

Study for the Month of November, 2007

The Sacrifices of the Daily Services

Part V of Christ's Perfect Atoning Sacrifice at Calvary & Character-Perfecting Work as Our High Priest

Focusing on: The Burnt Offering, Meat Offering, and Peace Offering

By Nathaniel Fajardo

First, let me greet you a Happy Thanksgiving!

This is one national *holiday* set aside by the civil government of America that is profoundly significant to its history and future, as prophesied in Revelation 13.

“The first American Thanksgiving was celebrated in 1621, to commemorate the harvest reaped by the Plymouth Colony after a harsh winter. In that year Governor William Bradford proclaimed a day of Thanksgiving. The colonists celebrated it as a traditional English harvest [fall feast], to which they invited the local Wampanoag Indians. By mid-1800s, many states observed a Thanksgiving holiday. Meanwhile the poet and editor Sarah J. Hale had begun lobbying for a national Thanksgiving holiday. *During the Civil War*, Pres. Abraham Lincoln, looking for ways to unite the nation, discussed the subject with Hale. In 1863 he gave his Thanksgiving Proclamation, declaring the last Thursday in November as day of thanksgiving. In 1939, 1940, and 1941 Franklin D. Roosevelt, seeking to lengthen the Christmas shopping season, proclaimed Thanksgiving the third Thursday in November. Controversy followed, and Congress passed a joint resolution in 1941 decreeing that Thanksgiving should fall on the fourth Thursday of November, where it remains. (From Wikipedia, emphasis mine).

Honest Abe was seeking to *unite* the nation during the Civil War (By the way, there is nothing “civil” about *any* war!), while FDR, 32nd U.S. president, who introduced a drastic program of *economic* controls in the “New Deal,” was seeking to end the Great Depression; thus he extended the Christmas shopping season! Two different reasons from two prominent U.S. presidents for declaring a Thanksgiving Holiday!

Lincoln's reason comes closer to the original. The Plymouth Colony, America's first permanent Pilgrim-Puritan settlement established by English “Separatists” in December, 1620, celebrated its very first Thanksgiving Day together with the Wampanoag Indians in 1621 after a harsh winter. The Pilgrims had fled England to escape religious intolerance and persecution by the Catholicized state-church England. They were seeking freedom--civil liberty and the right to worship God according to the dictates of conscience--not by state-enforced church edicts. This was why and how America was formed and grew to be the United States of America--the last bastion of religious liberty!

Unfortunately, Lincoln's *noble motive* and plan to use a *day to unite America* will be repeated in the days ahead by the *ignoble motive* and plan to *unite the nation in order to eliminate* those who refuse to compromise God's law, particularly the Biblical Sabbath of creation, by obeying a man-made sabbath. Then the final purification of the remnant church takes place; it will be sifted by the end-time religious persecution. For those keenly following the particular signs of the times that prophecy declares as pertinent, the

sobering truth that our most basic freedoms, purchased by the blood of martyrs and secured by the founders of this great nation by framing them into the Constitution, *and which we take for granted*, will soon come to an end.

So go ahead, dear friends, and celebrate Thanksgiving Day. Enjoy it to the fullest measure of its true significance for *its* days are numbered. And so is *ours*.

A Continuation of the Burnt Offering

In the last issue we discussed some of the most important lessons taught in the Burnt offering. On this issue we will conclude the study on the Burnt offering and move on to the other sacrifices, as space allows. Andreasen says:

“As stated, the Burnt offering was a voluntary sacrifice. The offeror could bring any *clean animal* ordinarily used for sacrifice. It was required, however, that the animal be *male without blemish*. The person was to offer ‘of his own voluntary will *at the door* of the tabernacle of the congregation before the Lord.’ Lev. 1:3. When he had selected the animal, he brought it into the court for acceptance. The priest examined it to see if it complied with the regulations for sacrifices. After it had been examined and accepted, the offeror would put his hand upon the head of the of the animal. He would then kill the animal, flay it [skin it], and cut it to pieces. Verses 4-6. After the animal had been cut into pieces, *the inwards and legs were washed in water, that all the filth might be removed*. After this the priest took the pieces and put them into their proper order upon the altar of the burnt offering, there to be consumed by the fire. Verse 9. The sacrifices thus placed on the altar included all the parts of the animal, both the *head, the feet, the legs, and the body itself*, but did not include the skin. This was given to the officiating priest. Lev. 1:8; 7:8.

In case **turtledoves or young pigeons were used, the priest did the killing** by wringing off the head, and sprinkling or wringing the blood out at the side of the altar. After this the body of the bird was placed on the altar and was there consumed as the ordinary burnt offering, *the feathers and the crop being first removed*. Lev. 1: 15, 16.”

Q. When and for what purposes was the Burnt Offering Used?

“Burnt offerings were used on many occasions, such as:

- (1) the cleansing of the lepers, Lev. 4: 19, 20
- (2) cleansing of the women after childbirth, Lev. 12: 6-8
- (3) ceremonial defilement, Lev. 15: 15, 30.

“In these cases a sin-offering was used as well as a burnt offering. The sin offering atoned for sin, the burnt offering showed the offeror’s attitude toward God in wholehearted consecration.

“The Burnt offering was prominent in the consecration of Aaron and his sons (Exo. 29: 15-25; Lev. 8:18), as well as in their induction to the ministry. Lev. 9 12-14.

“It was also used in connection with the Nazarite vow. Num. 6:14.

“In all these instances it stood for complete consecration of the individual for God. The offeror placed himself symbolically on the altar, his life wholly devoted to God.”

Q. How is this applied to the New Testament experience?

“It is not hard to see the *connection* between these ceremonies and the statement made in Romans 12:1, ‘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.’ We are to be wholly dedicated to God. We are to be perfect. Only when all filth was removed from the burnt offering was it acceptable to God and was it permitted to come upon the altar, an ‘offering made

by fire, for a sweet savor' unto the Lord. **So with us. All sin, all filthiness of the flesh and spirit, must be removed before we can be acceptable to God.** 2 Cor. 7:1.”

Until we fully realize this truth, many will presumptuously claim “by faith” all the *promises* of God and yet fail to appropriate the *provisions* of the plan of salvation of the gospel by which these promises alone are granted.

All of God’s promises are *conditional*; only His love is unconditional. Even while His divine justice destroyed the irreversibly wicked antediluvian world by water, when their cup of iniquity was filled to the brim, His love for those who perished *in* their sins remained unchanged. So will it be when He finally purifies the earth with the fires of the last days before the new heavens and the new earth are finally restored. His love and mercy endures forever and ever as does His perfect justice, righteousness, and wisdom!

Using your Concordance, count the number of times the conjunction *if* is used throughout the Scriptures, and you cannot but conclude that salvation from sin and its reward of eternal death is *conditional*. Indeed, He “loved us while we were yet sinners.” Rom. 5:8. But this same divine *agape* love that loves sinners unconditionally also *hates* sin unconditionally. He *accepts* us unconditionally when we come to Him *just as we are*, meaning, bringing to Him *all* our sins and filthiness of the spirit, nothing withheld. But He cannot *receive* us to Himself” unless we become *like* Him by the indwelling of His Holy Spirit in the word. All sin, all filthiness of the flesh and spirit, must be removed by the “baptism by fire” of the Holy Spirit before we become *fully* acceptable to God.

Summary of the Burnt Offering in Type and Antitype

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

TYPE:	ANTITYPE
Lev. 1: 9: Sacrifice given to God was accepted as a “sweet savor unto the Lord.”	Eph. 5:2. Christ has given Himself for us as “an offering and sacrifice to God for a sweet-smelling savor.”
Exo. 29: 38: 43. God met with His people as they offered their whole burnt-offerings, and they were sanctified by His presence	Heb. 10: 8-10. “We are sanctified, through the offering of the body of Jesus Christ once for all.”
Lev. 1: 2-9; 13, 17. The entire body was consumed on the altar, “an offering made by fire, of a sweet savor unto the Lord.”	Rom. 12:1. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto the Lord.”

II. THE MEAT OFFERING

Contrary to common perception, there was no flesh or blood of animals that were involved in this sacrifice. Rather, grains such as corn and wheat, flour, oil, salt, wine, and frankincense—vegetable product staples found on the Jewish table—were the only ones used. Hence, it is more accurately called the *Meal offering*.

M.L. Andreasen explains:

“The word used in Hebrew for MEAT offering is *minchah*. It means a gift made to another, usually to a superior. When Cain and Abel presented their offerings to God as recorded in Genesis

4: 3, 4, it was a *minchah* they offered. So also was Jacob's gift to Esau. Gen. 32: 13. It was a *minchah* which the brothers of Joseph presented to him in Egypt. Gen. 43: 11. The name given to this offering in the King James Version is 'meat offering.' More nearly correct would be the name 'meal offering,' as used in the American Revised Version. This designation we shall use thereafter.

"When they were presented to the Lord, a part was burned as a memorial upon the altar as a sweet savor unto the Lord. (In the case of a burnt offering, all was consumed on the altar; the rest belonged to the priest). 'It is a thing most holy of the offerings of Jehovah made by fire.' Lev. 2:3, A.R.V.

Haskell observes thus:

"Daniel prophesied that Christ would 'cause the sacrifice and oblation to cease' (Dan. 9:27). Here reference is made to the two great divisions of offerings: sacrifices with, and sacrifices without blood. The meat-offerings belonged to the last class. There was neither flesh nor blood in the meat-offering. The original meaning of the word 'meat' as first used in the Bible is 'food' (Gen. 1:29), and in this sense the term is used in connection with this offering. The meat-offering consisted of flour, oil and frankincense (Lev. 2:1). In some case the flour was baked into unleavened cakes, or wafers, before being offered. The bread of the meat-offering was never to be made with leaven. Every meat-offering was seasoned with salt. This offering was spoken of as 'a thing most holy of the offerings of the Lord made by fire.' Lev. 2; 4-13; 6: 17

The Burnt offering contrasted to the Meal offering

"As the burnt offering signified consecration and dedication, so the meal offering signified submission and dependence. The burnt offerings stood for entire surrender of a life; the meal offerings were an acknowledgement of sovereignty and stewardship; of dependence upon a superior. They were an act of homage to God, a pledge of loyalty."

"Meal offerings were ordinarily used in connection with Burnt offerings and Peace offerings, but not with those of Sin and Trespass. The record of the fifteenth chapter of Numbers states: [Num. 15: 2-5 quoted]. When a ram was offered, the Meal offering was increased to two tenths of a deal of flour; and when a bullock was sacrificed, the Meal offering was three tenths of a deal. The Drink offerings were increased accordingly. Verses 6-10.

"When the meal offering consisted of **fine flour**, it was mingled with oil, and frankincense was placed upon it. Lev. 2:1. A handful of this flour with oil and frankincense was burned as a memorial upon the altar of Burnt offerings. It was an 'offering made by fire, of a sweet savor unto the Lord.' Lev. 2: 2. Whatever was left after the handful had been placed upon the altar, belonged to Aaron and his sons. It was 'a thing most holy of the offerings of the Lord.' Verse 3.

"When the offering consisted of unleavened cakes or wafers, it was to be made of fine flour mingled with oil, cut into pieces and oil poured on it. Verses 4-6. At times it was baked in a frying pan, Verse 7. When it was thus presented, the priest took a part and burned it upon the altar for a memorial. Verses 8, 9. What was left of the wafers belonged to the priests and was counted most holy. Verse 10.

Various Lessons Taught

Flour and unleavened wafers anointed it with oil.

"It seems evident that the offering of the flour and unleavened wafers anointed with oil was meant to teach Israel that God is the sustainer of all life, that they were dependent upon Him for daily food; and that before partaking of the bounties of life they were to acknowledge Him as the giver of all. This acknowledgement of God as the provider of *temporal* blessings would naturally lead their minds to the source of all *spiritual* blessings. The New Testament reveals this source as the Bread sent down from heaven which gives life to the world. John 6: 33." - *Andreasen*.

No leaven or honey to be added to the Meal offering.

“It is specifically stated that the no Meal offering should be made with leaven. Neither it nor honey might come upon the altar. Lev. 2:11. Yet permission was given to offer both leaven and honey as *first fruits*. *When so used, they were not to come on the altar, however.* Verse 12. [Why?] **Leaven is a symbol of sin.** For this reason it was forbidden in any offering made by fire.” -*Andreasen*.

“No leaven or honey was allowed in any of the meat-offerings; for leaven indicated ‘malice and wickedness’ (1 Cor. 5:8), and honey turns sour and leads to fermentation.” - *Haskell*.

“The first biblical reference to leaven is found in connection with the institution of the Feast of Unleavened Bread on the eve of the departure of the Hebrews from Egypt. During this feast no leaven was to be found in the homes (Exo. 12: 15-20; 13: 3-7). . . . Amos ironically invited the apostate Israelites to offer sacrifices containing leaven (Amos 4: 5), a forbidden practice. However, leavened bread was specified for some offerings (Lev. 7: 13; 23: 17). Jesus likened the pervasive qualities of His teachings to the action of leaven upon dough (Mat. 13: 33; Luke 13: 20, 21). He also used leaven to illustrate the permeating influence of the teachings of the Pharisees and Saducees, and the evil influence of Herod (Matt. 16: 6; Mark 8:15). Paul, referring to the influence of the Judaizers in their midst, warned the Galatian Christians that ‘a little leaven [RSV ‘yeast’] leaveneth the whole lump’ (Gal. 5:9), and counseled the Corinthians to cleanse out the old leaven and become a new lump (1 Cor. 5: 6, 7).” - *SDA Bible Dictionary*, Vol. 8, pp. 644-5,

Q. But why were leaven and honey, forbidden with other sacrifices, were offered as first fruits?

“While leaven is symbolic of sin, of hypocrisy, malice, and wickedness (Luke 12:1; 1 Cor. 5:8), there is *no* direct statement in the Bible as to the symbolic meaning of honey. *Commentators are generally agreed, however, that honey stands for those sins of the flesh which are pleasant to the senses, but which nevertheless corrupt. Many therefore consider honey symbolic of self-righteousness or self-seeking.*

If we accept this interpretation, we would understand that when God says that Israel might bring leaven and honey as *first fruit*, He invites us, when we *first* come, to bring all our sinful tendencies and cherished worldliness to Him. He wants us to come just as we are. While God is not pleased with sin and is not a sweet savor to Him, and while its symbol, leaven, must not come on the altar, God does want us to come to Him with all our sin and self-righteousness. Having come, we are to lay all at His feet. He wants us to bring our sins to Him. Then we are to go and sin more. [John 8: 11; 5:14].” -*Andreasen*.

The addition of salt as a preservative

“In the Meal offerings, as in other offerings, salt was used. It is called the ‘salt of the covenant of thy God.’ ‘With all thine offerings thou shalt offer salt.’ Lev. 2:13. All sacrifices were salted, both animal and vegetable. ‘Every one shall be salted by fire, and every sacrifice shall be salted with salt.’ Mark 9:49. Salt has preserving power. It also makes food palatable. *It is symbolic of the preserving, keeping power of God.*” - *Andreasen*.

“The qualities of salt are directly opposite [of that of honey and leaven]. Salt removes and prevents corruption; it is also an emblem of friendship. ‘The salt of the covenant’ [Lev. 2:13] was never to be omitted from the meat-offering, thus reminding God’s people of His protecting care and promise to save, and that only the righteousness of Christ could make the service acceptable to God.” - *Haskell*.

“In ancient times, when refrigeration and many other modern methods of preserving food were unknown, salt was even of greater value than it is today. And additional enhancement was

the ceremonial requirement that it accompany sacrificial offerings (Lev. 2:13; Eze. 43:24). Newborn babes were rubbed with salt, in the belief that this cause the skin to be drier, firmer, and cleaner (Eze. 16: 4). . . . Because of their work and influence Christ compared His disciples to salt (Matt. 5:13; cf. Mark 9:50; Luke 14: 34). Those who do not pas along the values of the gospel were compared to salt that had lost its flavor (Matt. 5: 13; Luke 14: 35)."- *Seventh-day Adventist Dictionary*, Vol. 8, p. 945, item 'Salt.'

The Other Meal Offerings

1. The green ears of corn dried by fire

Manna which came down from heaven, and descended upon the dew that fell at night, was the divinely-prescribed diet of Israel throughout their forty years of wandering in the wilderness. It is also called "the corn of heaven," "the food of angels." Num. 11: 8, 9; Ps. 78:24, 25. This was *the* type of food that was part of the necessary preparation for them to qualify to enter and possess *earthly* Canaan,---not the Egyptian flesh diet they craved and pined for. (If manna is the food of angels in heaven, what kind of food do you think the fallen angels--the devils and evil spirits--eat here on earth?).

And to think that earth and its whole atmosphere was not as polluted as it is today 5,000 years after! So will it be with spiritual Israel. Because of "all manner of diseases" and corruption that have been *cumulatively* plaguing the food supply system and the very atmosphere itself, those who are truly preparing to inherit *heavenly* Canaan will do away with flesh food and return to the natural products of the earth *while* diligently partaking of the spiritual manna, the Word of God, progressively discarding all worldly wisdom.

Jesus used the figure of the "corn of wheat being first *buried* in order to bring forth much fruit" as an illustration of Himself and the manner of His sacrifice. John 12: 23-26. He said, "I am the living bread which came down from heaven: . . . and the bread that I will give is My flesh, which I will give for the life of the world." John 6:51. "Verily, verily, I say unto you, Except ye *eat the flesh* of the Son of man, and *drink His blood*, you have no life in you." Verse 53.

What does "eating of His flesh and drinking of His blood" really mean---because even His first disciples did not comprehend it right away when He first said it? God' servant makes it plain: "Food cannot benefit us unless we eat it; unless it becomes part of our being. So Christ is no value to us if we do not know Him as a personal Savior. A theoretical knowledge will do us no good. We must feed upon Him, and receive Him into the heart, *so that His life becomes our life.*"

"The truth must be studied. It must be searched as for hidden treasure. Wonderful illumination will not be given aside from the Word which will make men wise unto salvation. *This is the meaning of the words of Christ in regard to eating His flesh and drinking His blood.* And He says [John 17: 3 quoted]."- E.G. White, *Letter 12*, May 10, 1894.

M.L. Andreasen says:

"When bringing a meal offering of first fruits, "Green ears of corn dried by the fire, even corn beaten out of full ears, could be used. 'Thou shalt put oil upon it, and lay frankincense thereon.' A memorial part was taken by the priest and burned on the altar of Burnt offering. Lev. 2: 14-16. The American Revised Version, instead of 'corn beaten out of full cars,' translates: '**bruised grain of the fresh ear.**' *Though we are not to find a hidden meaning in every expression,* it does not seem farfetched to believe that

the bruised corn here typifies Him who was bruised for us, and by whose stripes we are healed.’ Isa. 53:5. The Meal offerings present Christ to us as the life-giver and upholder, the One through and in whom ‘we live, and move, and have our being.’ Acts 17:28.”

Stephen Haskell brings forth additional heart-touching insights regarding the offering of “green ears of corn dried by the fire and beaten out of full ears.” Leviticus 2; 14-16. Haskell quotes from *Andrew A. Bonar* in regard to the significance of the green ears of corn, who says:

‘A peculiar typical circumstance attends these. These are ‘*ears of corn*,’ a figure of Christ (John 12: 24); and ‘*ears of the best kind*,’ for so the Hebrew intimates. They are ‘*dried by the fire*,’ to represent Jesus feeling the wrath of His Father, as when He said, ‘My strength is dried up,’ i.e., the whole force of My being is dried up (Ps. 22: 15; ‘I am like grass.’ (Ps. 102:4).” (itals. in the original).

‘What an affecting picture of the Man of sorrows! How like the very life! The best ears of the finest corn in the plains of Israel are plucked while yet green; and instead of being left to ripen in the cool breeze, and under a genial sun, are withered up by the scorching fire. It was thus that the only pure Humanity that ever walked on the plains of earth was wasted away during three-and-thirty years by the heat of the wrath he had never deserved. While obeying night and day, with all His soul and strength, the burning wrath of God was drying up His frame.

‘**Beaten out of full ears**’ represents the bruises and strokes whereby he was prepared for the altar. ‘Though He were a Son yet learned He obedience by the things which He suffered.’ (Heb. 5:8). *It is after this preparation that He is a perfect Meat-offering, fully devoted, body and substance, to the Lord.*’

‘In all this He is *Firstfruits*,’ intimating that many more shall follow. He the *firstfruits*, then all that are His in like manner. We must be conformed to Jesus in all things; and here it is taught us that we must be conformed to Him in self-dedication---self-renunciation. We must please the Father; as He left us an example saying, ‘I do always those things that please Him’ (John 8:29), even under the blackest sky.”- *Andrew Bonar*.

Meditate on these: “Corn of wheat buried in the ground,” “bruised grain of fresh ear,” “ears of the best kind,” “corn beaten out of full ears,” and “green ears of corn dried by fire”---what simple and lowly yet powerful depictions of the sacrifice of Christ for my salvation and yours! Because of this enlightenment I now have a much different perspective of the lowly corn whenever I eat it or any of its products---particularly roasted corn---and everything else that the worldly consider as “lowly”!

“The meat-offering typified the full surrender of all we have, and all we are, to the Lord. This offering was always presented along with some animal sacrifice, thus showing the *connection* between pardon of sin and consecration to the Lord. It is *after* an individual’s sins are forgiven that he lays all upon the altar to be consumed in God’s service.

In the meat-offering, like the sin-offering, provision was made for the *poor*. The wealthy class baked their meat-offering in an oven; the individual in moderate circumstances, on the ‘fire plate’; while the cakes baked by the poor in the ‘frying pan,’ were equally acceptable. Lev. 2: 4-8, margin.”- *Haskell*.

2. The Drink offering

“To the Meal offering also belongs the libation [the pouring out of a liquid] of wine mentioned as the Drink offering. Num. 15: 10, 24. This drink offering of wine was presented before the Lord and poured out in the holy place, though not on the altar. Num. 28: 7; Exo. 30:9.”

“The record concerning the table of shewbread reveals that there were dishes on the table, spoons, covers, bowls, ‘wherewith to pour out.’ Exo. 25:9. While in this connection nothing is said of **wine** being on the table, it is evident that the *flagons* from which ‘to pour out’ were for a purpose. There was a drink offering of wine commanded in connection with the daily sacrifice. Num. 28:7. The wine was to be ‘poured unto the Lord for a drink offering’ ‘in the holy place.’ The record does not reveal *where* in the holy place the wine is to be poured, but only that it is to be ‘poured unto the Lord.’ We are, however, told where it is *not* to be poured out. As to the *altar of incense*, Israel was forbidden to offer ‘strange incense’ on it, ‘*neither shall ye pour drink offerings thereon.*’ Exo. 30:9. If the drink offering was to be poured in the holy place; if it were not to be poured on the altar; if there were flagons on the table from which ‘to pour out,’ it seems clear that the flagons on the table [of shewbread] contained wine.” - *Andreasen.*

3. The Wave Sheaf

“The wave sheaf offered as the first fruit of the harvest, which was also to be waved before the Lord on the second day of the Passover, was also a Meal offering. Lev. 23: 10-12. Another meal offering was the **two wave loaves baked with leaven** presented at Pentecost as a first fruit unto the Lord. Lev. 23: 17-20.

“Other offerings were **the daily Meal offering of Aaron and his sons**, which was to be a perpetual offering (Lev. 6: 20), and the **offering of jealousy** recorded in Numbers 5:15. There is also an offering which is recorded in Leviticus 5: 11, 12. This offering, however, was a Sin offering rather than a Meal offering.

4. The Shewbread (also called showbread)

“The showbread placed weekly on the table in the first apartment of the sanctuary was in reality a Meal offering presented to the Lord. Its Hebrew name means ‘the bread of the Presence,’ or ‘bread of the face.’ It is also called the ‘continual bread.’ Num. 4: 7. The table is called the table of showbread, and the ‘pure table.’ Lev. 24:6; 2 Chron. 13: 10, 11. The showbread consisted of **twelve loaves**, each made out of four fifths of a peck of fine flour. The loaves were placed in **two piles** on the table every Sabbath. The incoming priests who were to officiate during the incoming week began their work with the evening sacrifice [at 3 PM] on the Sabbath. The outgoing priests finished theirs with the Sabbath morning sacrifice. Both the outgoing and the incoming priests joined in the removal of the showbread and in its placement. While the outgoing priests removed the old bread, the incoming priests put the new bread on. They were careful not to remove the old *until* the new was ready to be put on. The bread must always be on the table. It was the ‘bread of presence.’

The antitypical application of the table of showbread:--

“It is not a long step from the table of the showbread in the Old Testament to the table of the Lord in the New Testament. Luke 22: 30; 1 Cor. 10:21. The parallel is close. The bread is His body, broken for us. The cup is the new testament in His blood. 1 Cor. 11; 24, 25. As often as we eat the bread and drink the cup, we do ‘show the Lord’s death till He come.’ Verse 26. The bread of the Presence is symbolic of the One ‘who ever liveth to make intercession for us.’ Heb. 7:25. He is the ‘living bread which came down from heaven.’ John 6:51.”

The Beautiful Lesson of the Fine Flour

How true indeed is E.G. White’s statement that: “The significance of the Jewish economy is not yet fully understood. Truths vast and profound are shadowed forth in its rites and

symbols. The gospel is the key that unlocks its mysteries.”- *Christ’s Object Lessons*, p. 133. “We have yet to learn that the whole Jewish economy is a compacted prophecy in the gospel. It is the gospel in figures.”- *Manuscript 130*, Nov. 23, 1897.

M.L. Andreasen’s profound practical spiritual insight on the significance of the fine flour used in the Meal offering does just this. It renders even clearer what the apostle James wrote: “Don’t you know O vain man that faith without works is dead?” James 2: 17-20. True, works will never save us but the *evidence* of faith is the works or “fruit” it produces in us—either works of righteousness or works of unrighteousness. Jesus said, “By their fruits ye shall know them.” Matt. 7: 16-22; cf. Phil. 1:11.

Fine flour here must be differentiated from today’s *refined flour*, the latter being a result of processes that leave it with hardly any nutrition but empty calories and inferior kind of carbohydrates, the gross ingestion by way of junk foods is one of the leading causes of obesity and eventually, Type 2 Diabetes.

Works of righteousness, however, is the *fruit* of genuine faith by the indwelling of the Holy Spirit and man’s response to the convicting power of the Word. Gal. 5: 22, 23. Paul says, “Work out your *own* salvation with fear and trembling for it is *God* that works in you *both to will and to do* His good pleasure.” Phil. 2: 12, 13. Notice *the working relationship of the partnership* between God and obedient man! God works in man--- both *to will and to do* His good pleasure—by his willing consent. Man takes these endowments by faith, does his part by willing himself to do or apply it, and returns it back to the Lord multiplied, as His life-offering. This is what the fine flour symbolizes!

Let M.L. Andreasen elucidate on it:

“The fine flour used in the Meal offering was *partly* the product of man’s labor. God causes the grain to grow; He gives the sunshine and rain; He places the life-giving properties within the kernel. Man harvests the grain, grinds the flour, separates all the coarse particles from it until it becomes ‘fine.’ It is then presented to God, either as flour or as cakes prepared by baking. God and man have cooperated, and the resulting product is dedicated to God. *It represents God’s original gift plus man’s labor.* God gives the seed. Man plants it, God waters it. Multiplied, it is given back to God, who graciously accepts it. *It is symbolic of man’s lifework, of his talents as improved under the guiding hand of God.*

“God gives to every man at least *one talent*. He expects man to improve that talent and multiply it. It is not acceptable to God to present Him with the original talent, to give back to Him only that which He gave us. He wants us to take the seed He gives, to plant it, tend it, and harvest it.

“He wants the grain to pass through the process that seems to crush the very life out of it, but in reality prepares it to serve man; He wants everything coarse removed from it, and He wants it presented to Him as ‘fine flour.’ He wants the talents improved and presented to Him with usury [interest]. Nothing less will do.

“*The fine flour stands for man’s lifework. It stands for improved talents.* What the showbread signified with respect to the *nation*, the Meal offering signified with respect to the *individual*. *It is consecrated lifework symbolized.*

“How significant is the expression ‘fine flour.’! Flour is grain, crushed between the upper and the nether millstone. It *was* grain, capable of being planted, capable of life perpetuation. Now it is crushed, lifeless. It can never be planted again; it is dead. The life is crushed out of it. But is it useless? No, a thousand times no! It gives its life, it died, that

others might live. The crushing of its own life became the means through which life is perpetuated, ennobled. It *was* the life of the *seed*; now it helps to sustain the life of a *soul*, a being made in the image of God.

“Few lives are of real and enduring value to mankind until they are bruised and crushed. It is in the deep experiences of life that men find God. It is when the waters go over the soul that character is built. Sorrow, disappointment, and suffering are able servants of God. They are the dark days that bring the showers of blessing, enabling the seed to germinate and bring forth fruit.

“The problem of suffering may be unfathomable in its deeper aspects. But some things are clear. Suffering serves a definite purpose in the plan of God. It mellows the spirit. It prepares the soul for a deeper understanding of life. It inspires sympathy for others. It makes one walk softly before God and men.”

Suffering for Christ:

- Necessary for Christian living..... 1 Cor. 12: 26; Phil. 1: 29
- Is a blessed privilege..... Acts 5:41
- Never in vain.....Gal. 3: 4
- After Christ’s example.....Phil. 3: 10; 1 Pet. 2: 20, 21
- Is of a short duration only.....1 Pet. 5: 10
- Not comparable to heaven’s glory.....Rom. 8: 18; 1 Pet. 4: 12, 13

The gospel is designed to elevate, ennoble, and refine the character—with Christ’s humanity perfected through sufferings (Heb 5: 8, 9), as the example and standard by which to measure one’s growth by. We have been taken from the quarry of the world as rough stones to be polished for the heavenly temple. As Paul says, “In whom all the building fitly framed together growth unto a holy temple in the Lord.” Eph. 2:21.

Paraphrasing E.G. White, we Christians must realize that it is:

Through the *grace* of Christ that we must make decided endeavors to overcome all cold, rough, harsh, discourteous ways and manners. If we are true Christians then we are those that the *mighty cleaver of truth has taken out of the quarry of the world*. We were rough stones with jagged edges, bruising and marring whoever we came in contact with.

There is a work to be done to smoothen off the rough edges. If we appreciate the value of the work that is to be done *in the workshop of God*, we will welcome the *blows of the ax and hammer*. Our self-esteem will be hurt, our high opinion of ourselves will be cut away. By this painful yet necessary work will the stone will assume proper proportions for the heavenly building. Then the polishing, refining, subduing, burnishing process will begin, and we will be molded after the model of Christ’s character. The goal is to have His own image reflected in the polished character of His human agents, stones fitted to a perfect fit for the heavenly building—His kingdom on earth and in heaven

If we are not better men and women, if we are not more kindhearted, more pitiful, more courteous, more full of tenderness and love; if we do not manifest to others the love that led Jesus to the world in His mission of mercy, we are not witnesses to the world of the power of Jesus Christ! Jesus did not live to please Himself. He came to elevate, to ennoble, to make happy all with whom He came in contact. He never did a rude action, never spoke a discourteous word (From Sons & Daughters, p. 319).

Summary of the Meat/Meal Offering in Type and Antitype

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

TYPE	ANTITYPE
Lev. 1: 1-3. It was "a thing most holy of the offerings of the Lord made by fire."	Rom. 12:1. "Present your bodies a living sacrifice, Holy, acceptable unto God."
Lev. 2:9. The meat-offering was "as sweet Savor unto the Lord."	Phil. 4:18. When God's people make sacrifices for Him, it is an "odor of a sweet smell. . . , well pleasing to God."
Lev. 2: 13. "Every oblation of thy meat-offering shalt thou season with salt.... with all thine offerings thou shalt offer salt."	Mark 9: 50. "Have salt in yourselves. Col. 4:6. "Let your speech always with grace, seasoned with salt."

III. THE PEACE OFFERING

In the backdrop of the turbulent and uncertain times our strife-filled world is presently living and moving in, Stephen Haskell provides a particularly relevant and timely introduction to this topic. He says:

"The whole world is seeking peace. Nations are fighting for it, and thousands of men are selling their souls to obtain riches in the vain hope that riches will bring them peace and happiness. But there is no real, abiding peace except that which come from the great Prince of Peace; and it is never received as the reward of war and bloodshed nor the grasping greed of the world. The last legacy the Savior gave His disciples was a legacy of peace. 'Peace I leave with you, My peace I give unto you: *not as the world giveth*, give I unto you.' John 14; 27. The abiding peace of God in the heart is not obtained in the pursuit of worldly fame or riches. The peace-offering in the Levitical service beautifully taught, in type and shadow, how to obtain this coveted treasure." —*The Cross and Its Shadow*," pp. 153-4.

The Bible scholar, M.L. Andreasen, picks up the strain and carries it right into the heart of the topic (I will be quoting extensively, providing the highlights and emphasis):

"The Hebrew word translated 'PEACE OFFERING,' comes from the root word meaning 'to make up, to supply what is wanting, to pay a recompense.' It denotes a state in which misunderstandings have been cleared up and wrongs righted, and in which good feelings prevails. Peace-offerings were used on any occasion that called for thankfulness and joy, and also in making a vow. *They were sweet-savor offerings, like burnt and meal offerings.* They were an expression of the part of the offerer, of his peace with God and his thankfulness to Him for His many blessings.

In selecting a peace offering, the offerer was not limited in his choice. He could use a *bullock, a sheep, a lamb, or a goat, male or female.* Ordinarily, a sacrifice had to be 'perfect to be accepted.' Lev. 22: 21; 3: 1-17. However, when a peace offering was presented as a *freewill offering, it need not be perfect.* It could be used even if it had 'anything superfluous or lacking in its parts.' Lev. 22: 23. As in the case of the burnt offering, the offeror must lay his hands upon the head of the sacrifice and kill it at the door of the tabernacle. The blood was then sprinkled upon the altar round about by the priest. Lev. 3:2. After this the *fat* was burned: 'It is the food of the offering made by fire unto the Lord.' Verse 11. 'All fat is the Lord's. It shall be a perpetual statute for your generations throughout your dwellings, that ye eat neither fat nor blood. Verses 16, 17.'

The Three kinds of Peace Offerings

“Peace offerings were of three kinds: [1] **thank offerings**, [2] **offerings for a vow**, and [3] **voluntary offerings**. Of these, the thank offering or praise offering appears the most prominent. It was offered on occasions of joy, of thankfulness for some specific instance of deliverance, or for some signal blessing bestowed. It was offered from a heart filled with praise of God, running over with joy.

[On the other hand] **sin and trespass** offerings asked favors of God. They begged forgiveness. **Burnt offerings** stood for dedication and consecration of the part of the offeror. **Meal offerings** recognized the offerors dependence upon God for all temporal needs and his acceptance of the responsibility of stewardship. **Peace offerings** were praise offerings for mercies received, a thank offering for blessings enjoyed; a voluntary offering from and overflowing heart. They asked for no favor a such; they ascribed praise to God for what he had done, and magnified His name for His goodness and mercy the children of men.”

The offerings in the Old Testament were Embodied Prayers.

“The combined faith and works, prayer and faith. In their totality they expressed man’s entire relationship to, and need of, God. Peace offerings were communion offerings. Burnt offerings were wholly burnt on the altar; meal offerings were either burned outside the camp or eaten by the priest, but *peace offerings* were divided not merely between God and the priest, but a part, the greater part, was given to the offeror and his family. God’s part was burned on the altar. Lev. 3: 14-17. The priest received the wave breast and the heave shoulder. Lev. 7: 33, 34. The rest belonged to the offeror, who could invite any clean person to partake with him. It must be eaten the same day, or in some cases the second day, but not later. Lev. 7: 16-21.”- *Andreasen*.

The peace of offering could either be a bullock, sheep, lamb, goat-male or female. Thus the breast or the shoulder of the animal was reserved for the priest ; the rest belonged to the offeror who was to eat it with any one considered ceremonially clean, and only up the second day. This leaves out any such thing as “cured” or “smoked meats” such as jerky, ham, sausages, etc., which are flesh meats preserved for eating far beyond the second day they are slaughtered!

“The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day. Lev. 7:15. Though this was partly a sanitary measure, that could not only be the reason; for in cases where the peace offering was avow or voluntary offering, it could be eaten the second day. Verse 16. It was manifestly impossible for a man himself to consume his offering, if it were a bullock or a goat or a lamb, in one day. He therefore was permitted, and even commanded, to ask others to share in the meal. “Thou mayest not eat within thy gates. . . . any of the vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand; but thou must eat them before the Lord thy God in the place which the Lord shall choose, thou, they son, and thy daughter, and they manservant, and thy maidservant, and the Levite that is within they gates: and thou shalt rejoice before the Lord they God in all that thou puttest thine hands into. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.” Deut. 12: 17-19.”

The Peace offering as a Vow offering.

“For one reason or another, perhaps because of some special blessings desire, an offeror would make a vow to the Lord. He might vow himself to the Lord, or his wife or children, or cattle, house, or lands. Lev. 27. In this way **Samuel** was vowed to the Lord. 1 Sam. 1:11. In case of persons, a vow could ordinarily be redeemed at a fixed valuation, adjustable by the priests in case

of the very poor. Lev. 27: 1-8. If the vow concerned one of the beasts, both beasts were to be offered. Verses 9, 10. in case of an unclean beast, the priest was to evaluate it. It could be redeemed by adding one fifth of the estimated value. Verses 11-13.

Three things not mentioned as under the rule of the Vow.

1. All first-born, Lev. 27: 26, 27).
 2. Anything devoted to God, Verses 28, 29.
 3. Tithe, Verses 30-34.
- These, as belonging already to God, could not be vowed.

Important Lessons:

“There are some who do not consider vows with favor. Yet God provided for vows. While it may be better not to vow than to vow and not to pay (Eccl. 5:5), at times vows are in order and acceptable to God. ‘If thou shalt forbear to vow, it shall be no sin in thee’ (Det. 23: 22); but if man makes a vow, he shall ‘not slack to pay it.’ Verse 21. *The making of a vow is optional.* A man may or may not make a vow, but if he makes one ‘he shall not break his word, he shall do according to all that proceedeth out of his mouth.’ Num. 30:2. – Andreasen, p. 188-119.

The chief point of these statements is this, that a man is to keep that which he has promised. He must ‘not break his word.’ He must not be even ‘slack’ in fulfilling his vow. When the time comes, he must pay. God expects this.

God wants His people to be honest and dependable. He wants them to keep their promises. No man is fulfilling his Christian duties if he is not dependable in business dealings. No man can break his word and retain God’s favor. No man can ‘forget’ to pay his bills, or even be slack concerning them, and be counted honest in the sight of heaven. A Christian, above all people, must be a man of his word. He must not be upright; he must be prompt.

“This is an age in which many consider their word as of little weight, and have little respect for their promises. [Politicians are notorious for this]. While this may be expected of this world, there can be no excuse for any who bear the name of Christ to repudiate their promise. Yet how many unpaid pledges there are, how many broken vows! The marriage vow is broken; the baptismal vow is broken; the ordinary vow is broken. Covenants are repudiated, agreements violated, pledges forgotten. Breaking of faith is common, disregard of responsibility is almost universal. Christ Himself wondered if He should find faith on the earth when He returned. Luke 18:8. In the midst of all this confusion there must be a people upon whom God can depend, in whose mouth there is no guile, who are true to their word. The question asked in Psalms 15 is also answered there. The question: ‘Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?’ The answer: ‘He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor takeh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth this things shall never be moved.’ Ps. 15: 1-5.”

“One of the conditions here mentioned of abiding in the tabernacle of God is that of ‘swearing to his own hurt,’ and not changing.” [What does this mean?] “A man may agree to sell or to buy some property, and after the agreement is made, receive a more favorable offer. Will he stick to his bargain even at a loss to himself? He will if he is a Christian.”

Regard for one’s word is a crying need. **Nations** need it, lest their agreements become meaningless. **Business** needs it, lest confusion and disaster result. **Individuals** need it, lest faith perish from the earth. Above all, **Christians** need it, lest men lose their vision and hope, and despair grip mankind.”

The Supreme Hour and Opportunity of the Church of God on Earth

“This is the supreme hour and opportunity of the church. A demonstration is due to the world, that there is a people who remain faithful in a faithless generation; who have respect for their own word as well as for God’s who are true to the faith once delivered to the saints. [Jude 3]. The manifestation of the sons of God is overdue. Rom. 8:19. The revelation of the sons of God is not only the ‘earnest expectations of the creature,’ but ‘the whole creation groaneth and travaileth in pain together’ for it. Verse 22. At this manifestation will reveal a people who have the seal of God’s approval. They keep the commandments. They have the faith of Jesus. Their word is yea, yea, and nay, nay. They are without fault, even before the throne of God. Rev. 14: 12, 5; James 5: 12.”

How to Enjoy the Peace of God

Isaiah, the gospel prophet declared, “There is no peace, saith the Lord, for the wicked.” Isa. 48: 22; 57:21. Then he tells us who will have “the peace of God that passeth understanding: “Thou wilt keep him in perfect peace, whose *mind* is stayed on Thee, because he *trusts* in Thee.” Isa.26:3. Jesus himself declared what kind of peace He came to give to the world. “My peace I *leave* with you, My peace I *give* to you; *not as the world gives do I give to you.* Let not your heart be troubled, neither let it be afraid.” John 14:27.

The peace that Jesus had and enjoyed in His life of sacrifice for the world, and gave to His true followers through all ages is never the peace that all worldly powers-that-be, since the fall of man, have been vainly trying to forge. None can offer the peace that reigns in the *hearts and minds* of His true followers of Christ. It reigns supreme in spite of uncertainty, strife, hatred, devastation, famine, bloodshed and war in the world around them and against them. It is the “peace that passeth understanding.” Phil. 4: 7. It is the “perfect peace” possessed and enjoyed only by those “whose mind is constantly stayed on Him.” Thus it is either God’s peace or the world’s peace. Like truth and error, they never mix. To His followers He made it plain that “in this world you *shall* have tribulation; but be of good cheer, I have overcome the world.” John 16:33.

Thus, the peace of God is experienced and enjoyed in the heart in spite of and in the midst of strife, tribulation, hatred, calumny, and rejection. It is that peace that that comes only to those who are *right* with God and their fellow men.

“Being justified by faith, *we have peace with God through our Lord Jesus Christ.*’ Rom. 5:1. ‘He is our peace.’ Eph. 2: 14. Israel of old was invited to celebrate the fact that they had peace with God, that their sins were forgiven, and that they were restored to favor with God. This celebration included son and daughter, manservant and maidservant, as well as the Levite. All sat down at the table of the Lord and rejoiced together ‘in the hope of the glory of God.’ In like manner we are to ‘joy in God through our Lord Jesus Christ, by whom we have no received the atonement. Rom. 5: 2, 11.

Living in the shadow of the cross, rather than in its sunshine.

“Few appreciate or rejoice in the peace of God as they should. Though the reason may be, in many cases, a lack of appreciation of what God has done for them, many times there are dear souls who fail to understand that *it is their right and privilege to be happy in their religion. They live in the shadow of the cross, rather than in its sunshine. They feel that there is something wrong in happiness, that to smile is inappropriate, and that innocent laughter is sacrilegious.* They carry the burden of the world on their shoulders and feel that to spend any time in recreation is not only a waste of time, but is definitely irreligious. *They are good Christians but not happy ones.* If they were living in the days of Christ and following Him, they would question

the advisability of going to the marriage feast at Cana in Galilee. They might even be perplexed about Christ's eating and drinking with sinners. With John's disciples they would be fasting and praying. Luke 5: 29-35."

If we would stop here we would wrongly conclude that Andreasen was advocating frivolity and mirth. Nothing can be farther from the truth! The next paragraphs make this abundantly clear. Mark:

"This is written with full appreciation of the times in which we are living. If there ever was a period when seriousness and sobriety should characterize our work, this is such a period. In view of the approaching crisis, what manner of men ought we to be, in all holy conversation and godliness! All frivolity and lightness should be put aside, and solemnity should take possession of every earthly element. Great and momentous events are hastening apace. This is no time for trifling and pettiness. The King is at the door!"

What does Andreasen mean, and advocate?

"These conditions, however, should not cause us to lose sight of the fact that we are children of the King, that our sins are forgiven, and that we have a right to be happy and rejoice. The work must be finished, and we are to have a part in it; but after all, it is God who must finish the work. Many talk and act as though *they* were to finish the work, as though all depends upon them, and that though God may help, it is really for them to do the work, as though all depends upon them. Even in their prayers, they often remind God of what He should do, fearful that He may forget some things that are on their hearts. They are good souls, anxious to do the right thing at all times, but they have not learned to cast their burdens on the Lord. They are doing the best to carry the load, and though groaning beneath the burden, are determined not to give up. They struggle on and are getting much done. They are valuable workers, and the Lord loves them dearly.

But they are lacking in some important essentials, and are not getting much joy out of their Christianity. They are Marthas who toil and work, but leave out the one thing needful. They look disapprovingly at the Marys who are not doing as they themselves do, and they make their complaints to the Lord. They do not understand how Christ can take Mary's part, when to their mind she ought to be rebuked. They work, but they are not very happy about it. They think that others are not doing their share. Luke 10: 38-42."

Many serious and zealous advocates of revival and reformation for the remnant church, currently in its prophesied Laodicean condition, should take this excellent insight to heart—as a gentle rebuke and reminder. Andreasen moves on further and includes another appropriate lesson:

"It is the same lesson that is emphasized in the story of the prodigal son. The elder son had never done anything very wrong. He had always worked hard and had never wasted any time in feasting and carousing. And now when the younger son came home after spending his portion in riotous living, 'he was angry and would not go in' to the feast in honor of the returned brother. It was of no avail that the father came 'out and entreated him.' He rather rebuked the father, accusing him that 'as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.' Luke 15: 30. Kindly the father replies: 'It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found.' Verse 32. We are not told the end of the story. Did the son go in? Did the love of the father prevail? We do not know. The story does not say. The last picture we have is of the elder son being outside the house, angry. It is to be hoped that he repented and went in, but we do not know."

Now those who are *truly* abiding in Christ in thought, word, and deed are told what they should focus on, and what should be manifested in them:

“[True] Christians should be a happy people, *even in the midst of the solemn events*. And why should they not be? Their sins are forgiven. They have peace with God. They are justified, sanctified, saved. God has placed a new song in their mouths. They are children of the Most High. They are walking with God. They [should be] happy in the love of God.”

Q. Why is it that many honest, hard-working Christians who are zealous for the salvation of the souls of others, as well as theirs, seem to be lacking peace in their lives?

“Few Christians have the peace of God dwelling in their hearts as they should have. They seem to *forget* their heritage. Said Christ: ‘Peace I leave with you, My peace I give unto you; *not as the world giveth*, give I unto you. Let not your heart be troubled, neither let it be afraid.’ John 14:27.

Yet the hearts of many are troubled. They are afraid. They are worrying. Some dear one is outside the fold, and they are trying to ‘pray him in.’ Day and night they toil and pray. They leave no stone unturned in their effort to encompass his salvation. If anyone can be saved by the works of some one else, they are determined that that it shall be done. And they do not leave God out of the reckoning. They pray to Him. They entreat Him. They pray as though God needed prodding. And at last, the dear one turns to God. How happy they are! Now they can rest. Now their work is done, their task accomplished.”

Herc, Andreasen accurately points out where the deficiency often lies:

“Does it ever occur to such souls that God is as much interested in the dear one’s conversion as they are, yes, more than they could possibly be? Does it ever occur to them that *long before* they began to pray and work, God planned and worked for the loved one’s salvation; that He is doing and has done all that can be possibly done? That *instead of* taking over God’s work and imploring Him to help them, it would be better if they *recognized* the work as God’s work and *cooperated* with Him? **The moment such realization comes to a soul, peace comes.**”

If we stopped here, we might come to unjustified conclusions on what Andreasen advocates. But let us read further. He says:

“It will not make a person work less or pray less, but it will shift the emphasis. He will begin to pray in faith. If we believe that God is really at work, if we believe that he is interested in men’s salvation, we will pray more than ever, but we will leave the responsibility to God.”

Much of our work is grounded in unbelief. With Habbakkuk we feel that God is or really doing His part. Hab. 1: 2-4. He needs to be reminded. There are things that should be called to His attention, and we proceed to bring them before Him. Instead of having faith in God, in His wisdom, His power, we take the burden upon ourselves, saying, in effect, that we cannot trust God to do what He has promised to do.”

Does Andreasen then advocate less effort in the work of soul-saving? No! The following clearly shows that works will continue but will be truly and fully be that of the “faith that works by love.” Gal. 5:6.

“But when faith comes; when the wonderful light dawns on us that God is still ruling in the affairs of men; that He is doing His best to save mankind, that our prayers should be to know His will—when this realization comes to us, then assurance, rest, and peace are ours in abundant measure. There will be no less works; but they will be works of faith. There will be no less prayers, but they will be prayers of faith.”

“Thanksgiving will ascend daily for the privilege of working together with God. Peace will fill the heart and soul. Anxiety and worry will be no more. Peace, sweet peace, quietness, rest, happiness, and joy will be the daily portion. Life and life’s outlook are entirely changed. We have learned to sit at the feet of Jesus. While Martha is still working---and quietly complaining---Mary is listening to the words of life. *She has found the one thing needful.* She understands the word of Christ: ‘This is the work of God, that ye believe.’” John 6:29. And she believes and rests.

“There is no higher bliss possible than to have the peace of God in the heart. It is the legacy which Christ left. ‘Peace I leave you,’ He says. Wonderful words. ‘My peace I give unto you.’ John 14:27. *His peace was that quiet assurance that came from confidence in God.* At the time Christ spoke these words, He was nearing the cross. Golgotha was before Him. But He did not waver. His heart was filled with peace and assurance. He knew Him in whom He trusted. And He rested in the knowledge that God knew the way.”

Stephen Haskell says:

“In many respects the peace offering was different from all other offerings. *It was the only offering, except the Passover, in which the people could eat the flesh.* Unlike the Passover, it was not confined to only one day of the year, *but could be celebrated at any time.*

The animals for peace-offerings were selected from the herd or flock. They were to be without blemish, for no deformed animals could fitly represent the *Prince of peace* (Lev. 3:1). The peace offerings were made in token of thanksgiving, to confirm a vow or contract, and as voluntary offerings (Lev. 7: 12, 16).

It was a Peace-offering with which Moses confirmed the Old Covenant with Israel (Exo. 24: 5-8). In times of special rejoicing, as we read in the Old Testament, the Peace offering was celebrated. When David brought the ark into Jerusalem, he offered Peace offerings and ‘dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh.’ (1 Chron. 16: 1-3). The Peace-offering was often associated with the other offerings; and wherever, except in the Passover feast, the people ate of the flesh, it was the Peace-offering that was celebrated.

The meaning of separating the fat:

“The individual who offered the Peace-offering laid his hands on the head of the animal, and the slew it. Afterward he separated all the *fat* from the different organs of the body, and the priest burned the fat upon the altar of burnt-offering (Lev. 7: 29-34). The separation and burning of the fat typified the only way real peace can be obtained; viz., by delivering all our sins to the rightful owner (Ps. 37:20; Isa. 43:24). The Prince of Peace, the blessed Savior, ‘gave Himself for our sins’ (Gal. 1:3, 4). *He purchased them that He might destroy sin and give us peace. This was fittingly typified by the priest ‘who served unto the example and shadow of heavenly things,’ taking the fat from the hands of the one making the Peace-offering, and burning it upon the altar.* The priest waved the breast and the shoulder before the Lord, then they were eaten by the priest as his portion of the Peace-offering.

The secret of obtaining God’s abiding peace:

“The disposition of the *fat, the breast, and the right shoulder* [of the animal offered as peace-offering] reveal the secret of obtaining peace. The one who obtains peace must separate from sin, and then lean, like the beloved disciple [John], upon the bosom of the Savior. When Christ told His twelve disciples that one of them would betray Him, they were afraid to ask Him who it was. They hardly knew their true relationship to the Savior; but John, leaning up at His bosom, could look up into His face and say, ‘Who is it, Lord?’ He felt confident that he would never betray his Lord. [And he did not, like Peter].”

Fat, therefore, symbolizes sin, and additionally, when eaten, causes the clogging up of the arteries, leading to cardiovascular diseases, cancers, tumors, and death.

The meaning of the wave breast:

“The prophet Isaiah understood the meaning in the presentation of the breast of every Peace-offering to the priest, for in writing of the Savior he says, ‘He shall feed His flock like a shepherd: He shall gather the lambs in His arm, and *carry them in His bosom*’ (Isa. 40:11). The child of God today, who, like John the beloved disciple, leans on the bosom of His Lord, enjoys the real peace of God of which the Peace-offering was only type.

The meaning of the wave right shoulder:

“In the antitype of the pries receiving the right shoulder of *every* Peace-offering, there is strength and blessing. We quote from the prophet Isaiah, who loved to write about the Savior: ‘Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, The Everlasting Father, *The Prince of Peace*. Of the increase of His government and *peace there shall be no end.*’ (Isa. 9: 6, 7).

Who are only those who have this peace?

“Notice, it is the one who realizes that Christ is His personal Savior, and who lets the *government of his affairs rest upon His shoulder*, that receives never-ending peace. The reason we so often fail to receive abiding peace when we come to God is because *we go no farther than if the individual in the type had given the priest no other portion than the fat*. We confess our sins to Christ, and He takes them, *but we give our confidence to worldly friends; we do not lean upon the bosom of the Lord, and make Him our confidant in everything*, and trust Him to clear the way before us, as the shepherd cares for his lambs. We do not let the government of our affairs rest upon His strong and mighty shoulder. We fear to trust Him to manage our *temporal* affairs for us; and consequently, even after we have confessed our sins and been forgiven, we are soon *entangled again* with the perplexities and troubles of our every-day duties. Instead of having the peace to which there is no end, we have troubles without end.”

What we must do: “When we deliver the key, or control, of all our affairs to Christ, we shall find that He will open doors before us which no earthly power can shut, and He will close ways He would not have us travel, and no power of earth can open them to entrap our feet (Isa. 22: 22).”

The example of King Saul

“After Samuel had anointed Saul to be king over Israel, he brought him to his house, and ‘said unto the cook, Bring the portion which I gave thee, of which I said unto thee, set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul,’ and Samuel bade him eat of it (1 Sam. 9: 23, 24). *If Saul had comprehended the wonderful lesson typified by this act of Samuel, he would have placed the government of the kingdom upon the shoulders of the great Prince of Peace, and not have made shipwreck of his life work.*”

The lesson of the two cheeks:

“There was another feature of the typical Peace-offering which every one should consider who wishes to experience the abiding peace of the antitypical Peace-offering. *The two cheeks of the Peace-offering were given to the priest* (Deut. 8:3). The great antitypical Priest could say, ‘I gave. . . My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. (Isa. 50:6).’ And to the one who would enjoy the peace that the world can neither give nor take away, he says, ‘I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also.’ (Matt. 5: 39). **Job**, who the Lord said was ‘a perfect and upright man,’

could say, 'They have smitten me upon the cheek reproachfully' (Job 1: 8; 16:10). The child of God is often asked to bear reproach and shame for Christ's sake." Will you shun this duty?

The lesson of the unleavened bread anointed with oil, and the leavened bread of thanksgiving:

"*Unleavened* cakes anointed with oil were eaten with the Peace-offering. The unleavened bread indicated sincerity and truth. (1 Cor. 5:8), and oil is used as an emblem of the Holy Spirit, which bring peace to the heart. *Leavened bread* was also eaten with the Peace-offerings of thanksgiving, and was a token of joyfulness.

Abraham's example:

"After Abraham had received the promise that Sarah should have a son, *three angels* visited the patriarch as 'he sat in the tent door in the heat of the day,' no doubt pondering on the promise; and in token of thanksgiving he at once prepared a Peace-offering for them of unleavened breads and flesh; and they [angels!] ate of it, and immediately confirmed again to Abraham the promise of a son (Gen. 18: 1-10). *It might have been an account of the perversion of the Peace-offering and losing sight of its significance, that the children of Israel formed the habit of continually eating flesh.*

It is interesting to note that Abraham, the father of the faithful, was visited by *three angels*. Why three when one could suffice? The answer probably may be found in two three things as well: (1) Three is the number denoting unity and oneness. (2) It is "in the mouth of two or three witnesses that truth is established." (3) It is not far-fetched to conclude that the antitypical faithful spiritual sons and daughters of Abraham—the remnant church of prophecy—the three angels' messages have been entrusted to be proclaimed to the world as God's last merciful warning before its probation closes.

The restriction in the eating of the Peace-offering:

"There was one restriction in the eating of the Peace-offering. The flesh was all to be eaten upon either the first or the second day. The command was very plain: 'If any of the flesh of the sacrifice of the Peace-offering be eaten at all on the *third day*, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an *abomination*, and the soul that eateth of it shall bear his iniquity.' (Lev. 7: 18). . . . If one ate of the flesh upon the third day, it indicated that he counted the Antitype of his Peace-offering still *dead* upon that day. On the other hand, the one who *refused* to eat the flesh on the third day, and burned in the fire all that was left, showed his faith in a *risen* Savior. In the warm country of Palestine the body would begin to *decay* upon the third day. Of **Lazarus** Martha said, 'By this time he stinketh: for he hath been dead four days.' (John 11: 39). But the psalmist, in prophesying of the resurrection of Christ, said, 'Neither wilt Thou suffer Thine Holy One to suffer corruption.' (Ps. 16:10).

The patriarchs could see the antitypes by faith what the disciples failed to see in the types:

"David knew the Savior would live the third day. Those who lived near the Lord saw the light that was reflected from the typical service. It was upon this truth in regard to the *resurrection* of Christ as taught by David and typified in the Peace-offering, that **Peter** based his strongest argument on the day of Pentecost (Acts 2: 25, 32). Paul evidently referred to the types of the Passover and the Peace-offering when he taught that 'Christ dies for our sins *according to the Scriptures*; and that He was buried, and that He rose again the third day *according to the Scriptures*.' (1 Cor. 15: 3, 4). The eyes of even the **disciples** were so *blinded* by sin and doubt that they could not discern the light that fleshed from the sacrificial offerings. Just as the **moon** reflecting the rays of the sun gives sufficient light to guide one safely through the night, so the

light of the great antitypical Lamb of God, reflected from the Levitical laws and sacrificial offerings, was sufficient to lead the people safely unto the kingdom of God.”

The Special Lesson for Us Today

“There are many people today who long for peace [and I am one of them], and claim to feast upon God and His word day by day, and yet they stumble along in darkness; because, like the one in the type, who ate of the flesh the *third day*, thus signifying that he believed the Lord still dead, they go through life mourning as if the Lord of life and glory were still lying dead in Joseph’s tomb instead of being alive in heaven at the right hand of the Father, ready to send light and help to every *trusting* follower here upon the earth. The message He sends us from the heavenly sanctuary is, ‘I am He that liveth, and was dead; and, behold, I am alive forevermore.’ (Rev. 1: 18).” – *Haskell*.

Summary of the Peace Offering in Type and Antitype

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

TYPE	ANTITYPE
Christ is our peace. Eph. 2: 14.	
Lev. 3:1: The peace-offering must be without blemish.	1 John 3:5. No sin in Christ.
Lev. 7: 29, 30: Fat was separated from the offering. Fat was a type of sin. Ps. 37:40.	2 Cor. 13:5. “Examine yourselves; . . . prove your own selves.
Lev. 7: 31. Fat was burned.	Matt. 25:41. Sin and sinners to be burned.
Lev. 7: 32, 33. The shoulder was the priest’s portion.	Isa. 9:6; Luke 15:5. The government shall be upon Christ’s shoulder.
Lev. 7: 31. “The breast shall be Aaron’s and his Sons.”	Isa. 40:11. He shall carry them (the lambs) in His bosom.”
Deut. 18:3. The two cheeks were given to the priests.	Matt. 26: 67; Isa. 50:6. They spat in the the Savior’s face.
Lev. 7: 15, 16. Flesh could be eaten on the first and second days.	1 Cor. 15: 3,4; Christ lay in the grave the first the first and second days.
Lev. 7: 17, 18. None of the flesh was to be eaten the third day.	Matt. 28:6; Luke 24: 21. The third day the angel over the empty tomb said, “He is not here: for He is risen.”

It is such a wonderful blessing *now* to better understand how we can and should be enjoying the mysterious, yet real, abiding peace of God in our hearts in our world of strife and in spite of pain, trials, and tribulation. There are three distinct conditions to be met by the grace and power of Christ, if we would enjoy His peace. They are:

- We must have all our sins---the “fat” of the sacrifice---“wholly burned on the altar of sacrifice,” meaning, given all to Christ, the Sin Bearer, not cherishing or excusing a single sin, evil tendency, or weakness in our life and character.

- We must *lean* on the bosom or breast of Christ, as the John the Beloved did. Lean means “to incline, or bend so as to receive support; as, he *leaned* on his staff; to rely for support, comfort, etc.; to incline in opinion or desire; to conform in conduct.” The last definition says it all: “to conform in conduct.”
- We must unconditionally and willingly turn over the government or control of our lives and plans to God, and trust Him at all times and in all things.

As to which of these three conditions/requirements are the most difficult, depends on the individual. But if we give it serious thought, none of them are easy because we are sinful and self-centered by nature. Self is our greatest enemy. Selfishness stands at the head of all sins. It is the underlying cause of pride—that caused the fall of Lucifer. This why the first commandment is: “Thou shalt have no other gods before Me,” and the last is: “Thou shalt not covet.” Hence the crucifixion of self is the most painful work that the gospel *expects and enables* us to accomplish, in *partnership* with Christ, through the Holy Spirit, and the ministry of the angels. It is your choice; it is your call. This is what the phrase “believe only and you will be saved” comprehends; for those only that come into possession of this divine peace are those who shall be saved at last.

Once more, even if we sincerely confess all our sins daily to Christ, asking His forgiveness, and imploring His power to overcome them, if we do not lean on His breast, meaning, incline our opinions or desires, and conform our lives to His, we will never have His peace. And even if we confess all our sins, and lean on His breast, and yet fail to turn over the “keys” or full control of our lives and plans, small or great to Him, we shall never come into possession of His peace “that passeth understanding.” It is all three or not at all.

This is why the world, with all its vaunted wisdom, boasted power, and mesmerizing temporal riches—as Satan tempted Jesus with—will never ever enjoy the peace of God! And what it does not have it cannot give. If we persist in “loving the world and the things of the world” while trying to “counterbalance” it with church-going, tithe-giving, and performing various religious duties, we are deceiving ourselves and others as well, but not God. The only alternative is to resort to man-made “peace” which is fragile, shallow, and short-lived. Peace that is purchased with money, entertainment, mind-altering drugs, alcohol, fashion, sports, coercion, force, compromise, and even war—is Satan’s peace; it results in chaos, confusion, and ultimately, eternal death.

I counted the number of times the word “peace” is mentioned in my Strong’s Concordance, which is based on the King James Version, and found it mentioned 314 times in the Old Testament and 109 times in the New Testament. The word “peaceable” is mentioned 8 times and “peaceably” 12 times. Jesus, in the Sermon on the Mount, which spells out the practical applications of the Ten Commandments, announced: **“Blessed are the peacemakers for they shall see God.”** Matt. 5:9. We can never fulfill this precious aspect of the gospel commission if we do not possess that abiding peace which Christ bequeathed to His disciples. Therefore, to come into possession of it should be our first priority—if we would *see God* in Christ at Christ’s soon return!

To be continued next month