

The Following are Excerpts from The Cross and its Shadow
and Story of Daniel the Prophet. See Also Story of the Seer of
Patmos

By SN Haskell
Read his Books.

Note: There is more in his books than I have quoted here. This is to serve as a motivation to search it all.

Rom. 13:10 Love worketh no ill to his neighbour: therefore *love is the fulfilling of the law*. Matt. 24:12 And because iniquity shall abound, *the love of many shall wax cold*. Refuse to keep the Ten Commandments.

The Shoulder of the Heave Offering.

Lev. 7:34.

Then the patriarch reveals the secret of Issachar's self-sacrificing life by giving the motive that actuated him in carrying the double burdens: "He saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Gen. 49:14,15. CIS 329.2.

The blessing given by Moses says, "The Lord shall cover him all the day long, and It shall *dwell between His shoulders*." Some commentators think that this refers to the temple being built on Mount Moriah, within the borders of Benjamin; but to the one who has childhood recollections of being carried between the strong shoulders of his father over the rough, uneven places in the road, the words have another meaning. CIS 349.2

Of the Priests—They were to bear the burdens of the people. CIS 75.2

There is a touching significance in the high priest's wearing the names of all Israel on his shoulders and over his heart as he performed the work which typified the judgment, when the case of every one will come up in review before God. The breastplate was called "the breastplate of judgment." Ex 28:15. Those names engraved on the stones were a type of the names of the overcomers, which Christ will confess before His father and the angels. Stone is an enduring substance, but far more enduring is the book of life, where the names which Christ has confessed, are written to remain forever. Rev. 3:5 CIS 89.2

Rev. 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Rom. 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Gal. 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Isa. 9:6 For 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.

[4Beasts24EldersCharacter](#)

Sabbath

Ex 25:30. Shewbread was to be continually kept upon the table in the holy place.

1 Chron. 9:32. Every Sabbath the priests were to prepare fresh bread.

Lev. 24:5-9. The bread was made in twelve loaves, placed in two rows upon the table. It remained on the table a week, and was then taken off the table and eaten by the priests.

1 Sam. 21:6. The fresh bread was taken hot from the oven each Sabbath morning and placed on the table.

All the work connected with the shewbread was Sabbath work; therefore all the antitypical lessons connected with it are Sabbath lessons. The bread was a type of Christ, the: living bread.” John 6:51. We as members of the royal priesthood (1 Pet. 2:9) should have fresh truth from the Word of God each Sabbath day, and feed upon the truth ourselves.

Rev. 11:19. The ark in the most holy place was made to contain the law of God. John saw the ark in heaven. The Sabbath commandment, which is the basis of all Sabbath keeping, is the rough one in the decalogue, and is found in the heavenly ark. SDP 305

The Meat Offering

Daniel prophesied that Christ would “cause the sacrifice and oblation to cease.”
1 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”; 2 and in this sense the term is used in connection with this offering. The meat-offering consisted of flour, oil, and frankincense. 3 In some cases 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.” 4 CIS 139.1

No leaven or honey was allowed in any of the meat-offerings; for leaven indicated “malice and wickedness,” 5 and honey turns sour and leads to fermentation. CIS 140.1

The qualities of salt are directly opposite. Salt removes and prevents corruption; it is also an emblem of friendship. “The salt of the covenant” 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. CIS 140.2

A portion of the meat-offering was burned on the brazen altar, whether it was flour or unleavened cakes; also a portion of the oil, and all the frankincense; 6 and the remainder was eaten by the priest in the Court. 7 If a priest offered a meat-offering, no portion was eaten, but the entire offering was burned on the brazen altar. 8 The high priest offered a meat-offering every day. CIS 140.3

Wherever flour or cakes were offered in connection with any other offering, it was called a meat-offering. The offering for the sinner too poor to bring even a wild turtle-dove was a meat-offering or trespass-offering. There was no oil or frankincense in this offering. 9 In the offering for jealousy, the oil and frankincense were also left out. No frankincense was ever added to the meat-offerings that brought: “iniquity to remembrance.” 10 CIS 140.4

The meat-offering was a very common offering and was united with all burnt-offerings. 11 It was offered every morning and evening on the brazen altar, in connection with the morning and evening burnt-offering. 12 CIS 140.5

The meat-offering of first-fruits was “green ears of corn dried by the fire, even corn beaten out of full ears.” 13 We quote from Andrew A. Bonar in regard to the significance of the green ears, “A peculiar typical circumstance attends these. These are ‘ears of corn,’ a figure of Christ; 14 and ‘ears of the best kind,’ for so three 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; 16 i.e., the whole force of my being is dried up; I am withered like grass.’ CIS 141.1

“ What an affecting picture of the Man of Sorrow! 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 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.’ 17 It is after this preparation that He is a perfect meat-offering, fully devoted, body and substance, to the Lord. CIS 141.2

“In all this He is ‘First -fruits,’ intimating that many more shall follow. He the

first-fruits, 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,' 18 even under the blackest sky." CIS 141.3

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. CIS 142.1

In the meat-offering, like the sin-offering, provision was made for the poor. The wealthy class baked their meat-offerings 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. 19 CIS 142.2

Repentance

Every sin offering taught this truth; for the sinner confessed his sins over the head of the sacrifice before its life was taken.

Lev. 4:27-31. Freedom from sin was clearly taught; the sinner's sins were "forgiven him." SDP 306

Fate of the Wicked

Ps. 73:12-18. When David entered the sanctuary he clearly understood the fate of the wicket. The sanctuary service taught it plainly.

Lev 3:14-17; Lev. 16:25. All the fat was separated from the sacrifice and burned.

Ps. 37:20. The burning of the fat symbolized the burning of sin and sinners in the fires of the last days.

Lev. 4:8-12; Lev. 6:10,11. Even the care of the ashes taken from the altar taught that important lesson. They were not thrown carelessly aside, but were emptied out on a "clean place" prepared for the purpose.

Mal. 4:3. The antitype will be fully met when the fires of the last day have fully consumed Satan and the wicked, and all that remains of them will be the ashes up on the "clean" earth. Eze.28:18 SDP 306

Baptism

John 1:25. There was something in the scriptures that taught the people that when the forerunner of Christ came he would be baptized; for the people were expecting it.

Ex. 40:12, 16. Washing with water was a part of the ceremony in consecrating the priest.

Ex. 30:17-21. Washing with waterwheel they served in the priests' work was so important that "death" was the penalty for neglect.

1Cor. 10:1,2. The Lord called the passage through the Red Sea baptism. SDP 308

The laver was between the brazen altar and the door of the sanctuary. The laver and its base were both of brass. Water was kept in them, for the priests to wash both their hands and their feet before they entered the sanctuary to perform any service. They were also required to wash both hands and feet before they went "near the altar to minister, to burn offering made by fire unto the Lord." Death was the penalty for performing service at the altar or within the tabernacle without first washing in the laver. 23 As the people in the court beheld the priests wash in the water before they performed the work of the holy office, may it not have taught them the truth that Christ gave to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"? 24 CIS 179.1

1Cor. 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

2Cor. 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

1John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth

himself, even as he is pure.

The Lord's Supper

Gen. 14:18. Melchisedec, the great priest king of Salem, gave "bread and wine" to Abraham.

Lev. 7:15-21. The "peace offering" shadowed forth the death and resurrection of Christ. It was to be eaten on the first and second days; any one who ate the flesh on the third day, by that act, virtually said he did not believe that Christ would be alive upon the third day.

Lev. 19:5-8. Anyone who disregarded this injunction failed to see the object of the service, and thus "profaned the hallowed things of the Lord," and was cut off from among the people of God. The peace offering was eaten by all the people. It shadowed for the the death of Christ, while the Lord's Supper commemorates it.

John 11:39. Upon the fourth day after death the body had begun to decay.

Psa. 16:9-10. The prophets clearly revealed that Christ's body would not see corruption. It would not be in the grave the third day.

Acts 2:24-27; 30,31. Peter quoted from the sixteenth psalm to prove the resurrection of Christ. The people were familiar with the peace offering, which clearly taught the death and resurrection of Christ, and the converting power of God attended His words. SDP 309

The Peace-Offering

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 comes from the great Prince of Peace; and it is never received as the reward of war and blood shed nor the grasping greed of the world. The last legacy the Saviour 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." 1 CIS 153.1

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. CIS 153.2

In many respects the peace-offering was different from all the other offerings. It was the only offering, except the Passover, in which the people could eat of the flesh. Unlike the Passover, it was not confined to only one day of the year, but could be celebrated at any time. CIS 154.1

The animals for peace-offerings were chosen from the herd or the flock. They were to be without blemish, for no deformed animal could fitly represent the Prince of Peace. 2 The peace offerings were made in token of thanksgiving, to

confirm a vow or contract, and as voluntary offerings. 3 It was a peace-offering with which Moses confirmed the old covenant with Israel. 5 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.” CIS 154.2

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. CIS 154.3

The individual who offered the peace-offering laid his hands on the head of the animal, and then 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. 6 Not only was the fat given to the priest, but also the breast, the right shoulder, and the “two cheeks” of every offering. CIS 154.4

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. 7 The Prince of Peace, the blessed Saviour, “gave Himself for our sins.” 8 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. CIS 154.5

The disposition of the fat, the breast, and the right shoulder reveal the secret of obtaining peace. The one who obtains peace must separate from sin, and then lean, like the beloved disciple, upon the bosom of the Saviour. 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 Saviour; but John, leaning upon His bosom, could look up into His face and say, “Who is it, Lord?” He felt confident that he would never betray his Lord. CIS 155.1

The prophet Isaiah understood the meaning in the presentation of the breast of every peace-offering to the priest, for in writing of the Saviour he says, “He shall feed His flock like a shepherd: He shall gather the Lambs with His arm, and carry them in His bosom.” 9 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 a type. CIS 156.1

In the antitype of the priest receiving the right shoulder of every peace-offering, there is strength and blessing. We quote from the prophet Isaiah, who loved to write of the Saviour: “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, Counselor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end.” 10 CIS 156.2

Notice, it is the one who realizes that Christ is his personal Saviour, 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 of which there is no end, we have troubles without end. 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. 11 CIS 156.3

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. 12 If Saul had comprehended the wonderful lesson typified by this act of Samuel, he would have placed the government of the kingdom upon the shoulder of the great Prince of Peace, and not have made shipwreck of his life work. CIS 157.1

There was another feature of the typical peace-offering which everyone should consider who wishes to experience the abiding peace of the antitypical peace-offering. The two cheeks of each peace-offering were given to the priest. 13 The great antitypical Prince of Peace could say, “I gave .. my cheeks to them that plucked off the hair: I hid not My face from shame and spitting.” 14 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.” 15 Job, who the Lord said was “a perfect and an upright man,” could say, “They have smitten me upon the cheek reproachfully.” 16 The child of God is often asked to bear reproach and shame for Christ’s sake. CIS 157.2

Unleavened cakes anointed with oil were eaten with the peace-offering. The unleavened bread indicated sincerity and truth, 17 and oil is used as an emblem of the Holy Spirit, which brings peace to the heart. Leavened bread was, also eaten with the peace-offerings of thanksgiving and was a token of joyfulness. CIS 158.1

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 bread and flesh; and they ate of it, and immediately confirmed again to Abraham the promise of a son. 18 It might have

been on 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. CIS 158.2

There was one rigid 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 his peace-offerings 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." 19 CIS 159.1

This offering, which could be offered by rich and poor alike at any time of the year and as often as they chose, was a significant type of the resurrection of the Prince of Peace. The Jewish economy of types and shadows is truly a "compacted prophecy of the gospel." CIS 159.2

The Passover and waving of first-fruits on the third day taught the resurrection; but the priest alone entered the temple, and waved the handful of grain, in type of the resurrection of Christ; while in the peace-offering every child of God was given opportunity to show his faith in the resurrection of Christ. CIS 159.3

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 upon the third day, and burned in the fire all that was left, showed his faith in a risen Saviour. CIS 159.4

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 lie bath been dead four days." 20 But the psalmist, in prophesying of the resurrection of Christ, said, "Neither wilt Thou suffer Thine Holy One to see corruption." 21 David knew the Saviour would live the third day. Those who lived near the Lord saw the light that was reflected from the typical service. CIS 159.5

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. 22 Paul evidently referred to the types of the Passover and the peace-offering when he taught that "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 23 The eyes of even the disciples were so blinded by sin and doubt that they could not discern the light that flashed 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. CIS 160.1

There are many people to-day who long for peace, 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 lie 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 to us from the heavenly sanctuary is, "I am He that liveth, and was dead; and, behold, I am alive forevermore." 24 CIS 160.2

The Drink Offering

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 called no more Jacob [a supplanter], 1 but Israel [a prince of God]" "shall be thy name," 2 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, 4 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 out 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, who "poured out His soul unto death," to redeem a lost race. CIS 136.1

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." 6 When Israel departed from the Lord, the drink-offering was often used in their idolatrous worship. 7 Drink-offerings were never poured on the altar of incense, 8 but always in the court, for they typified things which transpired in the antitypical court-the earth. CIS 136.2

The pouring out of the drink-offering was no doubt an emblem of the pouring out of the Holy Spirit. 9 Paul used the beautiful type of pouring the drink-offering upon 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 word of life;" he said, "that I may rejoice in the day of Christ, that I have 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." 10 When the three mighty warriors for the love they bore 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." 11 CIS 137.1

The drink-offering was a type of Christ's life poured out for us, and the antitype can be repeated in the life of every one who, like Paul, rejoices in being poured forth upon the sacrifice and consumed upon the altar. CIS 137.2

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. CIS 138.1

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. CIS 138.2

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. 12 CIS 138.3

The Trespass Offering

THE trespass-offering was a sin-offering, and many Bible students make no distinction between it and the regular sin-offering. In some places the terms “sin-offering” and “trespass offering” seem to be used synonymously, as in Leviticus 5:1-13, but in other places they are spoken of as being two separate offerings. 1 CIS 143.1

A close study of the passages that speak directly of the trespass-offering, shows that it was offered more especially for sins “in the holy things of the Lord,” 2 as when a person had trespassed by not following God’s instructions in regard to the holy things. He may have withheld his tithe, 3 eaten the first-fruits, 5 or sheared the first-born sheep; whatever the trespass, he was to bring a ram for an offering. This offering was disposed of much the same as the ordinary sin-offering, except that the blood was sprinkled “round about upon the altar,” instead of touching the horns with the blood as in the sin-offering. CIS 143.2

It would seem from this that the trespass-offering did not always represent sins as public as the common sin-offering represented, but was often used for sins known only to the individual himself. If the person had taken any of the holy things for his own use, had been dishonest in his dealings with his neighbor, or had appropriated articles that had been lost, etc., he was only to restore the full value, but was to add one fifth to the estimation by the priest. 8 CIS 143.3

The restitution was always made to the one wronged. If the individual had dealt dishonestly with the holy things of the Lord, the restitution was made to the priest as the representative of the Lord. If he had wronged his fellow-men and the one wronged died, then the restitution was made to his kinsman, but if there was no kinsman, the restitution was made to the Lord. 9 CIS 144.1

There was no virtue in offering the ram for a trespass-offering, unless the restitution was made in full for the wrong done. One special object of the trespass-offering was to atone for dishonest dealings with either God or man, and always required the restitution of the wrong besides the ram for the offering. It taught very clearly that wherein we have dealt falsely with God or man, simply confessing the sin and bringing an offering will not suffice; we must make amends for the wrong. CIS 144.2

Zacchaeus understood the law of the trespass-offering, and as soon as he surrendered his life to Christ, he was ready to go even beyond the requirements of

the law, and restore “fourfold” to all whom he had wronged. 10 CIS 144.3

The trespass-offering was a more complete offering than the ordinary sin-offering; besides atoning for the sin, it also, in figure, covered the result of the sin. The prophet Isaiah used the trespass-offering as a special type of Christ. He was truly the antitypical trespass-offering when He shed His blood, not only to free the souls of men from guilt, but to remove forever the last trace of sin from the universe of God. CIS 144.4

We quote Isaiah 53:10 from the Jewish translator Leeser, as follows: “The Lord was pleased to crush him through disease: when (now) His soul hath brought the trespass-offering, then shall He see (His) seed, live many days, and the pleasure of the Lord shall prosper in His hand.” CIS 145.1

There are many precious promises to the one who will present his trespass-offerings to the Lord. He who would be victorious in God cannot be content with merely confessing his sin to God; he must make reconciliation and restoration. This is taught in the Saviour’s words, “If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” 11 CIS 145.2

Offering of the Red Heffer

The life of every sacrifice, from the first one offered at the gate of Eden down to the cross, was a type of Christ; but the offering of the red heifer is different in many respects from all others. It was an occasional sacrifice, offered when needed, to purify from ceremonial uncleanness those who for any reason had touched the dead. 1 CIS 146.1

The heifer was to be red, without one spot, thus in a special manner typifying the blood of Christ. It was to be without blemish, thus representing Him “who knew no sin.” 2 It was to be one that had never been broken to bear the yoke; it must be a heifer that had always been free, never forced to do anything. CIS 146.2

This was symbolic of the Son of God, who came of His own free will and died for us. Christ was above all law, no yoke was upon Him. 3 While enduring the agony of Gethsemane, He could have wiped the bloody sweat from His brow and returned to His rightful place in heaven, and left the world to perish. There was no power, only that of supreme heavenly love, that forced Christ toward the cross of Calvary. 4 He came a voluntary offering, from choice. He offered Himself for the sins of the world, and the Father’s love for the fallen race was so great that, much as He loved His only Son, He accepted the offered life. Angels are amenable to the law of God, therefore their life could not have atoned for the transgression of the law. Christ alone was free from the claims of the law, the only one who could redeem the lost race. CIS 147.1

The offering of the red heifer was a very imposing ceremony. The heifer was not

taken to the temple, like most other offerings, but to a rough valley without the camp, that had never been cultivated or sown. The priest, clothed in the pure white garment of the priesthood, led the heifer, and was accompanied by the elders of the city and the Levites. Cedar wood, hyssop, and scarlet were also carried to the place of offering. CIS 147.2

When the procession reached the rough valley, they paused, and the elders came forward and killed the heifer. The priest then took the blood, and with his face toward the temple, sprinkled the blood with his finger toward the temple seven times. CIS 147.3

If a person had been found dead in the field and it was not known who had taken the life, then the elders of the city next to where the slain man had been found, came forward and washed their hands over the body of the heifer as they offered a prayer to God requesting that the Lord would not lay innocent blood upon them. 5 After this the heifer's entire body, including the blood, was burned. As the flames mounted up, the priest stepped near and cast some of the cedar wood, hyssop, and scarlet into the midst of the fire. 6 CIS 147.4

The red heifer was offered without the camp, typifying that Christ suffered, not for the Hebrew race alone, but for the whole world. If every offering had been slain within the court of the sanctuary, some might have taught that Christ died only for His own people, the Hebrew race; but the red heifer was offered without the camp, 7 symbolizing the fact that Christ died for all nations tribes, and people. CIS 148.1

The condescension and love of the Lord is wonderful. Lest some poor, forlorn, discouraged soul should think he was not worthy to accept the offered sacrifice, the red heifer was not only taken without the camp, but to a rough valley, so rocky and utterly worthless that it had never even been plowed. No one had ever attempted to cultivate it; and yet here was the place chosen to sprinkle the blood of that special offering which typified Christ in a particular sense. It typified Him as one who is above law. CIS 148.2

It does not matter if Satan has so marred the image of the Creator in man that there can scarcely a trace be seen of anything but the attributes of Satan; yet Christ with His mighty arm can raise such a one up to sit with Him on His throne. The whole life may be wasted and be like the rough valley, of no account; but if such a one will turn his eyes toward the heavenly sanctuary, and plead for mercy by confessing his sins, the precious blood of Christ, of which the blood of the red heifer was a symbol, will be sprinkled over his wasted life, as verily as the blood of the heifer was sprinkled over the rough stones of the valley; and Christ will say to the repentant one as He did to the thief on the cross, who had wasted his life, "Thou shalt be with Me in paradise." 8 CIS 148.3

There are none so sunken in sin or in heathen darkness but that hope and salvation are held out to them through the typical offering of the red heifer. This sacrifice was a shadow of heavenly things. Now type has met antitype. Christ has suffered without the camp for the sins of the whole world. There are none so

sunken but that He can lift them up. It may look impossible to man; the customs and habits of the world may condemn a person, and say he is lost; but Christ is above all law. He can all save to the uttermost all who come unto God by Him. 9 The cedar wood, hyssop, and scarlet cast into the fire were typical of the purifying of the earth and all vegetation from every trace of sin by the blood of Christ. 10 CIS 149.1

After the body of the heifer was burned to ashes, a person who was not contaminated by touching the dead, gathered up the ashes and placed them in a clean place, and they were kept to be used for purifying those who touched the dead. 11 If a person died in a tent or house, the house and all who touched the dead body were counted unclean until purified. This was to impress the people with the terrible nature of sin. 12 It taught them that death came as the result of sin, and was a representation of sin. Some of the ashes were placed in pure running water, and a person who was ceremonially clean dipped a bunch of hyssop and cedar in the ashes and water, and sprinkled the tent, the articles within the tent, and the people. This was repeated several times until all were purified. 13 CIS 149.2

In like manner, Christ, after He shed His blood for sinful man, entered the first apartment of the heavenly sanctuary to present His blood before the Father, to cleanse man from the defilement of sin. 14 CIS 150.1

The cedar and hyssop used to sprinkle the purifying water denoted that the person upon whom it fell was cleansed from all earthly moral defilement. The thoroughness of the work was typified by its being repeated several times. CIS 150.2

David evidently had this ceremony in mind when he prayed, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." 15 Paul's mind was led from type to antitype when he wrote to his Hebrew brethren, "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." 16 CIS 150.3

Many people read their Bibles and pass over these beautiful types as ceremonies peculiar to the Jews, and meaning nothing to Christians. They consider the Old Testament of little value. But the Lord through Moses gave that wonderful galaxy of types and symbols contained in the sanctuary service and the Levitical laws; and Moses was so fearful lest the people might think he had given them the service, that over two hundred times we find him assuring them that God Himself was the Author of them, by such expressions as "The Lord said," or "The Lord commanded." He desired all to know that God had given that marvelous system of types and shadows, not only throwing light from Eden to the cross, but revealing to sinful man the work of Christ from the cross to the end of time. These typical ceremonies, like a great reflector, throw light upon the ministry of Christ that cannot be obtained in any other portion of the Scriptures. The Saviour taught that a

study of the writings of Moses would strengthen faith in Him. “Had ye believed Moses,” He said, “ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” 17 CIS 150.4

The Cleansing of The Leper

Of all the diseases to which mankind is heir, there is none more loathsome than leprosy. The individual lives for years with this dread disease slowly eating away portions of his body until he longs for death as a release. CIS 162.1

From earliest times leprosy has been a type of sin; and a very fitting type it is of that loathsome spiritual disease which destroys the soul of the one who violates his conscience again and again until he has no power to resist, and becomes wholly surrendered to evil. CIS 162.2

When Miriam became jealous of her sister-in-law, and she and Aaron murmured against Moses, “the anger of the Lord was kindled against them... And, behold, Miriam became leprous, white as snow.” After God had taught the lesson that the sins of jealousy, murmuring, and fault-finding are to the spiritual life what leprosy is to the physical being, then, in answer to Moses’ prayer, she was healed. 1 CIS 162.3

When Gehazi, the servant of Elisha, coveted the treasures of Naaman, and told a falsehood and dissembled to obtain them, the decree came to him from the Lord, “The leprosy therefore of Naaman shall cleave unto thee.” 2 It is not strange that, with the record of the experiences of Miriam and Gehazi before them, the Jews should look upon leprosy as a judgment from the Lord. CIS 163.1

The leper was not allowed to mingle with the people. There was no exception, from the king on the throne to the lowliest bondservant. The command of the Lord was, “The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean... He shall dwell alone; without the camp, shall his habitation be.” 3 CIS 163.2

As leprosy was a type of the worst sins, the ceremony for the cleansing of the leper embraced more than any other offering. The priest who had examined the leper and pronounced him unclean, was the only one that could pronounce him clean. The priest went outside the camp and examined the leper, and if the leprosy was healed, then the healed man was to bring “two birds alive and clean, and cedar wood, and scarlet, and hyssop,” unto the priest. One of the birds was killed in an earthen vessel held over running water; then the living bird, the scarlet, and the cedar were all dipped in the blood. The priest sprinkled the blood seven times upon the one who was to be cleansed, and pronounced him clean. 4 CIS 163.3

Leprosy is a very contagious disease; everything the leper touches is contaminated. Sin also is a dreadful disease, and the earth, air, and water are all cursed by the sins of humanity, and must be cleansed by the same blood which cleanses man. Therefore, after the leper was pronounced clean, the live bird, its

feathers scarlet with the blood, was let loose to fly through the air. The blood was not only sprinkled on the person who had been unclean, but it was thus carried through the air that was laden with germs of disease and sin, 5 in type of the blood of Christ which will give a new heaven-a new atmosphere-to this sin-cursed earth. CIS 163.4

Before man sinned, there was no decaying vegetation; the lovely trees were not destroyed by insect pests, but all was free from the curse. Nothing but the blood of Christ can restore vegetation to its Eden beauty. In type of this regenerating power, a piece of cedar, the giant of the forest, and of hyssop, the small plant “that springeth out of the wall,” 6 were dipped in the blood. These were chosen to represent the two extremes in vegetation, thus embracing all. CIS 164.1

The animal life also is cursed by sin, but through the redeeming power of the blood of Christ the time will come when “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.” 7 CIS 164.2

The scarlet wool dipped in the blood represented the animal kingdom. 8 The blood of the bird was placed in an earthen dish held over running water. Thus we see that in the cleansing of the leper the blood came in direct contact not only with the leper, but with all else cursed by sin; viz., earth, air, water, vegetation, and the animal kingdom. CIS 164.3

These wonderful types were but compacted prophecies of the far more wonderful Antitype. When Christ knelt in agony upon the cold ground of the garden of Gethsemane, the great drops of blood fell down from His face to the ground. 9 Four thousand years before, when Cain slew his brother, the earth had first felt the touch of human blood, which fell as a withering curse, blighting the fruitfulness of the land. 10 Many times since has the bosom of the earth not only been spotted with the blood of man, but rivers of blood have deluged the ground as armed hosts of human beings, led on by Satan, have slaughtered one another. Every drop of this blood has added to the curse. 11 But how different the effect of the blood of the blessed Saviour! In it was healing, cleansing power. 12 CIS 164.4

The curse of sin rests heavily upon the atmosphere, which is so laden with disease germs that “death is come up into our windows and is entered into our palaces, to cut off the children from without, and the young men from the streets.” In the type the blood of the offering dripped from the bird as it flew through the air. From the great antitypical Offering, as He hung on Calvary, the precious, healing blood dripped from His wounded hands and feet through the air, and fell upon the rocks beneath. The types of the old Levitical service were not a meaningless ceremony, but a prophecy of the great Antitype. CIS 165.1

From the earliest times, the water has been affected by the curse of sin. 13 The bird killed over the running water was a type of the death of Christ, which would remove the curse of sin forever from the waters of the earth. The blood of Christ came in direct contact with water; when the soldier thrust the cruel spear into the

side of the Saviour, “forthwith came thereout blood and water;” 14 not a mixture of blood and water, but blood and water, two copious streams. CIS 165.2

“The wonderful symbol of the living bird dipped in the blood of the slain bird, and then set free to its joyous life, is to us the symbol of the atonement. There were death and life blended, presenting to the searcher of truth the hidden treasure, the union of the pardoning blood with the resurrection and life of our Redeemer. CIS 165.3

The bird was slain over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ.” CIS 166.1

The cross upon which the Saviour hung, and which was stained with His precious blood, was made of the trees of the forest; while a small reed of hyssop supported the sponge that was dipped in vinegar and given Him to quench His thirst. CIS 166.2

As the Saviour hung upon the cross, He listened for some word or token from humanity that would indicate that His sacrifice was appreciated; but only jeers, taunts, and curses were borne to His ears from the surging mass below. Even one of the thieves by His side joined in the railing; but the other thief reproached him, and turning to Jesus said, “Lord, remember me when Thou comest into Thy kingdom.” The reply of Jesus, “Verily I say unto thee today, shalt thou be with me in paradise;” 15 contained an assurance of pardon. Even while the cleansing blood of Christ was flowing from His veins, the thief rejoiced in its power to cleanse from sin. He who was thought by His enemies to be conquered, died a mighty Conqueror, and the thief experienced the fulfilment of the promise, “Though your sins be as scarlet, they shall be as white as snow.” 16 CIS 166.3

There was a significance in the color of the wool dipped in the blood of the typical offering. It is almost impossible to remove scarlet stains, but “though your sins be as scarlet,” the blood of Christ can make them “white as snow.” You may be condemned and counted as an outcast by every one on earth: but if you look to the Saviour and claim His cleansing power, He will wash away your sins, and put joy and rejoicing in your heart. CIS 166.4

In the typical service, notwithstanding the fact that when the one to be cleansed from leprosy was sprinkled with the blood, he was pronounced clean, yet there was something more for him to do. On the eighth day after he was pronounced clean, he was to appear before the priest with two lambs, a meat-offering, and a log of oil. The priest presented the man to be cleansed at the door of the tabernacle, and waved one of the lambs and the log of oil before the Lord. He then slew the lamb, and took some of the blood and put it upon “the tip of the right ear” of him that was to be cleansed, “and upon the thumb of his right hand, and upon the great toe of his right foot,” 17 thus consecrating his ears to hear only those things that would tend to keep him clean, his hands to the service of God, and his feet to travel only in the way of the Lord’s commandments, CIS 166.5

Then the priest took the log of oil, and after sprinkling a portion of it before the

Lord, he put some of it “upon the tip of the right ear” of him that was to be cleansed, also “upon the thumb of his right hand, and upon the great toe of his right foot,” and then anointed his head with the remainder of the oil. 18 CIS 167.1

This service was not an empty form, but a type of a blessed antitype, which is fulfilled in every Christian who presents himself for service before the Lord, after the Lord forgives his sins and pronounces him clean. Of Mary, Jesus said, “Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.” 19 The leper cleansed from that loathsome, living death, felt so thankful to God for freedom and cleansing that he consecrated his life to the Lord for service. Not only is the oil, an emblem of the Holy Spirit which prepares the Christian for service, touched to his ear, hand, and foot, but it is poured upon his head, thus betokening a full surrender of the entire being to the service of His Master who has redeemed him. The books of heaven record the names of many who have fulfilled this beautiful antitype by surrendering their entire being to the service of their Redeemer. CIS 167.2

The Levitical law provided for the cleansing of houses and garments infected with leprosy. If an owner of a house saw any signs of leprosy, he was to report the matter to the priest, who at once proceeded to examine the house. First the house was to be emptied, and if the priest saw “greenish or reddish” streaks upon the walls, the house was to be shut up for seven days. If at the end of that time the walls were still covered with the mold, they were to be scraped and the stones taken out and the house thoroughly repaired. If the spots appeared again, this proved that the leprosy did not come from any leak or defect in the walls, but that the location was damp and unhealthful, and the house was to be torn down. 20 CIS 168.1

If the health laws of the land today were as watchful over the homes of the people as were the old Levitical laws, there would be less of that dread disease, tuberculosis. CIS 168.2

The laws in regard to garments infected with leprosy were very rigid. 21 If the plague of leprosy was so deep seated that it could not be removed by washing, then the garment was to be burned in the fire. There is a deeply spiritual lesson in this instruction. God has given very definite directions in regard to the dress of His followers. 22 He never designed that His people should follow the foolish fashions of the world. 23 There should be a marked difference between the dress of the Christian and that of the worldling. 24 Individuals may argue that they have overcome pride, that when they wear fashionable apparel and dress like the worldling, it does not hurt them, for they have conquered pride. As well might a person who had just recovered from small-pox wear the garments infected by the disease. He reasons that as he has had the disease once and recovered, there is no danger of his taking it a second time, hence there is no danger in the garments; but he sows the germ of the disease wherever he goes. In like manner the Christian who fails to obey the Lord’s instruction in regard to dress, misrepresents the Lord,

and sows seeds of pride and vanity in the hearts of weaker members. It is better to follow the instruction given in the Levitical service, and even burn garments infected with pride and vanity, than to misrepresent our Lord and Master even in our dress. CIS 168.3