you a reason of the hope that is in you with meekness and fear." 1 Pet. 3: 15.

Let's consider the following:

1. Aaron and his sons (and all their counterparts today in the priests, ministers, and pastors of the churches and denominations), were strictly forbidden to drink either wine or strong drink *when* they went in to minister to the Lord in the tabernacle or sanctuary. This suggests that they were allowed to drink any of the grape products of Palestine's abundant vintage, but not strong drink even when they were *not* ministering in the sanctuary. Again, the wine referred to here had to be the unfermented one of which, when taken in large quantities, could also be intoxicating to some degree.

During Catholic mass the priests officiating drink fermented wine supposedly symbolizing the blood of Christ. This together with the alleged power to actually convert the wafer into the *actual* body of Christ *repeatedly* by their theory of transubstantiation, renders the Catholic mass one of the most abominable heresies of the Romish church.

2. The drink-offering, which was wine and was poured out on the sacrifice, was brought in "bottles." Glass bottles as they are known today did not exist in Old Testament times, nor are there any earthenware vessels from that period in the shape of modern bottles. Water, wine, or milk were always carried and stored in *goatskins*. The reason why "new wine" would "burst old bottles" (or goatskins) had to be when fermentation begins and expands the wine volume.

3. The warning against the use of even non-intoxicating wine--is *indulgence* in it, meaning, being addicted or enslaved to it. This has to be otherwise Jesus would never have turned water into *wine*, even if it were fresh. The very first miracle of His was performed during a *wedding feast* in Cana of Galilee where the guests would have very likely indulged in it--most naturally caught up in the spirit of the festivity of the occasion. It is the *habitual* indulgence, addiction, and slavery to this wine that appears to be forbidden. Indulge means "of a habit or desire; self-gratification; an act of habit indulged." Such are identified in the Bible as "winebibbers" (Prov. 23: 30, 21, KJV), or today's alcoholic or drunkard.

Because Christ "ate and drank with publicans and sinners" He was accused of being "a winebibber" (Matt. 11:19; Luke 7: 34; RSV), verily a drunkard of which He never was. Jesus of Nazareth was a Nazarene, and the Nazarite vow forbids the taking of *any* grape products while under the vow, among other restrictions. As to whether He drank of the wine that was served during these occasions, especially those hosted by the rich publicans when He ate with them and other sinners, you be the judge.

But why was Jesus accused of being a winebibber (and He was constantly accused of every thing He never was guilty of)? I believe they saw Him drinking wine but it had to be *unfermented wine* like the one which He miraculously changed from water at the wedding feast, the same one they drank when He instituted the first Communion (or Lord's Supper), forever replacing the typical Passover on the eve of His betrayal.

4. A distinction appears to be made between "wine" and "strong drink" and in this sense, it is the "mingling" of both that the prophet Isaiah warns against else he wouldn't have attributed "gladness" as resulting from the drinking of wine, that is, the unfermented one. (See Isa. 16:10).

5. The Nazarite was a person who took certain special voluntary and temporary vows dedicating himself to God (see Num. 6:2). The one who took the vow continued to live a normal life in society, except that (1) *he abstained from all grape products* (2) he left his hair uncut (3) he refrained from approaching any dead body, to avoid ritual defilement, and if he accidentally came in contact with a dead body he was to offer specified sacrifices and begin again the whole period of his vow. A Nazarite was "*holy unto the Lord all the days of his "separation."* At the close of the specified period he was to appear before the priest with the prescribed offerings, and to shave his hair and burn it.

It is interesting to note that Daniel abstained from both "pleasant food, flesh and wine" *when* he was fasting. To abstain means "to keep from; to hold; to withhold oneself from participation; to refrain voluntarily, especially from the indulgence of appetites." The specific occasion took place on the third year of Cyrus, king of Persia. Daniel went into mourning and fasting for three whole weeks. On the 24<sup>th</sup> day he was given the prophecies concerning Persia and Greece. Dan. 10: 1-3, 4-21.

During this period of mourning and fasting, Daniel testifies that: "I ate no pleasant food, no meat [flesh] or wine came into my mouth, nor did I anoint myself at all, *till three whole weeks were fulfilled.*" Dan. 10: 3. It appears that Daniel must not have been a strict vegetarian his whole life even if he and his three friends, had, much earlier, "*purposed in his heart not to defile himself with the portion (ration, margin) of the king's delicacies, nor the wine which he drank.*" Dan. 1: 8, NKJV.

The inference here, as some may conclude from the reading of this passage, is that Daniel ate of the flesh of clean animals properly killed according to Levitical law, and drank unfermented wine, *when he was not fasting*, and only with great temperance.

As to why Daniel and his three Hebrew friends would have refused to partake of the "king's royal portion," the *Footnotes of the Exhaustive E.G. White Commentary of Daniel, vol. 1*, p. 38, has this to say:

"There were several reasons why a pious Jew would avoid eating of the *royal food*: (1) the Babylonians, like the other pagan nations, ate unclean meats (see CD 30); (2) the beasts had not been properly killed according to Levitical law (Lev. 17:14, 15); (3) a portion of the animals eaten was first offered as a sacrifice to pagan gods (see Acts 15:29); (4) the use of luxurious and unhealthful food and drink was contrary to strict principles of temperance; (5) for Daniel and his friends there was the added desire to avoid a flesh-food diet (see E.G.W. Supplementary Material on Daniel 1:8). The Hebrew youth determined to do nothing that would interfere with physical, mental and spiritual development."

E.G. White, the inspired writer says:

“Among the viands placed before the king were *swine’s flesh and other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat*. Here Daniel was brought to a severe test. Should he adhere to the teachings of his fathers concerning meats and drinks, and offend the king, and probably lose not only his position but his life? Or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects? Daniel did not long hesitate. He decided to stand firm in his integrity.”- *Sanctified Life*, pp. 19, 20.

However, lest anyone entertain the idea that the Bible endorses the free use of wine, or that the wine that Jesus miraculously changed from water at the wedding feast at Cana was of the fully aged type, we quote the following:

**“The Bible nowhere sanctions the use of intoxicating wine. The wine that Christ made from water at the marriage feast of Cana was the pure juice of the grape. This is the ‘new wine’ . . . found in the cluster,’ of which the Scriptures says, ‘Destroy it not; for a blessing is in it.’ Isa. 65:8.**

**It was Christ who, in the Old Testament, gave warning to Israel, ‘Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.’ Prov. 20:1. He Himself provided no such beverage. Satan tempts man to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. He never places before men that which would be a temptation. His whole life was an example of self-denial. It was to break the power of appetite that in the forty days’ fast in the wilderness He suffered in our behalf the severest test that humanity could endure. It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the *wife* of Manoah. Christ did not contradict His own teaching. The *unfermented* wine that He provided for the wedding guests was a wholesome and refreshing drink. This is the wine used by our Savior and His disciples in the first Communion. It is the wine that should always be used in the Communion table as a symbol of the Savior’s blood. The sacramental service is designed to be soul-refreshing and life-giving. There is to be connected with it nothing that could minister to evil.” – *Temperance*, pp. 97-8,**

To those who still argue the case of the widely-touted benefits of red wine, which undoubtedly there are, *CNN.com Health Alternatives*, Dec. 29, 2007, reports the following under the title **“Wine or Welch’s? Grape Juice provides health benefits without alcohol.”**

Researchers say that one can get all the health benefits of drinking aged red wine from *nonalcoholic wine*, and then some. Notice :

“The *flavonoids* in grape juice, like those in wine, have been shown to prevent oxidation of so-called bad cholesterol (LDLs, or low-density lipoproteins) that lead to formation of plaque in artery walls.

In a study published 1999 in the journal *Circulation*, researchers at the University of Wisconsin Medical School in Madison asked 15 patients who already showed clinical signs of cardiovascular disease—including plaque-constricted arteries to drink a tall glass of grape juice daily. After 14 days, blood tests revealed that LDL oxidation in these patients was significantly reduced. And ultrasound images showed changes in the artery walls, indicating that their blood was flowing more freely.

“Grape juice can also lower the risk of developing blood clots that lead to heart attacks, according to unpublished findings from Georgetown University researcher Jane Freeman, M.D. So can red wine, but in this case grape juice is the more practical way to go: ‘Wine only prevents blood from clotting (when its consumed) at high levels enough to declare someone legally drunk,’ says University of Wisconsin researcher John Folts, Ph.D. ‘With grape juice, you can drink enough to get the benefit without worrying about becoming intoxicated.’

What’s more, alcoholic drinks don’t seem to improve the function of cells in blood vessel linings that way grape juice does. And alcohol generates free radicals---unstable oxygen molecules that can actually cause damage to blood vessel tissues---damping any of the benefits that red wine’s antioxidants may offer.

### **Longer-lasting protection.**

Even better news. . . for teetotalers, is that the antioxidants in grape juice appear to linger in the body longer than do those in wine.

At the University of California, Davis, researchers took a 1996 cabernet sauvignon, removed all the alcohol, and asked a group of nine volunteers to alternate between drinking the nonalcoholic wine one day and an alcoholic version the next. In their findings, reported in the January 2000 issue of the *American Journal of Clinical Nutrition*, a key antioxidant called *catechin* remained in the blood for more than 4 hours after the volunteers drank the nonalcoholic wine, compared to only 3.2 hours for the full-strength cabernet. Apparently, alcohol hastens the breakdown of the antioxidant in the blood, speeding its elimination from the body.

But wine may provide at least *one* benefit grape juice doesn’t: Alcohol has been shown to increase levels of LDL, the so-called good cholesterol, in the blood.

Even so, if you’re a non-drinker, grape juice is a terrific way to get many of wine’s potential health benefits, Folts says. If you do go for the juice, choose the *purple* kind, which is far richer in antioxidant flavonoids than red or white. *Surprisingly, eating red table grapes won’t provide as much protection. That’s because the juice is made by crushing not just the skin and flesh but the seeds, too, which are especially rich in flavonoids.*

White grapes and grape juice won’t do either, because they don’t contain the flavonoids that purple or red grapes do.

With a glass of *purple* grape juice with breakfast or for an afternoon snack, the heart can realize the same benefits as those of wine-drinkers. And if you don’t want wine at dinner, uncork one of the fine nonalcoholic reds on the market. They’re loaded with antioxidants as well as great flavor---and you can drink all you like without worrying about driving home.”

-----  
**The obvious good news here** is that fresh purple grape juice *that includes the crushed skin and seeds* (or nonalcoholic red wine for those weaning themselves from regular wine), is not only refreshing and wholesome; it contains flavonoids, specifically the antioxidant *catechin* that will benefit those who have high cholesterol and triglycerides, plaque-constricted arteries, and hypertension caused by these pre-existing conditions.

But before you run rush off to the market and purchase bottles of it, make sure you are not glucose intolerant or a diabetic. Consult your doctor or a health-alternative professional for advice. Many claim to have brought their high-cholesterol conditions under control by this approach, and I have no doubts that they did succeed. But it was also accompanied with a knowledgeable and sustained change in their diet and eating habits, and a regular exercise regimen that also resulted in weight reduction.

And like everything else in the true health reform program, every good thing must be done in harmonious balance with all other complementing measures. True temperance and moderation is not “a little of every thing” but in every *good* thing only.

## Summary of the Drink-offering in Type and Antitype

Referring exclusively to the Scriptures, Haskell summarizes for us, thus:

TYPE	ANTITYPE
Gen. 35:14. The drink-offering was poured out before the Lord.	Isa. 53:12. Christ “poured out His soul unto death.”
Num. 15: 10. It was poured over the Burnt-offering on the altar, and consumed. The burning was a sweet savor, acceptable to God.	Phil. 2: 16, 17, margin. The one who fully Surrenders his life for the Lord’s service, pours his life upon the sacrifice of Christ, to be spent for the glory of God, as His life was spent.

### Why Grapes? Why not Cranberry, Noni, Pomegranate, or Mangosteen?

Why do you think God’s choice was grape juice—not apple, cranberry, figs, or pomegranate, mangosteen, or the Polynesian Noni, currently being marketed as sources of special antioxidants that allegedly reverse aging, cardiovascular diseases, cure tumors, cancers, and many other modern-day diseases? Was it merely because grapes thrive in the viticulture-friendly soil and climates of Palestine? Or are deep-colored grapes simply superior, *in this specific aspect*, over other fruits?

Lest we forget, however, the food of the redeemed will be the “twelve manner of fruit” growing on the Tree of Life. Rev. 22:2. The *fig tree* was already among the trees of the Garden of Eden, in addition to the Tree of Life. Gen. 3: 2-7. In a vision describing events to take place at the close of the one thousand years after Christ’s second advent (Rev. 20; 21; 22; Zech. 14:4), E.G. White was shown different trees for *ornamental* purposes, as well as different *fruit* trees which she identified as follows:

“There were all kinds of trees around the temple to beautify the place—the *box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed with weight with its timely figs*; these made all the all over glorious. . . . Here I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. *I saw the fruit of the tree of life, the manna, almonds, figs, pomegranate, grapes, and many other kinds of fruit.* I asked Jesus to let me eat of the fruit. He said: ‘Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the Tree of Life and drink of the water of the fountain. And, said he, ‘you must go back to the earth again, and relate to others what I have revealed to you.’ Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer, all things of earth look so dreary. I feel very lonely here, for *I have seen a better land.* Oh that I had wings like a dove, then would I fly away and be at rest.” 1T 69, 70.

It appears from this specific vision, where she was also shown the 144, 000 *in number*, that *in addition* to the tree of life which bears twelve kinds of fruit, there are *other* kinds of fruit, in addition to *manna*--heaven’s equivalent of our bread, corn, or rice (grains). Notice however that *vegetables* are not included, although nuts (almonds) are. Some think that vegetables, “herbs of the field,” were added to man’s diet only after the fall. Gen. 3:18. The “every herb yielding *seed*” in Gen. 1:29 they say, refers to *nuts*. Others say the *twelve* kinds of fruit simply represent all manner of fruits, *twelve* being the number used in the Bible to express God’s purpose. I have no problem with any of these views.

Whatever it is, I’ve *read* enough of that better land! I want and plan to be there! Do you?

In the following issue/s we will discuss the human nature of Christ, a controversial topic to some but not to diligent students of the Word. Then we will return to the other aspects of Jewish economy—a compacted prophecy of the gospel.