Leviticus - Commentaries by Gordon Henry Hayhoe

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 9:22-24: Coming Glory

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Leviticus 9:22-24

In the last chapter we were speaking of Aaron's offering the sacrifices in the presence of all the children of Israel on the eighth day. Yet we know that the veil is upon their hearts as a nation (2 Corinthians 3:15) while they abide in unbelief (Romans 11:23), but we know that the day is coming when they, like Thomas, will see and believe. They do not know the value of the work of Christ on Calvary now, but when He comes in glory with His saints, they will then know that the One whom they rejected was the One who accomplished redemption for them. They will take up the words of Isaiah 53, owning how He was despised and they esteemed Him not when He came in His humiliation, but then they will say, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah 53:5). Then will they learn the value of His sacrifice on Calvary, and what a day of blessing that will be for them.

We notice therefore that as soon as Aaron had made an end of offering the sacrifices, then he lifted up his hand and blessed the people and came down. Their guilt had been met, faith had laid hold of this on their part, and now they are blessed.

Then "Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people" (Leviticus 9:23). Here we have the blessing of both Moses and Aaron, typically Christ as King and Priest, and what glory will be seen in Jerusalem in the millennial day when the kingdom is set up. The fire came out and consumed the sacrifice "which when all the people saw, they shouted, and fell on their faces." How the nation will indeed shout and fall on their faces in worship in that day!

As we contemplate the marvelous wisdom of God in all these types, and the way in which they are given to us in such a perfect order, we are forced to say that only God could write such a book. Here we have traced the various aspects of the work of Christ as seen in the offerings, then Christ as our Great High Priest, and every believer as priest, too, as seen in the consecration of Aaron and his sons. After Aaron and his sons had remained inside the door of the tabernacle for seven days (like the church now as separated to the Lord), on the eighth day the people saw the sacrifice, and Aaron lifted up his hand and blessed them. After this, Moses and Aaron together went into the tabernacle and came out and blessed them, and the glory of the Lord appeared to all the people. This looks on to the day when Israel will learn the value of the sacrifice of Calvary, and then Christ's kingdom will be established in power and blessing on the earth, Israel being the center of government in that day.

Once again we see that God gives us His own purposes in grace before letting us see how sadly man fails, as he always does, when put on his own responsibility. We will see this very definitely in the next chapter, but how blessed to lose sight of man in nature and to see God's Man, the Lord Jesus Christ, and the vast scene of glory that will be brought in through Him and His finished work.

1. When will Israel learn the value of Christ's work on Calvary?

2. It is wonderful to think of the Lord Jesus openly receiving the honor that belongs to Him. Contrast that with the way He is treated today and you'll find a tremendous difference. How does this truth affect our daily life?

3. The millennium is a vast subject and goes far beyond the scope of this chapter. However it is a fascinating and healthy consideration. You might find reading the short book The Coming and Reign of Our Lord Jesus Christ by E. H. Chater to be a very healthy activity for your soul.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 8:18-9:22: An Obedient, Consecrated Life

Leviticus 8:18-9:22

Next there was the ram for a burnt offering which tells us of the sweet savor of Christ's devoted obedience which we have already spoken of in our talk on Exodus 29. Then there was the second ram — the ram of consecration — the blood of which was sprinkled on the tip of Aaron's right ear, on his right thumb, and on the great toe of his right foot. This was done to Aaron's sons too. It speaks of Christ's obedient, consecrated life even unto death and also of how the same devotedness should be the character of our lives. Of course Aaron himself had been anointed with oil (typical of the Holy Spirit), first before the blood was put on, for he typifies Christ. With us the blood must come first, for we must be cleansed from our sins before we can be indwelt by the Holy Spirit of God.

After the blood had been put upon them, Aaron and his sons were given the wave offering. So in worship how we delight to present Christ to God in all the excellence of His Person and work.

The anointing oil and the blood were to be sprinkled upon Aaron and his sons and upon their garments. Priestly service must be by the power of the Spirit, while never forgetting the cost of our redemption, even the precious blood of Christ. But how blessed to be identified with Christ as the One who has received of the Father the promise of the Holy Spirit (Acts 2:33), after having accomplished that great redemptive work.

For seven days Aaron and his sons were to abide at the door of the tabernacle of the congregation, feeding upon that which typified accomplished redemption, and the glory of the Lord did not appear to the people until the eighth day. Surely this is a beautiful picture of the church's place now. While Israel has not seen the glory of God shining in the face of Jesus Christ, we do, and we are in a place of nearness to Himself through sovereign grace on the ground of accomplished redemption. There we can feed upon the blessed fruits of what He has done

in that hidden place of separation, like Aaron and his sons together at the door of the tabernacle of the congregation. May our souls be stirred to enter into and enjoy these things in fuller measure, and may we count it a privilege to keep the charge of the Lord until He comes again — a moment which is very near at hand!

On the eighth day Aaron brought a sin offering and a burnt offering, while the children of Israel brought a sin offering, a burnt offering, peace offerings, and a meat offering mingled with oil. Then “all the congregation drew near and stood before the Lord” (Leviticus 9:5). They were all present to see the wonderful things which were to take place that day, and if in any measure we are able to lay hold of the marvelous truths seen in type here, we will wonder and worship too!

Aaron, once again a type of Christ, took all the sacrifices and offered them before the people in God’s appointed way. The only part that Aaron’s sons had in all this was to bring the blood to Aaron, and since they typify the church, what a wonderful picture we see here of the time when the Lord Jesus comes in glory for the deliverance of Israel, for we will be with Him then — our robes washed in the blood of the Lamb. We will be, as it were, “bringing the blood” as the ground of our redemption — and of Israel’s too!

1. What did our redemption cost God?

2. The figure described here shows how Aaron and his sons delighted to present Christ to God. Practically speaking, what does it mean to “present Christ to God”? How can we do that each day of our lives?

3. A good and relatively simple source of instruction on consecration can be found in God’s Way of Peace — God’s way of Rest, Power and Consecration — God’s Way of Holiness by E. Dennett.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 8:12-17: Helped by and Accepted in Christ

Leviticus 8:12-17

Since we have such a Great High Priest who ever lives to make intercession for us, why should we try to bear our burdens alone? Rather let us tell the Lord all about our difficulties and trials and ask Him to help us. We can come to Him at any hour of the day or night. We can come to Him at home in our room, or at school, or at work — in every time of need — and our hearts can just send up a swift prayer to the throne of grace, knowing that we have a Great High Priest who knows all about us and who has trodden the path Himself, sin apart. Nothing is too small or too great for us to whisper into His loving ear, and His loving heart is always ready to supply the needed grace. How many a sin we would be kept from, if we always remembered to do this!

But if we are not watchful and forget to ask for the needed help from above, then sin comes in, for we cannot walk in our own strength. What are we to do then? How good to know that the same One who is our Great High Priest to keep us from sinning, is our Advocate when we have sinned. We can come and confess the sin to Him, telling Him the whole story, and judging not only the sin itself but the carelessness, the pride, or the stubbornness that caused it. Yes, we must own the whole thing to the Lord in order to be restored. Happy fellowship between our souls and God is broken by even the smallest sin, but it is restored the moment we confess it. We do not have to leave it to the end of the day, but we can lift up our hearts at once and be restored right where we are. To leave it until the end of the day often only leads to further sin.

After Aaron had been anointed and sanctified, then his sons were brought to Moses and clothed in coats, girdles and bonnets. As we have remarked before, Aaron’s sons typify believers, and so, having been washed all over by the Word and pronounced “Clean every whit” (John 13:10), we now have a robe of righteousness which we are to display in a practical way, like these linen coats of Aaron’s sons. Then, too, our natural desires and our thoughts are to be brought into accordance with this practical righteousness, like their girdles and bonnets. These things are most necessary for us if we are to enjoy our position as priests.

A bullock was taken for a sin offering, and Aaron and his sons placed their hands upon its head. Then it was killed. We know that the Lord Jesus made our guilt His own in those three hours of darkness on Calvary, dying in our guilty place in order that we might be brought into a place of favor and acceptance. We are now “in Christ’’ before God through His finished work. Aaron’s sons are therefore brought in here, for now we are associated with Christ and accepted in Him. We are reminded in this sin offering of the awfulness of sin and that nothing but the precious blood of Christ, of whom the bullock was a type, could put it away. Then, too, its body was burned outside the camp, while the fat was burned upon the altar of burnt offering. Oh how awful is the judgment of sin, for even the body of this animal was burned in an outside place. So our blessed Saviour suffered outside the gate as our sin-bearer. Nevertheless the fat was burned on the altar, and so we know that the Father found His infinite delight in Jesus, and never more so than when He was bearing our sins in those dark hours on Calvary.

1. What does the linen coat of Aaron’s sons represent?

2. Why doesn’t the Lord condemn believers when they sin? Does He simply ignore what they have done? In what ways does He act as an Advocate?

3. More on this essential subject of Christ’s work as priest and advocate can be found in Backsliding and Restoration: In Relation to the Priesthood and Advocacy of Christ by B. Anstey.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 8:1-12: Aaron Teaches Us About Christ

Leviticus 8:1-12

Before speaking of Christ’s priestly work for us in heaven now, let us notice the first thing that was done to Aaron and his sons. They were washed all over with water. We will speak of Aaron first since he typifies Christ, and so in this we see the Lord Jesus as that blessed One who

is the living Word. He is the full expression of all that God is, and the whole of God's written Word spoke of, and pointed on to Him — the Living Word. This is no doubt what we would learn from the water (which typifies the Word) applied to Aaron the high priest.

Aaron was then taken alone, and the garments of glory and beauty (referred to in the chapter on Exodus 28 found in the book A Redeemed People) were put upon him. Then Moses took the anointing oil and anointed the tabernacle and everything in it, as well as sprinkling it upon the altar seven times. Then he anointed the altar, the laver, and its foot, and he also poured the anointing oil upon Aaron's head and it went down to the very skirts of his garments (Psalm 133:2). We notice that the blood had to be put upon Aaron's sons first before the anointing oil, but with Aaron the oil was put on first. Aaron here is a picture of the Lord Jesus, who, because of who He is, the blessed Son of God, could be marked out by the Spirit of God's coming upon Him like a dove, like the anointing oil poured upon Aaron. There was no sin to be cleansed away in Him — no blood need be applied to Him in this way — for He was the sinless One. Blessed be His name — how our hearts adore Him!

No doubt the scene presented in our chapter looks on prophetically to a coming day when the Lord Jesus will, in His own right as Creator, take what is rightfully His — this whole scene. Then, just as the tabernacle and all within were anointed with oil, so the whole "earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9). Oh what a blessed day it will be for this poor, groaning creation! Of course we know that the Lord Jesus also has a Redeemer's right to this world (see Revelation 5), for He bought the field (Matthew 13:38, 44), but this does not alter His right to it as the Creator. His sovereign right to it as Creator is presented to us in Revelation 4, and also in this first part of Leviticus 8 in a typical way.

We know, too, as we have remarked before, that the Lord Jesus is our Great High Priest now interceding for us at the right hand of God. There He wears His garments of "glory and beauty" for us, maintaining our cause in righteousness because of the infinite value of His finished work. We can come to Him for grace to help in every time of need (Hebrews 4:16) and with holy confidence too, for He has trodden the path before us and knows every difficulty and trial of the way. Then, too, He is our Advocate when we have sinned and pleads our cause before the Father (1 John 2:1). The very moment we confess our sins, then He restores us to the happy sense in our souls of the Father's love. The Lord Jesus faithfully carries on this twofold work for us on high, and it is most needful for us as believers that we avail ourselves of this priestly service day by day.

1. Why did Aaron have the anointing oil applied to him before the blood?

2. It's possible to claim a lot of things as "ours" but have them taken away from us. A person can fall into debt, and their creditor can come along and take their most prized possessions to help pay the debt. How does the Lord stake a claim to the world that shows it belongs to Him in a unique way and never can be taken away?

3. If you'd like to hear a lot more about the Lord as our High Priest and Advocate than this brief chapter gives, you can find more by listening to Christ's Intercession as High Priest and Advocate by R. Thonney.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 7:8-38: Consecration

Leviticus 7:8-38

The priest who offered the burnt offering for any man was to have the skin of the animal for himself. This is very interesting and instructive. As worshippers we do not come to get but to give, but God will never be any man's debtor and He delights to give. If we are really worshipping in the Spirit, we will get a blessing for ourselves, and the result will be that Christ will be seen in us. The skin is that part of the animal which was seen by others. What a privilege it is to seek to walk as He walked and to "show forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Peter 2:9).

The law of the peace offering follows next in order, but we will not speak of it here, for we have already spoken of it when considering the peace offering in Leviticus 3. We notice once again, however, that the eating of fat and blood was forbidden of God. The fat brings before us, in type, the excellence of the animal, and so it would remind us of the fact that all glory belongs to God. God has declared "that no flesh should glory in His presence" (1 Corinthians 1:29), and we will always find that false doctrine seeks to rob God of His glory and to give some glory to man. This is like eating the fat which God forbids. Then, too, the eating of blood was forbidden, for "the life of the flesh is in the blood" (Leviticus 17:11), and the children of Israel were not to eat of it. This is repeated again in Christianity (Acts 15:28-29). We must ever remember that life belongs to God and that the cost of our redemption is nothing less than "the precious blood of Christ" (1 Peter 1:19).

We now come to the consecration of Aaron and his sons as priests. It was such an important event that the whole congregation was called together to witness it. The offerings recorded in the previous chapters have brought before us the various aspects of the work of Christ and how fully He glorified God about the question of sin, as well as meeting the sinner's need. This must be recorded first. The Lord Jesus, our Great High Priest, of whom Aaron was a type, must accomplish the work of redemption first before taking up His priestly work on high. We must first be "reconciled to God by the death of His Son" before we could be "saved by His life" (Romans 5:10). And so now, having accomplished redemption, He ever lives to make intercession for us — never wearying in His priestly service above in spite of all our infirmities and weakness. Aaron's sons typify to us the position of believers as priests, and what could we know of our place as priests if we had not first learned the value of Christ's sacrifice on Calvary? The unbeliever cannot worship God, for it is only through the work of Christ that we are fitted to draw near as worshippers. Now, as holy priests, we can offer up our "spiritual sacrifices acceptable to God by Jesus Christ" (1 Peter 2:5). All this is beautifully typified in our chapter as we shall see.

Some dear Christians are very happy in knowing that their sins are gone, but they never go any further in their soul's experience. They rejoice in Christ's finished work, but they know very little about worship. If there are any such who are reading these lines, may you hear the call, as did all the congregation of Israel, to come and learn more of these precious truths which are typically presented to us here.

1. Why couldn't the blood be eaten?

2. What makes a believer a priest? Does it require a special education or training? What are a spiritual priest's duties?

3. You might benefit by digging deeper into the subject of consecration. A great place to begin might be with the easy-to-read pamphlet Christian Consecration: From Appreciation to Consecration by B. Anstey.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 6:10-7:7: The Law of the Meat Offering

Leviticus 6:10-7:7

After the sacrifice had been offered, then the priest was to put on his linen garment and breeches and carry the ashes out and put them in a clean place. In every detail we are reminded of what that work was to God, for the very ashes must be put in a clean place. Let us never allow anything that takes away from the infinite value of the work of Christ.

The law of the meat offering comes next, telling us of how the priests had a portion of this offering to eat. The meat offering typifies Christ in His perfect humanity, and as believers we can feed upon this, rejoicing in His perfect life which was always by the power of the Spirit of God and was a fragrance to God His Father. These things, then, become our food, but we notice that they were to be eaten in the holy place and that they were most holy. As we thus feed upon Christ in His perfect, sinless humanity, we must never allow our natural minds to work but always “eat” of Him in the holy place. Let us never attempt to understand the divine mystery of His person but believe it and worship.

When the priest was anointed, a meat offering was to be offered, half in the morning and half in the evening. The truth of Christ’s perfect humanity is the very touchstone of Christianity and must ever be maintained. This meat offering, made at the time the priest was anointed, was to be wholly burned upon the altar. The solemnity of this great truth must be impressed, in figure, upon the minds of the priests at the beginning and the end of the day. There is always a danger of those who are leaders in the professing church, allowing their minds to try to solve the mystery of the person of Christ, and so this was to be a statute forever unto the Lord. No one should ever be received into the assembly of God who is not sound as to the deity of Christ. We are to believe and worship but never question this great fundamental truth.

In what follows we shall see how the holy character of what is suited to God was strictly maintained in the sin and trespass offering. Only Christ, the holy, spotless Lamb of God, could put away sin, for we must always remember that it is the Person who did the work of redemption who gave it its value. He alone could put away our awful sins. The priest who offered the sin offering was to eat it (if for the sin of one of the people) in the holy place, showing that he entered into the awfulness of the sin and felt it according to the mind of God. This is important today, for those who are in the place of leaders ought to feel the sin of one of the children of God with a godly concern for the Lord’s glory. The realization of the value of the blood was ever to be maintained, and no lightness as to it was to be allowed. Any garment or vessel on which the blood was mistakenly sprinkled was to be cleansed or broken. I would like to say a word in connection with jokes about the Bible. Sometimes we hear such jokes, and we would learn from this chapter just how hateful such things are to God. We who are Christians should have no part with them, whether they are said in fun or not. Sin is a terrible thing with God.

1. What does the meat offering represent?

2. Some natural activities such as eating and drinking are important for maintaining a healthy physical life. What is essential daily in order for us to grow in a healthy, spiritual way?

3. You will find a nice summary of the offerings that would provide a nice review in your study of them if you refer to a copy of the Concise Bible Dictionary by G. Morrish. If you don’t own one, you can find a free copy online at bibletruthlibrary.org.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 5:17-6:9: Trespass Against Another Man

Leviticus 5:17-6:9

Once again the guilt of the sinner is emphasized, for whether he knew of the sin or not, he was guilty before God, and nothing less than the sacrifice appointed by God could be accepted to make an atonement for him. If the one who reads these lines is unsaved, we plead with you to come to Christ now, taking the guilty sinner’s place and receiving the salvation which God so freely offers to you. Now is the day of God’s grace — tomorrow it may be too late!

We now come to the trespasses against one’s neighbor, for such things are also sins against God. There is one important thing to notice here, and that is that the one who sinned was to make it right with his neighbor as well as bringing his trespass offering. Sometimes this is forgotten. It is best and most important to get right with the Lord, but this does not in any way alter one’s responsibility to restore to his neighbor that in which he has wronged him. Moreover there was to be no delay, for it was to be straightened up with the neighbor the same day as the offering was made to the Lord.

If the one who reads these lines has done a wrong to someone, or owes someone a sum of money which you have left unpaid, do not forget that you have sinned against the Lord, and it will not be forgiven you in the government of God until you own it to the Lord and make it right with the one you have wronged. The debt may be “outlawed” before men, but it is not “outlawed” before God until you have settled it. It is a solemn thing to go on from year to year, as some Christians do, with seemingly no conscience about wrongs they have done or debts they owe. Undoubtedly the poverty of soul of many dear children of God is the result of carelessness in these things. Perhaps some may say, “We are not under law.” Yes, that is true, for if we were under law the judgment of sin would be swift and severe, but God’s thoughts about sin have not changed because we are under grace. Sin is still sin before God, and may any dormant conscience be stirred by this searching portion of God’s Word so that the unsettled wrongs of the past may be cleared up in a way that is for God’s glory.

After telling us about these different offerings we now come to the matter of who was to partake of them, and how. First there is the law of the burnt offering. The fire was always to be burning upon the altar — it was never to go out. Of course we know that Christ’s work has glorified God once for all about the question of sin, but the fragrance of it ever ascends. And so in the morning we are to feed upon Christ, like

the morning sacrifice (Exodus 29:38-39) and then to be in the good of it all through the day like the offering burning all through the day. Then in the evening there was another lamb to be offered for the evening sacrifice and was to burn all night upon the altar. Even while all were asleep, the fragrance of the sacrifice still ascended, and so even when we are spiritually “asleep” and our souls are not in the good of Christ’s perfect work as we should be, still the fragrance of it ascends to God who never slumbers nor sleeps (Psalm 121:4). Oh how precious the work of Christ was, and always is, to Him!

1. What was the Israelite told to do about his debt to a neighbor?

2. We tend to be pretty forgetful or our opinions and feelings change from day to day. Why is it a delight to our hearts to know the meaning of the continual burnt offering to God?

3. If you don’t have time to read Christ as Seen in the Offerings by R. F. Kingscote, it is also available for listening to on CD. That might be a great way to consider these different offerings and get the good out of them for your soul and God’s glory.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 5:2-16: What God's Eye Sees

Leviticus 5:2-16

Further examples are now given to us of things that would be a trespass against the Lord according to the law. There were ordinances about touching unclean things, which, in everyday life, we might not think very serious, but once again we are reminded that it is a defiling world and that God’s measurement of sin is not ours. We become so accustomed to the sin we see around us every day that we are liable to think very lightly of it, but sin is sin before God, and nothing less than a sacrifice appointed by God Himself can put it away from before His holy eye. How blessed to know that the work of the Lord Jesus on the cross has settled the sin question forever for all those who believe, and that, not according to our own standards, but according to God’s.

When it speaks of swearing in our chapter it does not mean bad language or taking the name of the Lord in vain upon our lips, as we would think of it today, but it means promising something with an oath. It is not so commonly done today, but it would show us that we should never make a promise which we are unable to keep. It is a solemn thing to give one’s word about something and then break it. Be sure you have the Lord’s mind before you make a promise, and then once you have given your word (unless the promise itself is a sin against God, see Matthew 14:9), ask the Lord for grace to carry it out no matter how difficult it is. People think all too lightly of a promise in these days, but God looks upon a broken promise as a serious sin.

The offerings allowed for the trespass offering were smaller than for the sin offering, for the more “light” one has, the more responsible he is. Nevertheless there was no passing over of sin — it must be judged. If the one who has sinned was unable to bring a lamb or a kid, or perhaps not even turtledoves or young pigeons, then he was to bring a handful of fine flour. Undoubtedly this would teach us that although some dear simple souls might not lay hold of the value of the work of Christ, still their trust is in Him alone as the One who can meet their soul’s need. God then sees that faith in the person of His Son and the sinner is forgiven, just as He accepted the fine flour from the hand of a guilty Israelite and he was forgiven his trespass. How this teaches us that God is always willing to save and that it is not a question in salvation as to how much a man knows, but whether his trust is in Christ, the Person who accomplished the work. Needless to say, the eye of God rests upon the blood as that which alone could put away sin, even though the offerer did not understand it.

Next we read of trespasses in God’s holy things. This was more serious touching something unclean, and a ram must be offered with money to make amends for the harm that had been done. As we think of how we once trampled God’s glory in the dust and dishonored Him so terribly, surely we are guilty in this, but in these sacrifices not only was the guilt of the sinner settled, but a fifth part was added to it. How beautifully this shows us that not only has the work of Christ settled all God’s claims against sin, but added glory has been brought to God through it. What a wonderful work was accomplished at Calvary!

1. What does “swearing” mean in Leviticus 5:4?

2. When we’ve made a monstrous mess of a situation and someone else has to clean it up, they sometimes grumble and complain while they do the work. They might leave a little for us to finish up or do the bare minimum amount of work. How does that contrast with what Christ did when paying for our sins and adding “the fifth part” to it?

3. If you’re interested in a very extensive work on this subject, you might read the section on Leviticus from Notes on the Pentateuch: Genesis to Deuteronomy by C. H. Mackintosh. His writing tends to be wordy but warm and instructive.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 5:1: The Trespass Offering

Leviticus 5:1

We now come to the trespass offering. It has to do more particularly with those sins which we only know to be sins because God has forbidden them, even though perhaps they are not sins against natural conscience. For example, natural conscience might not tell a woman that she should not wear clothes pertaining to a man, and she might think it was all right to do so, but it is a sin because God has forbidden it in His Word (Deuteronomy 22:5). This is the importance of reading God’s Word diligently in order that we might know His mind, and how it shows us what sin is before Him. How much we needed the true “Trespass offering,” for we have all sinned!

But it is good to know that God has not taken up the sin question according to our thoughts or standards. That would never do! We who are sinful in our very nature are incapable of measuring sin aright, and natural conscience is a very imperfect guide at its best. But God has taken up and settled the sin question according to the majesty and holiness of His own throne, when the Lord Jesus bore the judgment of sin on

Calvary. Perhaps the one who reads these lines has formed his own standard of sin and is trying to go by this standard, vainly thinking that this will satisfy a holy God. First of all we would remind you that you have not, and cannot, even measure up to the standard set by your own conscience. Your own conscience tells you that you are a sinner and you know it! But even if you could measure up to your own standard, we must solemnly warn you that you have fallen sadly short of God's standard, for His Word declares that "All have sinned, and come short of the glory of God" (Romans 3:23). Yes, you are guilty before a thrice-holy God, and where is your trespass offering? It is not a little lamb or a goat that you need — they were only types and shadows — but the Lord Jesus, God's Lamb, is the true trespass offering. Have you accepted Him as your own personal Saviour? Has His precious blood cleansed away all your sins according to God's perfect knowledge of them? Do not go on in your sins one moment longer, we beseech you, but come to Christ now.

"Oh! what a Saviour is Jesus the Lord!Well may His name by His saints, be adored!He has redeemed them from hell, by His blood,Saved them forever and brought them to God."

In the first verse of our chapter we are told that when one is called upon under oath (such as in a courtroom) to tell what he knows about any matter, he must do so. We find the blessed Lord doing this when the high priest adjured Him by God to tell if He were truly the Son of God (Matthew 26:63-64). Up to this time the Lord had remained silent, never defending Himself, but when put under oath, He replied at once because He always walked in obedience to God His Father. May we ever seek to be obedient, too, even though we may not understand, at times, the reason why. We are reminded once again that when God speaks we must never question, we must obey. We find this perfectly exemplified in the life of the Lord Jesus. He took the servant's place, and in that place He was obedient even unto death. He would rather die than disobey.

1. How can we be certain that no one but the Lord Jesus has met God's standard of holiness?

2. Why can we be glad that God hasn't ever changed His standard of holiness? What would become of heaven if He were to lower the bar to allow people with "just a few sins" to enter His home? What provision did He make for those sinners instead?

3. You'll find a nice overview of the different offerings, including the trespass offering, in the conveniently sized The Levitical Offerings Chart by J. B. Nicholson Jr. and S. Tucker.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 4:17-35: Restoring Communion

Leviticus 4:17-35

We notice that collective worship was interrupted by the sin of the whole congregation (as it was by the sin of a priest) and so the blood had to be sprinkled before the veil in the holy place seven times. So perfect is the work of Christ that the moment sin is dealt with according to the Word of God, collective worship is perfectly restored. Then the blood must also be sprinkled on the horns of the altar of incense, showing that it is only through a deep realization of the awfulness of sin, and of the infinite value of the blood of Christ, that collective communion is restored. When a case of sin arises in an assembly, let us remember that each individual in the assembly should be exercised about it. Just as in the case of Achan's sin, we read, "Israel hath sinned," and again, "all Israel stoned him with stones" (Joshua 7:11, 25). Such things are not to be just the concern of two or three, but of the whole assembly, when sin is in their midst.

Next we come to the sin of a ruler. It is a serious thing to be a leader; or to have a position of influence among the people of God, for we are reminded in James, "My brethren, be not many masters, knowing that we shall receive the greater condemnation." One who takes the place of a leader acquires a certain amount of influence, and if he sins, it is more serious than those who do not have such a place. The ruler therefore was to bring a male goat for his sin offering. We notice, however, that in the case of a ruler, as in the case of the common people who sinned, the blood was only sprinkled on the horns of the altar of burnt offering and not on the altar of incense, nor before the veil, because collective communion and worship are not broken (though they are hindered) by such individual sin. Personal communion and worship is broken, however, and that is why the blood must be put on the horns of the altar of burnt offering. Nor was the body of the animal in this case burned outside the camp because the blood was not brought into the tabernacle in this case. We find, however, that the priest ate the flesh of it in the holy place, and how this reminds us of the Lord Jesus, our Great High Priest, who made our guilt His own and met our individual need when He bore our sins on Calvary. He is also concerned on our behalf even now, as our Great High Priest above, though He settled our account forever at the cross, Oh that we, too (for now every believer is a priest), felt the sins of others according to God, and were more concerned to intercede for other failing believers according to His heart. Only the Lord Jesus — our Great High Priest — could bear sin's penalty, but we can have His thoughts and interests on our hearts even here.

The offering for the sins of one of the common people was the same, as to its order, as the sin of a ruler, except that a female animal would be accepted. This reminds us once again that we are responsible according to our place and privilege before God, but let us remember whether our privileges be few or many, sin is sin before God, and nothing is passed over. The moment, however, that the sacrifice appointed by God had been offered, the sin was forgiven, and as we now rest upon the infinite value of the precious blood of Christ, our souls have peace.

1. How did the sacrifice for one of the common people differ from the sacrifice for a ruler?

2. A misunderstanding of grace suggests that sin isn't very important to us since Christ has died to take away the sins of the believer. How do these offerings show that sin must be treated as a very serious thing by a believer?

3. When we have accepted what God has said about sin and about us as sinners, then we are more ready to accept His deliverance. If you've been thinking along these lines, you might benefit from the booklet Freedom From Sin: What Is It? by G. Cutting.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 4:8-16: Solemnness of Sin

Leviticus 4:8-16

After some of the blood of the sin offering had been put upon the horns of the altar of sweet incense, then the rest of it was poured out at the bottom of the altar of burnt offering. Here we see that the individual is never lost sight of, and the one who had sinned, though a priest, needed personal restoration.

Then the fat of the bullock was taken and offered upon the altar of burnt offering. The fat is the excellence of the animal, in type, and even though it is the sin offering we are considering (which tells us particularly of the awful judgment of our sins at Calvary), nevertheless God delights to remind us of the preciousness of what Christ's work was to His heart. Even when His holy soul was made an offering for sin, God the Father found infinite delight in Him, and He delights to remind us of this.

Then the whole bullock (except its fat and blood as mentioned) was carried outside the camp to the place where the ashes were poured out and burned there. The skin, head, legs, inwards, and dung were all burned together, reminding us of the awful judgment of sin at the cross. The skin, like the self-righteousness of which man might boast, along with the dung which is vile and hateful, were all burned together. There is nothing of sinful man or his doings in nature that God can accept. No works of our own can put away sin, no matter how nice these works may appear to others. Like the pretty skin of the animal they must all be burned up. All that we were as men in the flesh has come to a complete end in the death of Christ, and this is aptly pictured as we see the whole bullock burned to ashes outside the camp. As we consider this, and think of what it cost the holy, spotless Lamb of God to suffer outside the gate of Jerusalem for us, how our hearts bow in worship and thanksgiving to Him (Hebrews 13:13) knowing that He is now seated at the right hand of the Majesty on high. May our hearts and lips be more filled with His praises, and may our lives show forth our appreciation of what He has done for us.

Next we have provision made for the sin of the whole congregation. We have remarked before that this speaks of some unjudged, collective sin among the people of God. Even though the assembly did not know of it, they were guilty. Oh what an awful thing sin is before God. He cannot go on with it, or bless His people when they allow it among themselves. As soon, therefore, as the sin was known (for God must bring sin to light, and none of us should ever have any part in trying to cover it up), then a bullock must be brought and offered for a sin offering. The elders of the congregation were to place their hands upon its head, and it was killed "before the Lord." A bullock is the largest clean animal, and the elders of the people must realize, as representing the "whole congregation," the solemn judgment of sin. Of course we know that the work of Christ has settled the sin question forever before a holy God, but the knowledge of this should never lessen in our minds the horribleness of what sin is — it should rather make us realize it more fully!

"In His spotless soul's distress,I have learned my guiltiness;Oh how vile my low estate,Since my ransom was so great.''

1. What part of the burnt offering could be saved?

2. We live in a world where it's hard to understand how a group of people could be held responsible for something they didn't know about. Why does God hold His assembly accountable for evil done by one of its members? What example can you give of God's judging His people Israel because of the hidden sin of one of their members?

3. An important aspect of discipline is for the good of the person disciplined. You can meditate on that purpose by reading the booklet The Assembly Acting in Discipline by J. N. Darby.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 4:3-7: Sin and Restoration

Leviticus 4:3-7

The first sin offering mentioned is for the sin of a priest. We then find in the remainder of the chapter that there was a difference made according to the position of the one who had sinned. It is always a principle with God that "to whomsoever much is given, of him shall be much required" (Luke 12:48). If the reader of these lines has been brought up in a Christian home, he is much more responsible than others who have not had that privilege.

When one of the priests sinned he was to bring a young bullock without blemish for a sin offering. It was to be a large animal because his sin was the more serious on account of his position among the people of God. He needed to realize in a greater way the awfulness of what sin is before God, if he was to act as a priest on behalf of the people of God. Needless to say, however, each and all of the sacrifices must be without blemish, for they typified the Lord Jesus — the sinless One. The bullock was to be brought to the door of the tabernacle, and there the priest who had sinned must put his hand upon its head. In the other offerings mentioned previously, the putting on of the hands was that the offerer might be identified with the value of the sacrifice, but here it is rather that the guilt might be, as it were, transferred to the animal which was to die in his stead.

When the bullock had been killed, some of its blood was taken and sprinkled seven times in front of the veil in the holy place. This was only done when one of the priests or the whole congregation sinned. This would show us that when someone who takes a particular place of service among the Lord's people sins, or when evil becomes a known thing in the assembly, then collective communion is interrupted and needs to be restored. However, once there is a realization of the sin and it is dealt with according to God, then, through the value of the sacrifice, communion is restored. The blood sprinkled seven times before the veil would tell us of this perfect restoration. Of course we must remember that in Christianity the believer's standing is perfect through Christ's finished work. Nevertheless our enjoyment of this in a practical way, even collectively, is only realized as sin is confessed and dealt with (1 Corinthians 5:2).

Some of the blood was also put upon the horns of the altar of incense. The altar tells us of collective worship. The worship of the assembly is interrupted in a special way if there is some unjudged sin among one who is a leader, or if there is some collectively known sin which is unjudged. Of course any individual sin hinders worship in the assembly, but here it is particularly the sin of a priest or of the assembly as a whole. May we ever remember that holiness becomes God's house. No doubt much of the lack of communion and happy assembly worship in this day is the result of a lack of watchfulness in these things.

After this, the rest of the blood was poured out at the bottom of the altar of burnt offering. This speaks more particularly of meeting the personal guilt of the one who had sinned. Even though the one who had sinned was a priest, he needed personal restoration. How definitely God would emphasize the enormity of sin in His presence. Let us be careful that we do not treat it lightly.

1. Why did a priest's sin require a large animal in sacrifice?

2. We can very easily lose sight of how serious sin is to God. Our will sometimes seems far more important than His. How does God teach us the seriousness of sin and its consequences?

3. We all have a need for Christ's restoring grace. A good way to dig deeper into the vital topic would be to read the extensive and easy to read pamphlet Backsliding and Restoration: In Relation to the Priesthood and Advocacy of Christ by B. Anstey.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 3:5-17: Unleavened and Leavened Bread

Leviticus 3:5-17

The fat, which was the excellence of the animal, was to be burned upon the altar as a sweet savor unto the Lord. This shows us in type that there was that in Christ which only God His Father could fully appreciate, which He alone could measure, and it was a delight to His heart. Oh what excellence the Father found in Christ — even His great delight.

Along with this peace offering there were also unleavened cakes mingled with oil, unleavened wafers anointed with oil, and fried cakes mingled with oil to be offered to the Lord. In these unleavened cakes and wafers we see a beautiful type of all the perfection of Christ's life down here. Every act was by the power of the Spirit (mingled with oil), and then we see Him marked out by the Spirit at His baptism (anointed with oil). Every trial He passed through only manifested this. In all this we can see that, having learned the true ground of fellowship through Christ's glorious work of redemption (like the peace offering), now we can enjoy in communion every thought of Himself, whether in His perfect life or in His atoning death. Oh what a blessed place we have been brought into! May we know more of what it is to "joy in God through our Lord Jesus Christ" (Romans 5:11).

It may seem surprising to some of us that it also mentions that leavened bread was to be offered with the peace offering, for leaven as we know is a type of evil. This cannot refer to Christ, for He was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26). He never had sin in Him, though it was on Him during those three hours of darkness on Calvary. Undoubtedly this leavened bread refers to us as believers, for we have a sinful nature in us, and even while we are enjoying communion with the Lord in our souls, the old nature (the leaven) is still there. However, if self is judged and in the place of death, like the bread baked in the oven where the action of the yeast (or leaven) is stopped, then we can still enjoy communion with the Lord. Communion is not hindered because sin (the old nature) is in us, but because we allow it to act. Let us then always seek grace to keep it in the place of death.

The right shoulder was to be given to Aaron and his sons to eat, and this reminds us of a special portion which we have when we enjoy the Lord in fellowship with His people. Aaron and his sons are typical of Christ and the church. How sweet it is to sit down with those who have learned the true ground of fellowship and feed upon Christ together. No doubt we get a little taste of this when we sit at His table to remember Him in His death with those who are gathered as members of the body of Christ.

We must mention here that no one who was unclean could eat of the flesh of the peace offering, whether he was defiled by his own personal uncleanness or by touching some unclean thing. We learn from this that not only are we defiled by our own personal sins, but contact with evil in the way of going on with it defiles too. Let us remember this at all times. Making friendships with those who are "dead in sin" whether in school, in business, or in social life, will surely rob us of communion with the Lord, for we cannot enjoy the sweetness of His love and the friendship of this sinful world at the same time. They will not mix at all.

1. What do the unleavened cakes "mingled with oil" teach us about Christ?

2. What is the difference between being friendly toward unsaved souls and having fellowship with them? We all have regular contact with unbelievers at work, school, or at the store. How can we be a light for Christ in these situations and yet not make friendships with the world?

3. A much more in-depth and scholarly treatment of these passages can be found in The Offerings of Leviticus: Leviticus 1-7 by W. Kelly. You won't find it easy or fast reading, but it does provide lots of excellent food for your soul.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 3:1-4: The Peace Offering

Leviticus 3:1-4

The next one of the offerings mentioned is the peace offering. As we have remarked before, each one of these offerings brings before us a different aspect of the work of Christ. The burnt offering is what the work of Christ is to God, fully glorifying Him about sin. The meat offering is Christ's perfect humanity and shows us in type how every testing and trial He passed through as man only brought out a perfect evenness and fragrance which was a delight to the heart of God His Father, as well as being food for us as priests.

The peace offering in our chapter today could be called the communion offering. As soon as sin entered the world in the garden of Eden, communion or fellowship between God and man was broken, and it could only be restored in Christ, the One who has fully glorified God about the question of sin. He has brought those who are saved into a place of acceptance and favor where we can have "fellowship ... with the Father, and with His Son Jesus Christ" (1 John 1:3). We have been brought into a nearer place, far nearer than that enjoyed by Adam before sin entered. We were once enemies but now have been "reconciled to God by the death of His Son" (Romans 5:10). All our guilty fears are gone, and we can "joy in God through our Lord Jesus Christ" (Romans 5:11). Blessed portion!

The way of approach to God is thus typified in all the sacrifices of the Old Testament, for the only way sinful man could stand before a perfectly holy God was through the blood of a sacrifice. And now in the peace offering we have the ground of communion so beautifully typified, as well as the energy that maintains it.

First of all we notice that the offering might be taken from among the herd, such as a bullock, or it might be from among the flock, such as a sheep or a goat. The bullock is a large animal; whereas the sheep or goats are smaller, showing us that the measure of communion is not the same with every believer, but communion is only through Christ. The more we are occupied with Him, the more we shall enjoy that blessed intimacy of communion with God in our souls. May our measure be thus increased!

When the offering was presented, the offerer put his hands upon the head of the animal, thus identifying himself with it. The animal was then killed and its blood sprinkled upon the altar round about. The only way of entrance into the presence of God is through the blood, for it is the blood that puts sin away.

If we connect what we have here with the law of the peace offering in Leviticus 7, we will learn many precious things, helping us to realize in fuller measure what a wonderful privilege it is to have the thoughts of God and to be in the enjoyment of Christ. We notice here that the fat upon the inwards of the animal was burned upon the altar, and it is called “the food” of the offering. God would teach us first of all of His portion in Christ, and our communion and enjoyment is because of this. How He delights to bring His people into His thoughts, enjoying that which He enjoys. If we love someone, we want him to enjoy what we enjoy, and it is wonderful to think that God our Father wants us to rejoice with Him and have His thoughts about His Son.

1. What does the peace offering represent?

2. Communion suggests that we share thoughts in common with someone. We used to be those that hated God and His Son. What are the various things that God has done to completely change that situation?

3. A simple way of viewing the meaning of the different offerings can be found in the chart The One Sacrifice and the One Offering Chart. It provides a clear and brief description along with verse references of the burnt, meal, peace, sin and trespass offerings.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 2:11-16: Seasoned With Salt

Leviticus 2:11-16

We were noticing that there was to be no honey in the offerings to the Lord, and we would just like to add a few words more about this. Natural affection is like the honey, too, and though quite right and proper in its place, it has no part in the offerings to God, for it is not the fruit of the Spirit. We must not, however, set aside natural relationships, for God has established them, but let us always remember that they are not acceptable to God in sacrifices. All honey was to be excluded from the sacrifices.

Then there was something which was to be included in every sacrifice. It was salt. If you or I had been making the choice, we would have chosen honey rather than salt, but then God’s thoughts are not ours; we will always find that we must put aside our thoughts to get God’s. Salt was commonly used to preserve or keep things in those days, and it would typify to us the fact that everything connected with the life and death of the Lord Jesus will be preserved to God’s glory. The remembrance and the blessings which flow from them will abide eternally. All these sacrifices typified Christ, and surely both now and forever we shall remember and rejoice in the fruit of what He has accomplished. The perfect grace in Him was always “seasoned with salt” and will be preserved, but with us there is so much of self connected with even our “holy things,” and the grace in us is not always “seasoned” as it should be so as to abide for God’s glory. In everything we say, in all our contacts with others, saved or unsaved, may we leave with each one something that will abide for God’s glory. It may sting a little, as salt does, and so sometimes because of this, and to escape the world’s scorn, we do not confess the Lord. We may perhaps show the grace of Christ, but a little word or a gospel tract may, like the salt, remain and be preserved, being fruit for eternity; or a little word spoken to a fellow believer may bring lasting blessing to his soul. This is what it means by “let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Colossians 4:6).

A portion of the meat offering was to be the food of the priests, and now all believers are priests (1 Peter 2:5). If we are entering into and enjoying this place and privilege, we will be found feeding upon Christ in our souls. We will find in His perfect, spotless life as man that which comforts, strengthens, and encourages us in our pathway through this wilderness scene. Let us learn to meditate upon Him more in all the loveliness of His perfect walk here below.

When the firstfruits were offered, they were to be green corn dried by the fire and beaten out. Then oil and frankincense were put upon it. This would remind us of the Lord Jesus in resurrection now wearing our nature on the throne. He is a perfect man in the glory — this same Jesus, the One who died for us. He was quickened by the Spirit (the oil) after He, like the corn of wheat, had fallen into the ground and died. (John 12:24). Now He is in the glory, and what grace, what loveliness, and excellence shine in His blessed face, like the fragrance of the frankincense. How we delight to think of Him as the true Firstfruits, enjoying in this way the very things that delight the heart of God Himself — blessed portion indeed!

1. What does salt represent in Scripture?

2. Have you ever felt pressured to avoid rejection or scorn from others by hiding your love for the Lord Jesus Christ? What is the result? What does He promise to those who are rejected by others for His sake?

3. You can learn a lot more about the meaning of salt in scripture by enjoying the little booklet Salt by C. E. Lunden. It gives a brief and morally healthy antidote for the tendency to look like the world around us.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 2:4-10: Christ's Sufferings

Leviticus 2:4-10

If anyone brought a meat offering which was baked in the oven, it was to be of unleavened cakes mingled with oil, or unleavened wafers anointed with oil. Leaven is a type of sin, and so these cakes and wafers, being unleavened, would remind us once again of the Lord Jesus who was the sinless One. He never had sin in Him, though it was laid on Him during those dark hours of Calvary. He was always “unleavened” and His every action was always by the Spirit — “mingled with oil.” He was also “anointed with oil,” when, at His baptism, the Spirit of God came upon Him like a dove, marking Him out as God’s beloved Son and giving power for service too. His perfect service was always by the power of the Spirit of God. These cakes were baked in the oven where no one could see them while the heat of the fire was doing its work. So we think of the hidden sufferings of Christ as a man in this world. He took a body capable of suffering. What sufferings He endured which no man could see or understand! He felt, as only a righteous man could feel, the sorrows which sin has brought and the rejection and hatred of man led on of Satan. Last of all He felt really and fully what it was to be forsaken of God when He was bearing our sins in those dark hours. Oh what hidden sufferings His holy soul endured there we shall never know and yet how fully God His Father was glorified in it all.

Then there was the meat offering which was baked in a pan or a frying pan. We all can see anything while it is cooking in a frying pan, and so in these we learn that there were some of Christ’s sufferings which were seen by others: He was hungry, thirsty, and weary. Then what sufferings He endured at the hands of man which all could see as they stood around that cross: the crown of thorns, the spitting, and the nails in His blessed hands and feet. How the heart of God found its delight in seeing the perfect obedience of that blessed One all through His sufferings in this way.

There were two things forbidden in any offering of the Lord made by fire. They were leaven and honey. We have already remarked that leaven is a type of evil, and since these offerings typify Christ, we can easily see that leaven could not be in them. Some might wonder why honey was forbidden seeing it is so sweet, but honey typifies that natural sweetness which is not the fruit of the Spirit’s work. The frankincense is typical of that fragrance which is by the Spirit. Sometimes we are generous because we like to be well thought of. We are very courteous at times just to make a good impression on others. Those are the motives which control the heart of natural men, but such motives never governed the heart of Jesus, nor will they be our motives if we are walking with God. We will be kind to please God. We will be courteous for the same reason — not to be well thought of by others. Then if faithfulness to the Lord leads us to do something that may seem unkind, there will be the fragrance of the frankincense which will be sweet to God, even if others do not appreciate it. Then, too, if we have Christ before our hearts, we can continue in kindness, whether people thank us or not, because we know that the Lord is pleased by these lovely Christian graces in His own.

1. What does “leaven” represent in the Word of God?

2. Often the deepest pain we feel in life can’t be directly seen by others. We long to be understood, but others don’t seem to grasp what we are trying to communicate. What scriptures show us how completely the Lord Jesus can act in true sympathy for those facing trials?

3. You can meditate a bit more on our sympathizing Jesus Christ by pondering the brief pamphlet Four Reasons Why Christ Became a Man, Suffered, and Died: Hebrews 2:5-18 by B. Anstey.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 27:14-34: Redeemed

Leviticus 27:14-34

As we have remarked, it is well to notice that God has declared His full and complete satisfaction in the work His beloved Son has accomplished. The Lord Jesus, the One and the only One who could pay for Israel’s broken vow — the broken law — has paid the debt in full, and He is now seated at the right hand of the Majesty on high (Hebrews 1:3). If there should be one reading these lines who is unsaved, or in doubt, we would point you now to that finished work of Calvary. Not only did the Lord Jesus bear the sins of those of faith in Israel, but the message is now sent out to “whosoever will.” God would have you turn from yourself, your own thoughts, and your own self-righteous rags (Isaiah 64:6), and see the value He has put upon the precious blood of Christ. He has said in His unchangeable Word that, “the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7). Oh, what peace and joy fill the soul when we can truthfully sing the words of the little hymn,

“God is satisfied with Jesus,I am satisfied as well.”

It then follows in our chapter the redeeming of the land when it had been sold, and this, too, the Lord Jesus has done, for He bought the field, which is the world (Matthew 13:38), and now with a double right, as both Creator and Redeemer, He will bring Israel back into their land in peace and blessing. And He has added the fifth part in this, too, for the future glory of Israel during the millennium, which will be “greater than of the former” (Haggai 2:7-9). We notice here in our chapter that when this redemption took place, the priest was not to search whether the thing to be redeemed was good or bad, nor was he to allow any change to be made in the matter. How beautifully this tells us of the Lord Jesus who did not look for any goodness in us (for we were all bad), and who would not alter or change, but setting His “face like a flint” He went on in obedient love and devotedness to the cross to pay our great debt. Yes, He paid it all, blessed be His name, for all blessing must rest upon God’s unchanging faithfulness and not on Israel’s goodness, for there could not be any blessing to them, or to any creature of Adam’s race, on that ground.

This brings us to the end of our meditations on this most interesting book of Leviticus, and surely we can say it is a record of the faithful grace of God to Israel through the sacrifices and priesthood. We have seen how the people were maintained before God according to the holiness of His own nature through these sacrifices which all pointed on in such a beautiful and perfect way to the work of Christ. He is now our Great High Priest, and by His one perfect sacrifice our sins have been forever put away. Now He is interceding for us above, supplying the grace to help in every time of need, to all who come to Him for it. There is never a time when we cannot come to Him and find this much needed help

in all the difficulties of the way. Then, too, He is our Advocate when we have sinned as believers, and we should come at once and confess our sin to Him. We do not ask for forgiveness, for the debt was paid at Calvary, but the moment we confess, then “He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). Oh, what wonderful provision has been made for us, first as needy sinners, now as needy saints, all through Christ our true Sacrifice and Priest.

1. Where does all Israel’s blessing (and ours) rest?

2. Now that you’ve reached the end of your study of Leviticus, how many different types, figures or pictures of Christ can you identify in the book?

3. If you are ready to dedicate a substantial amount of time to the study of Leviticus, you could do so by studying the six-volume set of books by W. Kelly simply entitled Leviticus.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 25:54-27:13: Warnings and Vows

Leviticus 25:54-27:13

How good to look on to that better day for Israel — the true jubilee — when the Lord will give His people happy possession of the land under His hand in true freedom, and then what rejoicing there will be.

There is also a beautiful application of this year of jubilee to us, when we think of the Lord’s coming for His church. As the year of jubilee drew near in Israel the value of the land decreased, for if a man bought a piece of land two years before the jubilee, it was only his for two years and then it went back to its original owner. He would, therefore, only pay a small price for it at such a time. As we realize the nearness of the Lord’s coming, we put a lower value on things here which we are so soon to leave behind. When the trumpet sounds for us, we will leave this sin-ruined scene forever, to be with and like our blessed Saviour. Let us not become attached to it as though we were here to stay!

In the twenty-sixth chapter we have the solemn warnings to Israel that if they did not walk in obedience to the statutes of the Lord, nor keep His Sabbaths, He would have to punish them. First, however, He tells them of the rich blessings He would pour upon them if they walked in obedience. He promised He would give them rain and fruitful seasons, and keep their land in peace from their enemies. Then, above all, He would dwell among them and be their God, but if they refused to walk in His ways, He said He would have to deal with them in their land. If they still refused to hearken to His voice through famine, disease and pestilence, then He would cause them to be carried away captive by their enemies, and then the land would “rest.” Surely this has happened to Israel nationally, for today they are scattered all over the earth, but now, once again, they are back in their land, though still in unbelief. We may be assured, however, that they will not get the promised blessings until they own their guilt and turn to the Lord. This they will do when He appears as their Deliverer. We find the gracious promise of this in the end of the chapter, and how God Himself delights to look forward to the time when He can bless His people according to His own purposes, and in fulfillment of those unconditional promises made to Abraham, Isaac and Jacob, long ago. God never forgets His promises and He cannot lie.

In the next chapter we have the question of vows and of redeeming land, brought before us. If a man made a vow, he was not to alter or change it, but to pay according to the priest’s valuation. Surely this reminds us of the Lord Jesus who came to earth to pay that which the children of Israel vowed and could not pay. He took their place and went to the cross to pay their debt of sin that they might be free. We notice that when a vow was redeemed, a fifth part was to be added to it, and so the blessed Lord Jesus not only met Israel’s guilt as law breakers (and ours, too, through grace), but He has brought added glory to God through His wondrous work. Israel only valued Him at thirty pieces of silver, but, blessed be His name, it is not a question of Israel’s valuation, nor of yours or mine, but it is the value that God has put upon His work that really counts. God has shown His full and complete satisfaction in that Christ is now risen and seated at His own right hand in heaven.

1. How can the year of jubilee be applied to a Christian?

2. This chapter mentions that the Lord Jesus brought added glory to God when He took care of Israel’s guilt. In what ways did He do that wonderful work?

3. You can find lots more on the jubilee by searching for “jubilee” at bibletruthlibrary.org.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 24:5-25:53: Rest for the Land

Leviticus 24:5-25:53

In addition to the continual care of the lamps, the priest was also to set the twelve loaves of showbread on the table before the Lord each Sabbath. These loaves were to have pure frankincense put upon them. This shows us typically how the Lord Jesus, the Great High Priest, maintains His people Israel before God now, even though they cannot be owned of God outwardly. How precious to think of them (each of the twelve tribes) though so scattered now, yet seen in the loaves as fragrant through the sweet frankincense which was sprinkled upon them by the priest. What precious grace! These loaves were most holy, for only in holiness can the Lord identify Himself with Israel in the administration of earthly government in a coming day. Israel will then be willing in the beauty of holiness (Psalm 110:3), but meanwhile, they are maintained thus before God through the priestly work of Christ.

In this coming day of Israel’s glory there will be, however, those who will not share in the blessing, “for they are not all Israel, which are of Israel” (Romans 9:6). This is typified in the son of the Israelitish woman who cursed God in the camp, as recorded here in Leviticus 24. The ungodly part of the nation who, during the tribulation, ally themselves with the ten kingdoms of the revived Roman Empire and fall in with the

worship of the beast, will come under God's sore judgments, just as the guilty man in our chapter was stoned to death.

We also notice, at the end of our chapter, that if any man put a blemish upon his neighbor, a blemish was to be put upon him. Governmentally that is Israel's place now, for they sought to mar the glory of Christ and, as it were, put a blemish upon Him, the true "lamb without blemish" (1 Peter 1:19), and surely a blemish is upon them.

How beautifully interesting is this twenty-fifth chapter! Every seventh year the land itself was to have a Sabbath. They were to let it lie idle and not sow any crops that year, and the Lord promised that on the sixth year He would give them a good harvest, sufficient for three years, so that they would have plenty of food until they harvested their crops in the eighth year. Israel is the Lord's land and His eyes are upon it, and how wonderfully He would have cared for His people if they had only walked in His ways. What a favor bestowed upon them that they would have a year of rest every seventh year. Sadly, in their covetousness they would use the weekly Sabbath, as well as this Sabbath at the end of seven years, for their own selfish ends. And yet how like ourselves who are never satisfied but always wanting more! The children of Israel were to be the Lord's tenants in His land, and so we, too, ought to remember that we are only stewards for the Lord of all that we have.

Then there was the year of jubilee. Every fiftieth year the trumpet was to be sounded throughout the land on the day of atonement, at which time all the slaves in the land were to be set free. Any land that had been sold would then return to its original owner who could just go in quietly and possess it. What a wonderful time this was in Israel's history, but, of course, it had to be repeated over and over again, for slavery soon began again and the people soon lost their possessions. But there is a better day coming when the Lord will take His land, and set His people free, never to be in bondage again.

1. What does it mean that every seventh year the land was to have a Sabbath?

2. Being satisfied with what God has given us leads to tremendous peace in our souls. Where in the New Testament are we encouraged to restfully wait on the Lord to provide for us?

3. The covetous Jews didn't want to let the land rest every seventh year. We, too, are tempted to grasp after what God hasn't given to us. You might benefit from the article Godliness With Contentment is Great Gain. You can find it by typing that title into the search box at bibletruthlibrary.org.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 23:44-24:4: The Seven Feasts Summarized

Leviticus 23:44-24:4

We have been noticing that the seven feasts of the Lord, given to us in our chapter, present a beautiful picture of the ways of God; they all point to Christ, the Man of God's counsels. A little outline in brief might help us to see this more clearly.

The Passover — Christ is the true Passover, by whose blood we have been sheltered from judgment (1 Corinthians 5:7), and Israel too (Revelation 7:4-14).

Unleavened Bread — Christ was the only sinless One, and now we have Christ as our life, producing holiness in our walk (Colossians 3:4-14). Israel, too, "shall be willing in the day of Thy power, in the beauties of holiness" (Psalm 110:3).

Firstfruits — Christ is the true firstfruits. Now we who are saved are the firstfruits of new creation (James 1:18). Israel, too, will be the firstfruits of earthly blessing in a coming day (Revelation 14:4) — all in and

through Christ.

Pentecost — Christ has now gone up on high and received of the Father the promise of the Spirit, who has now been shed upon us (Acts 2:33). The Spirit will also be poured upon Israel in a coming day (Ezekiel 39:29).

Trumpets — The Lord Himself is coming again for His church (1 Thessalonians 4:16-18). After this Israel will be gathered back into their land "with a great sound of a trumpet" (Matthew 24:31).

Day of Atonement — The Lord Jesus made atonement for sin at the cross, and we have been reconciled now (Colossians 1:20-22). Later Israel will be brought to repentance through the judgments of the tribulation (Isaiah 4:4).

Tabernacles — After the judgments of the tribulation period, then Christ will set up His kingdom in righteousness and peace (Isaiah 32:1). The church's blessing is heavenly, and at that time we will reign with Him over the earth (Colossians 1:5). Israel will then be blessed on the earth (Hosea 2:23). The eighth day of this, the last feast, points on to the fullness of times when all will be gathered together in one in Christ, both in heaven and in earth (Ephesians 1:10). This is the fulfillment of all God's counsels.

For Israel to hold these feasts only as a form, and at the same time remain indifferent to Jehovah's claims over them, was vain and empty. Ordinances in themselves have no value when the heart is indifferent to Christ. How blessed in this present church period to have learned the secret of the Lord and to see Christ in all these types.

After outlining figuratively the ways of God with Israel in these feasts, we find in what follows, the grace that maintains them before God, as beloved for the fathers' sakes (Romans 11:28). The lamp was to be kept burning continually from morning to evening by Aaron the priest, and so we know that now, during "the night" of Israel's history, they are maintained in the light before God, through Christ's priesthood, by the power of the Spirit. It will truly be "the morning" for them when they own their guilt in crucifying their Messiah, and then the Spirit will be poured upon them (Ezekiel 39:29). No blessing comes to man, either Israel or the church, on the ground of his own faithfulness, but because God is faithful and He is the Source of all blessing. All glory must be to God, for no flesh can glory in His presence.

1. When will "the morning" come for Israel?

2. The Lord’s grace in caring for His people is a huge and profitable study presented from Genesis to Revelation. How does He show His grace to Israel, to Christians today, and to you personally?

3. A very in-depth explanation of each of these feasts can be found for the diligent student in The Feasts of Jehovah: Leviticus 23 by G. C. Willis.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 23:26-43: Atonement and Tabernacles

Leviticus 23:26-43

The next feast is the day of atonement. It is beautiful to see in all this the perfect order we spoke of at the beginning. As soon as the church is taken home to glory, God will then begin His dealings with Israel as a nation again. The coming of the Lord will first call us to heaven and then, as we mentioned earlier, Israel will be called together “with a great sound of a trumpet” (Matthew 24:31) from their place as scattered among the nations; there will be a time of great national mourning and confession. It will be through the awful judgments of the tribulation period that they will finally be brought to the point where they will “afflict their souls” and own their guilt in crucifying their Messiah. They will be brought into the blessings of Christ’s atoning work, the value of which they have not seen as yet. Although the true “day of atonement” was when the Lord Jesus died on the cross, it will not be for them until the judgments of the tribulation bring them to repentance. We notice in our chapter that those who did not “afflict [their] souls” on that day were to be cut off from among the people. This would show us that those of Israel who do not, in that coming day, take the place of repentance and confession of guilt when Christ appears for their national deliverance, will be judged and cut off — not allowed to enter the blessings of the millennium on earth.

We now come to the last feast — the feast of tabernacles — which typifies the coming reign of Christ for one thousand years upon the earth. This is what we call the millennium. During this feast of tabernacles the children of Israel were to dwell in booths for seven days, just as in the millennium every man will sit down peacefully under his own vine and fig tree (Micah 4:4). God will then cause them to rejoice under the blessings of His hand like the children of Israel were, in our chapter, to rejoice and praise God for all the blessings of the year that had just passed. In that wonderful time, which this feast typified, when the desert blossoms as the rose, and the earth yields her increase (Isaiah 35), when family life is happy and fruitful (Psalm 128), and when the people live in ease and abundance (Psalm 45:7-17) without any sickness (Isaiah 33:24; 65:17-25), then, as never before, Israel will praise the Lord out of a full heart.

This feast then had an eighth day — the great day of the feast — and this day looks on to new creation. The eighth day begins a new week, and it is figurative in Scripture of new creation. By the Spirit we now rejoice in this new creation, while faith looks on to “the day of God” when there will be a new heaven and a new earth where all will be suited to the mind and character of God forever — never to be ruined by sin again.

It is interesting to see the Lord Jesus at the Jews’ feast of tabernacles in John 7, standing up on that eighth day and calling, “If any man thirst, let him come unto Me, and drink.” The Lord’s feast had become a feast of the Jews, but now Christ was there as the One who alone could satisfy the longings of the heart and bring the promised blessings. Perhaps there were some at the feast who were not satisfied with these feasts of the Jews who would turn to Him and find in Him the fulfillment of all that the feasts typified. He was, and is, the blessed Antitype of them all.

1. What future event does the Feast of Tabernacles represent?

2. The Scriptures have a lot to say about the millennium. It will be a wonderful time of righteousness and peace on the earth. Do you know where the term “millennium” comes from? How many different scriptures can you find that refer to this future time period?

3. If you’ve never read Outline of Prophetic Events by B. Anstey, you are in for a treat. It presents the millennium and the scriptures related to it along with many, many other aspects of prophecy. You’ll find it provides a clear, readable outline of prophetic events along with hundreds of supporting scriptural references.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 23:17-25: The Feast of Trumpets

Leviticus 23:17-25

Notice these two loaves were to be brought “out of [their] habitations,” and so we see, in figure here, that we have been separated from “this present evil world” — separated unto the Lord. Moreover, these two loaves were spoken of as “firstfruits,” for even though we do not have our glorified bodies yet, we are the firstfruits of God’s new creation (James 1:18) and just as sure of heaven as though we were already there — what grace!

Along with these loaves there were sacrifices, burnt offerings, a sin offering and peace offerings, for we are never to forget the work of Calvary as the ground of all our blessings. Every time we are reminded of our blessings, as in these feast days, we are reminded of the cost to God, and so here these things were to be waved before the Lord, then given to the priest as his portion. This would show us that when we have given the Lord His portion, He then delights to give us back all we can hold and more!

“No servile work” was to be done during any of these feasts, for nothing of the labor of our hands can bring the blessings the Lord has in His heart for us. He delights to have us sitting before Him, rejoicing in His work. Even our service is not to be “servile work,” but a “labor of love.”

Along with the instructions as to this feast of Pentecost, the children of Israel were told that they were not to reap the corners of their fields but to leave them for the poor and the stranger. It would appear that this is the character of things we can expect at the end of this dispensation of the grace of God. It began on the day of Pentecost with a mighty harvest, for three thousand souls were saved in one day, but

now the poor and the stranger are being gathered in. The work does not assume large proportions in these favored lands of Christendom, but “the corners of the field,” a few here and a few there — “the poor” — and (perhaps in heathen lands) “the strangers” are being harvested before the day of grace closes. Undoubtedly, in applying this to Israel, it looks on to the bringing in of the nations with Israel in a coming day. The nations who will be saved through the preaching of the gospel of the kingdom are thus included in the harvest also (Revelation 7:4-17).

But how about you? Are you the Lord’s? Have you allowed the precious message of His grace to touch and win your heart? Remember there are many who will have to say when it is too late, after the Lord has come and taken His own to heaven, “The harvest is past, the summer is ended, and we are not saved” (Jeremiah 8:20). Come now, before it is too late.

This brings us to the next feast, the feast of trumpets. In applying it to ourselves (in this present church period), it would tell us of the Lord’s coming, when we shall hear the trumpet of God calling us home to the Father’s house above. What a day it will be when we are summoned into the presence of our blessed Saviour — set free from all that hinders us here — to be forever with the Lord (1 Thessalonians 4:16-18). Surely that moment draws near. May we be found waiting and watching to see His blessed face! For Israel as a nation, this feast of trumpets typically applies to the time when they will be gathered back into their land for blessing (Matthew 24:31). Now they are going back, but still in unbelief, yet it shows us that the end is near.

1. What might the “poor and stranger” represent in a spiritual sense?

2. When will the Jewish people be called back by the Lord to live in their land? Has this already happened? What scriptures show your answer to be correct?

3. A simple and heart-warming presentation of the seven feasts can be found in G. C. Willis’ book The Seven Feasts of Jehovah. You will find it very easy to read and profitable.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 23:12-16: Pentecost

Leviticus 23:12-16

The meat (meal) offering here, which was offered with the firstfruits, would tell us of the fact that Christ is a real Man at God’s right hand, and then while thinking of this, how we delight to consider Him also as the Lamb that was slain, just as the children of Israel offered their lamb here. He will always have the marks of the nails in His blessed hands and feet and the spear mark in His side, and surely we delight to think of seeing Him thus — perhaps today! Faith can look up and see Him there even now, and our hearts rejoice to “wave” Him before the Lord,” and that in a special way each first day of the week. Not on the Sabbath, we notice, but “on the morrow after the Sabbath,” His resurrection day.

This meat offering was of two tenth deals of flour. It is “two” because although the Lord Jesus came to the lost sheep of the house of Israel, He was rejected by them, and now in resurrection He has made in Himself of twain (of both Jew and Gentile) one new man, so making peace (Ephesians 2:15). The realization of this by the Spirit (for the meat offering was “mingled with oil,”) gives real joy, like the drink offering of wine here.

The children of Israel were specially charged not to eat of the good things of the harvest until they had brought their offering to the Lord, and so blessing could not come to us in any other way but through Christ, the risen One. How many today are seeking to partake of the blessings of Christianity apart from God’s appointed way. They are like one of the children of Israel who would reap the harvest for himself without bringing the firstfruits to the Lord, and such will surely come under God’s judgment. Our only title to salvation is through Christ, and so Israel, too, will not share in “the harvest” until they own Christ as the true Firstfruits.

The next feast was Pentecost, or “fiftieth.” The children of Israel were to count seven Sabbaths from the feast of firstfruits, and then the day after the seventh Sabbath, which is the first day of the week, they were to offer a new meat offering to the Lord. How beautifully this type was fulfilled (as to the church) on the day of Pentecost in Acts 2. The Lord Jesus, the true Firstfruits, had risen and shown Himself as the risen Man to His disciples for forty days and then gone back to heaven. Ten days later, on the day of Pentecost, we find them gathered together in one place, and the Holy Spirit came, sitting upon each one of them as cloven tongues of fire. They were now to be brought into new creation in association with Christ, like the new meat offering which the children of Israel were to bring to the Lord at the feast of Pentecost. But although we are already a new creation in Christ (2 Corinthians 5:17), we do not have our changed bodies yet, and the old nature is still within us, just as the two loaves of the new meat offering in our chapter were to be “baken with leaven.” They typify Jew and Gentile who are now made one in Christ and would also tell us that although the flesh (the old nature) is still in us, we are not to allow it to work. This we see in the word “baken,” for the heat of the oven would stop the working of the leaven, just as self-judgment with us would stop the activities of the old man within. It is only as the old man is kept in the place of death that we can go on happily together in the unity of the Spirit.

1. What event did the Feast of Pentecost “foretell”?

2. The presence of the Spirit of God in every believer alive today is an essential characteristic of the day of grace. What scriptures show us that every Christian has the Holy Spirit living in them?

3. An excellent and brief pamphlet giving a nice overview of truth about the Holy Spirit is The Holy Spirit: His Person, His Coming, His Operations by H. E. Hayhoe.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 23:6-11: Unleavened Bread and Firstfruits

Leviticus 23:6-11

The Passover was followed by the feast of unleavened bread which lasted seven days. It tells us of that practical separation from evil which is the result of the knowledge of salvation through Christ. Just as when the leper had been cleansed by the blood, he then washed himself and his clothes. As soon as the sinner has learned what Christ has done for him, he then realizes that he is in a new position to which new desires are suited. The precious blood of Christ has put our sins away and sheltered us from judgment, while the death of Christ is the end of all that we were in the flesh before God. The unleavened bread might seem flat, and tasteless, but it was eaten willingly and joyfully by the Israelite who realized the wondrous deliverance God had accomplished for him from Egypt's slavery, and so the heart that realizes what has been accomplished for him by the wondrous work of Calvary, would gladly, through the constraining love of Christ, reckon himself to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11). This is not just on Lord's day, but seven days in the week, just as the children of Israel put leaven out of their homes for seven days following the eating of the Passover. Each day of the week there was to be an offering to the Lord. This separation is not primarily the thought of what we give up, but a fresh daily occupation with Christ, the Source of all our blessings. All we do is now to be for Him as we seek, by His grace, not to live unto ourselves but unto Him who died for us and rose again (2 Corinthians 5:15) — precious privilege indeed!

The next feast is the feast of firstfruits. When the children of Israel reaped their harvest, they were to present the firstfruits to the Lord. Then on the day after the Sabbath, which is the first day of the week, the priest was to wave this sheaf of firstfruits before the Lord. How beautifully this typifies Christ in resurrection. The work of redemption having been accomplished, God has been glorified about the question of sin, and now here, in figure, we see that blessed Man who accomplished the work in resurrection — the firstfruits of a new harvest. There was no fruit for God from the first man, but here is One, the true Corn of Wheat who fell into the ground and died (John 12:24), who has glorified God His Father in all that He did. Now He comes forth from the grave, the risen Man — the head of new creation. How blessed to think of this!

We are told here that when the sheaf of firstfruits was waved before the Lord, it was to be accepted for them. How beautiful to think of Christ in this way, first bringing glory to God where man had so dishonored Him, and then, as we see later in the type, the harvest will all be gathered in. An Israelite could not reap his harvest until he had brought the firstfruits to the Lord. There could not be any harvest (of which we who are saved are a part, through grace) until the Lord Jesus had died, risen, and gone back to heaven as the glorified Man.

Along with this waving of the firstfruits there was the offering of a lamb of the first year and also a meat (meal) offering of two tenth deals of fine flour mingled with oil — an offering made by fire. These were to be accompanied by a drink offering of wine.

1. What does the feast of firstfruits represent?

2. The fact that our Lord Jesus Christ not only died but rose again is essential for the foundation of Christianity. A worthwhile project would be to read through the book of Acts and to write down every time that His resurrection is referred to when the early Christians were preaching to others. How many references are there?

3. You can download a free ebook entitled The Resurrection of the Lord Jesus Christ by A. J. Pollock by going to joyfulnews.org. You will find the essential nature and wonder of the resurrection clearly presented there.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 23:3-5: The Sabbath and Passover

Leviticus 23:3-5

The Sabbath, as we noticed before, is the first feast mentioned in our chapter, though in reality it was not a feast, but rather shows us God's purpose of rest for the earth. God's purposes must always come first, and He delights to look on to the rest He has in view for this sin-ruined earth. There is then a second beginning, if we might call it so, with the feast of the Passover. It comes first in the actual feasts, for it typifies Christ as the One who shelters all who believe from judgment, and by whom alone either Israel or ourselves can enter into rest. It is interesting and instructive to notice how God delighted to remind His people Israel, as He does all through the prophets, of the rest He longed to give them. Labor is the result of sin, but "there remaineth ... a rest to the people of God" (Hebrews 4:9). Israel's rest is on earth while ours is in heaven.

But let us look at these seven feasts of the Lord in their order. It is perfect and beautiful, as is everything in the Word. Primarily they refer to Israel — the present church period coming in between the feast of Pentecost and the end of the harvest — but we can also apply much of what we have here to ourselves, for the work of Christ is the ground of all blessing, whether to Israel or the church.

First, then, there is the Passover. It must come first, for it typifies what we have just mentioned — the redemptive work of Christ. There could be no blessing, but only judgment, apart from this, for God cannot pass over sin, it must be punished. But once the question of sin has been righteously settled, then God can "pass over" every one who has taken shelter under the blood, for His Word says, "When I see the blood, I will pass over you" (Exodus 12:13).

Surely the goodness of His heart came out in that He Himself warned of the approaching judgment on Egypt and also provided a sure way of escape. And He has done the same for us today, for He has warned of eternal judgment and has Himself provided a Saviour, His own beloved Son, whose precious blood shelters all who believe from this judgment. Love always thinks of its objects and seeks their blessing, and how much greater the love of God than any human love!

The Passover feast was to be observed on the fourteenth day of the first month. God had changed their calendar when He told them to take the Passover lamb in Egypt, just as He has "changed the calendar" of everyone who believes now. He makes a new beginning in our lives when we become new creatures in Christ Jesus (2 Corinthians 5:17), and a perfect beginning, too, just as the feast of the Passover was on the fourteenth day of the month — a double seven! It was never to be forgotten, and so each year they kept it again. Of course we know now that the work of Christ, which the Passover typified, is gloriously complete "once for all," but how gladly we "break bread" on each first day of the week (Acts 20:7) to remember Him in His death — precious privilege — till He comes! It was when the Lord Jesus gathered His own around Himself in that upper room to keep the last Passover that He instituted this precious feast of remembrance, the Lord's supper. How we who are saved delight to be reminded in this way of His sufferings and death for us.

1. What does the Passover typify?

2. Why was it essential that the Passover be mentioned first in the list of offerings? What Bible passages clearly show the meaning that the Passover has for the believer in Christ today?

3. You can get a nice overview of the seven feasts presented in this chapter by studying The Seven Feasts of Jehovah Chart by D. C. Buchanan.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 21:22-23:2: Hindrance, Holiness, Heartiness

Leviticus 21:22-23:2

In the last chapter we spoke about the special responsibility of one who is a leader, and we would like to mention how this should exercise each one of us. One who was born into the priestly family had to watch against defilements and other things which would hinder his service. We, too, have to be watchful, especially when we are young, that we do not get mixed up in some association or relationship which will hinder our usefulness in later years. How many a young believer has, through carelessness, taken some step which has made him a “lame priest” the rest of his life. Oh, may the Lord help us to walk humbly and in dependence upon Him so that we may be kept! His Word says, “O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps” (Jeremiah 10:23). Then, because of this, the prayer of the dependent man is, “Preserve me, O God: for in Thee do I put my trust” (Psalm 16:1).

We notice that care must be taken as to who would eat of the holy things. It would remind us that holiness always becomes God’s house and that we should confess our sins at once, as believers, and be restored. We cannot enjoy communion with the Lord when there is unjudged sin in our lives, any more than the priests in Israel could eat of the holy things when defiled, but how good to know that when we have judged and owned our sin before the Lord, we are restored at once.

Another thing we notice in our chapter is that nothing with a blemish was to be offered to the Lord. The sacrifices had to be without blemish, for they typified Christ, and God would ever uphold the glory of His Son. He was the holy, spotless Lamb of God, and anything that typified Him must be spotless too. No doubt there is also another lesson for us in these instructions, and that is that we should not keep the best for ourselves and offer the rest to the Lord. A young man (or young woman) who uses the best years of his life living for self and self interests, and then gives the Lord the end of his life when his health is broken and his energy gone, is doing something like this. Or perhaps when going to school to give the best of one’s energies to school and studies while neglecting the Lord’s interests is surely offering the lame to the Lord. What a privilege it is, on the other hand, to be saved while we are young, and to spend the best years of our lives (humanly speaking) in living for and serving so blessed a Master — even the One who gave up all for us. The children of Israel were therefore reminded of what the Lord had done for them in bringing them up out of the land of Egypt to be near Him as His people.

The next chapter is one full of instruction for us, but we will only be able to speak of it briefly. It gives us, in type, an outline of all God’s ways up to the final bringing in of blessing on the millennial earth. It begins by telling us of the Sabbath — a picture of the rest yet to come. Immediately it begins again with the Passover, typical of the redemptive work of Christ, the true Lamb of God, as the ground — the beginning — of all blessing, whether for Israel or for any creature of Adam’s race. We will, with the Lord’s help, go through these feasts in the chapters that follow.

1. Why were offerings with blemishes prohibited?

2. Our Lord gave us a perfect example of how to wholeheartedly give the best. In what ways can you show from the gospels how He fully served God, giving the best in all things?

3. An excellent, brief and conscience-challenging book presenting both holiness and whole-heartedness is Living Wholly for God by J. G. Bellett.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 1:14-2:3: The Meal Offering

Leviticus 1:14-2:3

If the burnt offering was turtledoves or young pigeons, there were two things which could not be accepted, and they were to be put upon the east side of the altar by the place of the ashes. Since the tabernacle faced toward the east and the presence of God was in the holy of holies, we can see that the east side would be, as it were, away from the presence of God. Now these two things which could not be accepted were the crop and the feathers. The crop is the undigested food which the bird has eaten, and the feathers would be the bird’s outward appearance which is pleasant to the eye. Both these things were set aside and could not be accepted in sacrifice. This would show us that anything we have read and know only in our heads, but have never “digested” and made our own in a practical way, is not acceptable to God in worship. Nor is anything we “put on” just for the eye of others pleasing to God at all. Oh, how much we often say and do for others to hear and see! Let us be careful to put all hypocrisy aside and not deceive ourselves or try to deceive others by putting on an appearance which is not real. Let us remember that “the Lord is a God of knowledge, and by Him actions are weighed” (1 Samuel 2:3). He knows all, and He does not want “the crop” nor “the feathers,” no matter how many good things are in the crop or how pretty the feathers may be!

We now come, in this second chapter, to the meat offering. It tells us of the perfect humanity of the Lord Jesus. The meat (meal) offering was of fine flour, and there is no mention of blood in connection with it, for it is not a question of making atonement here.

The Lord Jesus was perfect man as well as perfect God, and the great attack of the enemy is to deny the deity of Christ simply because He became a man. We will notice, therefore, that the meat offering is the only one of the offerings which is spoken of as most holy. You and I

have fallen human natures, but the Lord Jesus' humanity was holy. He could not sin, for there was nothing but perfection within, and no response whatever to the temptations from without. It is because we have fallen natures that we find a response within when temptation is presented to us, but this was never so with the blessed Lord Jesus.

The reason the meat offering was of fine flour was because there was a perfect evenness of every moral grace in Christ. The nicest people we know always have some outstanding characteristic such as kindness, generosity, consideration for others, or the like, while they lack in other virtues, but every moral grace was equal and perfect in Christ. Then oil was poured upon it for Christ was anointed by the Spirit for His service (Matthew 3:16-17). Then the frankincense which was put upon it would remind us of the voice from heaven saying, "This is My beloved Son, in whom I am well pleased." The Lord Jesus' life was always fragrant to God His Father.

Part of this meat offering was burned upon the altar as a sweet savor to God. It reminds us that every test the Lord Jesus passed through only brought out the perfection of His sinless humanity. The priest was then able to have his portion, and so we as believers have our portion in reading about Christ's perfect life. It becomes our spiritual food.

1. What is the spiritual meaning of the "crop"? What is the spiritual meaning of the feathers? Why are these symbols very appropriate?

2. How can you show from the gospels the very consistent moral character of the Lord Jesus? For example, in what ways was He both gentle and faithful when the situations called for it?

3. A rather full and challenging meditation on this subject can be found in The Holy Humanity of Our Lord Jesus Christ by W. Kelly.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 1:8-13: True Worship

Leviticus 1:8-13

We notice that in these instructions as to the burnt offering, the head of the bullock is particularly mentioned. This reminds us of how every thought in the mind of Christ was pleasing to God His Father. We have many wrong thoughts, even though we try to keep the old nature in the place of death, but the Lord Jesus was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26). There was nothing but perfection in all His thoughts. The fat always speaks of the excellence of the animal — the best — and then his inwards and his legs washed in water would remind us of how all the Lord Jesus did, even the very inward motives of His heart, were always according to the "water" of the Word. We sometimes do a right thing in a wrong way or from a wrong motive, but it was never so with the Lord. Everything He thought, said, and did was pleasing to God His Father, and never was it more so than when He "offered Himself without spot to God" (Hebrews 9:14). The whole bullock was then burned upon the altar as a sweet savor to the Lord; oh what a sweet savor, infinite in its perfection, arose to God when the Lord Jesus glorified Him about the question of sin.

This burnt offering was not necessarily a bullock, though this is mentioned first because it is the highest aspect of it. The bullock is the largest clean animal. It might, however, be a sheep or a goat, or even turtledoves or young pigeons. This would remind us of the different measures of our appreciation of the worth of Christ. At best it is in a very feeble way that we do so, but God delights to have our worship "in spirit and in truth" (John 4:23), even though we do not lay hold of the preciousness of the work of His Son as we should. Perhaps some older brother or sister who has been carefully walking with God for many years may appreciate Christ in a much greater measure than one who has recently been saved, but God accepts the praise of both, as long as it comes from the heart.

In a meeting for praise or worship according to the Word of God, there is perfect liberty for each brother, young or old, to take part. It may be by the giving out of a hymn or perhaps the reading of a scripture or in prayer that we present Christ to God, telling of the loveliness we see in His Person and the perfection of His blessed work. This is what true worship is. It is not a sermon, but the heart speaking out in exalting Christ according to the measure it has learned of Him. How this delights the heart of God our Father who sent Him. We need not try to keep up to someone else, any more than an Israelite should think he must offer a bullock simply because his neighbor did so, but let us keep to our own measure. Our worship is not for the ears of others but for the ear of God who knows our hearts. Of course if we walk with God, our knowledge of Himself and of Christ, His blessed Son, will deepen, as will our note of praise. In an assembly of saints, too, we should remember that we are to speak as the mouthpiece of the whole assembly. We should not just give out some favorite hymn or read some favorite scripture, but rather wait upon the Lord to guide us by His Spirit as to that character of worship suited to the purpose of our coming together. "They shall not be ashamed that wait for Me" (Isaiah 49:23).

1. What is worship?

2. When we say thank you to someone, we can do it with a casual "Thank You," or a big warm hug, shining eyes and a warm "Thank You so much," followed by a written note later in the week. In what ways might the bullock be a good representation of this second expression of a thank you?

3. The general subject of worship is nicely covered in The Throne and the Altar and What Is True Worship? by C. H. Mackintosh.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 1:1-7: The Burnt Offering

Leviticus 1:1-7

The book of Leviticus, while somewhat difficult, is very interesting and instructive if we read it carefully and prayerfully. God is not telling us about "Jewish customs" simply to satisfy our curiosity, but all this ritual and these sacrifices were given of God and have a meaning which is most precious for us. They all point on to Christ, the blessed Antitype of all these "shadows of good things to come."

If you or I had been writing the book of Leviticus, we would have put the sin offering and the trespass offering first, because we would first think of our own need, but those whom God used to write the Bible did not write according to their own thoughts, for “holy men of God spake as they were moved by the Holy Spirit” (2 Peter 1:21). They wrote what God told them, for “all Scripture is given by inspiration of God” (2 Timothy 3:16). It is God’s Word, not man’s.

The burnt offering comes first because it typifies what the work of Christ on Calvary is to God. The book begins then by giving God’s side first, for if God has been fully satisfied and glorified about the question of sin, surely we can be satisfied too. This is what we see, in type, presented to us in the burnt offering, and how precious it is to our hearts to meditate upon Christ in this way. God not only puts the burnt offering first, but He begins with the very highest aspect of it — the bullock. It was a voluntary sacrifice too, that is, the one who brought it did not have to do so, and so we love to think of the Lord Jesus willingly doing the Father’s will even unto death, and that the death of the cross. We hear Him saying, “I come to do Thy will, O God” (Hebrews 10:9), and nothing turned Him back from this.

The offerer then placed his hands on the head of the bullock, which was without blemish, and in this way the value of the sacrifice was, as it were, transferred to him. When we think of the perfect delight the Father found in the work of His Son, that blessed One who became a man in order to glorify God, how marvelous it is that we should be brought to God in all the perfect acceptance of His Person and work, for we are “accepted in the Beloved” (Ephesians 1:6). We then read that “he shall kill the bullock before the Lord,” and how beautifully this typifies the Lord Jesus offering Himself “without spot to God” (Hebrews 9:14). No one took His life from Him — He laid it down of Himself (John 10:18). The blood of the bullock, the sign that it had died, was then taken and sprinkled upon the altar, “for it is the blood that maketh an atonement for the soul” (Leviticus 17:11).

The body of the bullock was then cut in pieces to be offered upon the brazen altar. Fire in Scripture is a figure of judgment, and so we see the Lord Jesus exposed to the judgment of God in those three dark hours on the cross. Just as all this offering went up as a sweet savor to God, so we know that the work of the Lord Jesus was most pleasing to the heart of God His Father. Sinful men and women from Adam onward had dishonored God in every way possible, but as God looked down upon His blessed Son, He saw nothing but that which gave fullest joy to His heart. It was never more so than when He glorified Him in His atoning sufferings and death.

1. What does the burnt offering represent in Scripture?

2. Why is it so important to our souls to understand the value God the Father places on His Son? Why isn’t it even more important what He thinks about us?

3. Christ as Seen in the Offerings by R. F. Kingscote provides an excellent overview of the various offerings in a slender book that presents Christ to the heart.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 19:18-21:21: Grudges, Respect, and Secrets

Leviticus 19:18-21:21

Another thing we are told about here is that we are never to “pay back” an unkindness done to us, nor are we to hold a grudge. Needless to say, the Christian has a higher motive for his conduct than the children of Israel, for the love of Christ is to constrain us in all we do. Then, too, we have the power for a godly walk, for we are indwelt by the Spirit of God. And yet we seem to forget the wondrous love of Christ that has been made known to us when we deserved only judgment, and we do not draw upon our resources of power many times. Yes, even Christians “pay back” in a most unkind way and will hold a grudge for years against someone who has done them a wrong. Can it be that those who profess to be brothers and sisters in Christ and to know hey have passed from death unto life because they love the brethren (1 John 3:14) act so toward one another? If anyone, whether young or old, who is reading this paper has such a feeling toward another Christian (or even toward an unbeliever), may you seek grace to settle it before another day passes. There will be no growth or blessing in your soul until you do, be assured of that!

The children of Israel were told not to have mixtures in their cattle (their business), in their field (their daily work), nor in their clothes (the nearest things of life). God wants us to be wholeheartedly for Him, just as He wanted the children of Israel to be His people all for Himself (Exodus 19:4).

Everything in God’s Word is important, but we are only paying particular attention to a few of the points in our chapter. In Leviticus 19:32 the children of Israel were told to rise up before the hoary head and to honor the face of the old man. We are living in a day when there is little respect for old age; and we believe a word here is necessary for those who are children of God. We should never speak disrespectfully to an older person. Even if he or she makes a mistake, as older people do at times, we should always speak to them in a courteous and respectful way, even to correct them. We should help them in every way necessary, and this applies especially to our parents whom God tells us we should honor at all times.

In the following chapter we are reminded once again that the Lord knows all the secrets of our lives. Sometimes boys and girls, and older people, too, act as though God did not see them, but let us remember that “all things are naked and opened unto the eyes of Him with whom we have to do” (Hebrews 4:13). He can see what we do in the dark just as well as what we do in the light, but because He is patient and does not act in judgment at once, let us not suppose that He does not see and know (Ecclesiastes 8:11).

In Leviticus 21 we notice that there was a special conduct and suitability for one who was a priest. Now in Christianity every believer is a priest, but there is, nevertheless, a greater responsibility upon one who takes the place of a leader (James 3:1). Any of us who take such a place must be especially careful that our walk does not hinder our talk. If we are careless about little things, we may be sure others will notice it, and the truth of God will be brought into reproach. Needless to say every believer should be exercised about these things, but especially those who are active in the Lord’s service (1 Timothy 3:7; 4:16).

1. How are we told to treat the elderly?

2. Carrying a grudge can be tremendously damaging to ourselves and others. God's Word clearly teaches the need to forgive one another. What passages can you find that show how the Lord Jesus forgave His enemies? Where has He called us to do the same?

3. A wonderful meditation on this essential subject can be found in the brief pamphlet, The Blessedness of Forgiveness: A Meditation on Psalm 32 by G. V. Wigram. You will find that your time considering this Psalm will be richly rewarded.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 19:1-17: Caring for One Another

Leviticus 19:1-17

This chapter gives us many instructions as to our treatment of one another. To the children of Israel it was law — "Thou shalt" and "Thou shalt not," — but we have learned in Christianity that we are not under law but under grace. Nevertheless, that which was morally suited to God in His dealings with Israel is unchanged, for God's moral character never changes. He has said, "I am the Lord, I change not" (Malachi 3:6). The law demanded of man that which he was unable to give, for his fallen nature is at "enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7). A man must be born again before he can please God at all and then the new man delights in obedience. It does not need a law, but rather finds its joy in the paths of righteousness.

There is, however, much wisdom that is needful, and we do well to ponder it in a day and age when there is a tendency to forget that consideration for one another should be seen among the children of God. If we walk in the Spirit, these precious fruits will be produced without effort (Galatians 5:22). The children of Israel were never to forget the poor and the stranger and were to leave a little in the corners of their fields for them. How tender the grace of God that would think of the needs of such and remind us of them. In all His greatness He never forgets the needs of any of His creatures, for not even a sparrow falls to the ground without His notice, and we who are His children ought to show the same tenderness. There was also to be that consideration for the deaf and blind. Undoubtedly we would not "curse the deaf," but do we as Christians think of them? Do we try to speak loudly enough so that they can hear? How often a person who is a little deaf will come to a meeting of believers and hear little or nothing of what is said simply because the one or ones who were speaking did not put forth a little extra effort to speak so that all could hear. These little things are not forgotten of God our Father who thinks of the needs of His creatures and is kind even to the unthankful (Luke 6:35).

Another thing we are reminded of is the danger of being a talebearer. Perhaps there is nothing that has caused so much harm among the children of God as tale-bearing. Even boys and girls need to be warned against this habit, for it grows on one until he or she becomes known as one who minds everyone's business but his own. People have been driven from gospel meetings and other meetings simply because someone did a great deal of unnecessary talking. Let us all watch against this habit, and if something comes to our ears which is not profitable, let it stop right there and go no further.

The next verse gives us a sort of balance for what we have just spoken about. Although we are not to repeat gossip, we are not to be indifferent to evil. If we know that someone is falling into sinful ways, we ought to go and speak to them about it. We need to be careful how we do it, and it should always be in a sense of our own weakness (Galatians 6:1), but we should not let it pass. How many a person would be saved a disastrous course if, instead of tale-bearing, we went to them in love and sought their restoration.

1. How do we know that the Lord never forgets our needs?

2. The Scriptures have a lot to say about the power of the tongue for both good and evil. How many different scriptures can you find that tell us what our God wishes to see us do with our tongues?

3. You can get a set of verses about gossip (talebearing) in the collection of themed scriptures called The Bible Promise Book that are well worth meditating on.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 16:27-18:30: Not Imitating the World

Leviticus 16:27-18:30

We noticed how the bodies of the animals whose blood had been brought into the sanctuary were burned outside the camp. We, who have entered into the value of that blessed, perfect sacrifice on Calvary, should recognize that our place is outside too. We are surrounded with organized, religious ceremony on every hand, but may we learn that our blessed Saviour was crucified outside of all this, and that He calls us to come out to Him, bearing His reproach. This the remnant of Israel will have to acknowledge in a coming day before they are brought into their place of earthly blessing in the millennial temple. May we, in this present dispensation, be satisfied to share the outside place with Him, knowing that He took it for us in wondrous grace.

On this day of atonement no work was to be done, but they were to afflict their souls. Surely this is the only way of blessing for the sinner. There is nothing his guilty hands can do, for the work has all been done by another — the blessed Son of God. He must, however, take his true place before God, "afflicting his soul" in repentance, and owning his guilt, and then believe in what the Lord Jesus has done — just as the guilty Israelite must learn that another, the high priest alone, could enter in to make an atonement for him. If the one who reads these lines is unsaved, may he learn today what Christ has done for him.

The next chapter (Leviticus 17) tells us of that watchfulness which is necessary lest the heart should be turned away from the Lord. We have learned what grace has done to meet us in our need, but how easily the heart can forget the claims of God and act in independence. The life was in the blood, and the children of Israel were never to forget this, so that no offerings were to be made in the field but brought to the door of the tabernacle of the congregation. There was always the danger of their secretly departing from the Lord, as there is with us, but if in all things we seek to remember His claims, we are kept and preserved. If in hunting they caught any beasts or birds, the blood was to be shed

and covered with dust. This would remind us that at school, or even in our fun, we should never forget to put the Lord and His claims first.

The children of Israel were then warned not to copy the nations around them but to walk in obedience to the Word of God. This is another danger with us all: we are liable to do things because others do them, without first being sure that such things are pleasing to the Lord. Boys and girls will say “everybody does it,” and even older ones say this too. The Lord particularly told the children of Israel that they were not to copy the nations, for He wanted to bless them, but He could not bless them in the path of disobedience. In the rest of the chapter the people were warned against certain sins, for the Lord knows all the secrets of our lives. Everything done in the dark is known to Him just as though it were done in the light, and the day is coming “when God shall judge the secrets of men by Jesus Christ according to my gospel” (Romans 2:16). Little do men and women realize the awful judgment that is soon to fall upon these favored lands of Christendom. As we see the darkness increasing and man’s evil coming more and more into the open, we know that the judgment is drawing nearer.

1. What does the blood being shed and covered with dust remind us of?

2. If we watch others around us to get an idea of how we ought to behave, we are likely to go wrong quickly. How would Joseph have acted in Genesis 39 had he behaved like others around him? What gave him the strength to resist? What were the consequences?

3. For an extensive commentary on this chapter you may want to spend a significant amount of time reading Israel Holy to Jehovah: Leviticus 17-22 by W. Kelly

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 16:16-27: Substitution

Leviticus 16:16-27

After sprinkling the blood on the mercy seat and before it, Aaron then cleansed the holy place. In virtue of Christ’s finished work, God can now go on with His people even though the flesh is still in us, for we are not now in the flesh, but accepted in Him. The veil has now been rent, and we draw near as worshippers. Israel, however, has not entered into the good of all this, for the veil is still upon their hearts. It is not until they own Christ as their true Messiah, and the work He has finished as the ground of blessing, that blessing will come to them nationally. This will be when He comes to set up His kingdom in righteousness, and then, like Thomas, they will see and believe.

We now come to the scapegoat, which speaks to us of substitution. The first goat, as we remarked, was for the Lord’s lot, and opened up the way of blessing in meeting God’s claims against sin. There is, however, our personal need as sinners and our actual sins which must be put away. This we see in the scapegoat. The Lord Jesus died for all, but the Scripture never says that He bore the sins of all, but of many (Isaiah 53:12). And so here in our chapter the actual sins of the children of Israel were confessed over the head of the scapegoat by the high priest, and then the goat was let go by the hand of a fit man to carry them to a land not inhabited. Their sins were, as it were, carried away and forgotten. Surely this is just what the Lord Jesus has done for all those who believe in Him. He who is both our Great High Priest and our Scapegoat, has confessed and borne our sins in Calvary’s dark hours. They are now gone forever from the very memory of God, and the Holy Spirit is now a witness to us saying, “Their sins and iniquities will I remember no more” (Hebrews 10:17).

We have been noticing that all this which took place on the day of atonement in Israel was just a type and shadow of the work of the Lord Jesus on Calvary. How our hearts are bowed in worship as we think of it. God’s claims have been fully met, and a place of nearness for us as worshippers secured, while we rejoice in the fact that all our personal guilt has been fully met, so that our sins are gone, never to be charged against us again. The notable contrast between the type and the reality is, however, that here in the type it had to be repeated again every year, but now the perfect work of the Lord Jesus has been done “once for all” (Hebrews 10:10). It is gloriously and forever complete, as is the perfect standing of every believer, even the feeblest.

After all this Aaron came out and offered his burnt offering and the burnt offering for the people. We, the church, as now in the holy of holies, have entered into the good of all this, but Israel, as we have remarked, will not be in the good of it until they see Him coming as their Deliverer. Then they will know that His work has been accepted, and blessing will come to them in that day when they have truly afflicted their souls in repentance.

The bodies of the bullock and the goat, whose blood had been brought into the sanctuary, were then taken out and burned outside the camp. The camp was the place of earthly religious ceremony, but blessing must come through the despised One who suffered outside the gate (Hebrews 13:12).

1. What part of Christ’s work does the scapegoat represent?

2. There are many different ways that Christ’s work at Calvary is presented in Scripture. We are told about substitution, propitiation, atonement and sanctification, among others. Can you distinguish between each of these?

3. You can find great, brief definitions of each of these terms in the Concise Bible Dictionary by G. Morrish or in the online version of the dictionary found at bibletruthlibrary.org.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 16:4-15: The Day of Atonement

Leviticus 16:4-15

The high priest had to wash his flesh in water and put on his holy linen garments, for here he typifies the Lord Jesus as the spotless, sinless One. Of course Aaron had to be washed and clothed for this service, but the Lord Jesus was all this in Himself — blessed be His name!

Then Aaron was to offer the bullock as a sin offering for himself and his house first. Of course we know that the Lord Jesus, being the sinless one, did not need any for Himself. We see in this the position of all believers now, as associated with Christ as worshippers in the value of His sacrifice, just as Aaron's house was with him. We read in 1 Peter 2:5, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." What a wonderful position is ours now as purged worshippers, the veil being rent, so that we can "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:22).

Next we find that two goats were to be taken and Aaron was to cast lots as to which one was to be for the Lord and which one for the people. How important it is to see these two aspects of the work of Christ. First, God must be glorified about the question of sin. Man had trampled God's glory in the dust, broken His law, and disregarded all His claims over him, but on the day of atonement we see, in figure, in this goat on which the Lord's lot fell, how all the glory and majesty of God's throne has been fully upheld by Christ's work on the cross, quite apart from one sinner being saved at all. His majesty must be maintained, but at the same time we see in the scapegoat how the sinner's need has been met, and thus God's character as love has been displayed without giving up His righteousness.

The high priest then filled his hands with sweet incense and took it in before the Lord with the blood of the bullock. He also took burning coals of fire from the brazen altar and put them in the censer, which he took into the most holy place. There he put the incense on the fire so that the cloud of incense might cover the mercy seat upon which the blood was to be sprinkled, as well as seven times before it. Oh, how wonderful to see, in type here, how the sweet fragrance of Christ's finished work covers the mercy seat and fills the holy place, while the infinite value of His precious blood is upon the mercy seat, and before it, as the ground of our approach. Aaron then killed the goat on which the Lord's lot had fallen, and sprinkled its blood before and on the mercy seat as he had the bullock's. In this we see that it is only through what Christ has done that God can go on with this sinful world at all. If it were not for this, judgment would fall at once, just as the day of atonement in Israel was, in type, the ground of all their blessings,

And not only this, but the blood sprinkled there seven times shows us in type how the blood of Christ has opened up the way of blessing for "whosoever will," for Christ died for all. His work is so perfect, so glorious, that the gospel may be preached to every creature under heaven. All who are willing can come and obtain mercy. Have you come? (1 John 2:2).

1. What two aspects of the work of Christ are shown to us through the figure of the two goats?

2. Atonement is a very important theme in this chapter. What does it mean and how has it been accomplished for every believer in Christ?

3. An extremely thorough treatment of this chapter that will give you a deep understanding of it can be found in the book The Day of Atonement: Leviticus 16 by W. Kelly. Prepare to dedicate some time and effort before tackling this book. The reward will be great.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 14:45-16:3: A Low Place and High Grace

Leviticus 14:45-16:3

We were noticing that if leprosy continued to spread in a house, the house had to be torn down. We believe these things have a voice for us even today. How many places we can think of where there was once a happy testimony gathered to the precious name of the Lord Jesus, but "the house" has been torn down and the "candlestick" removed (Revelation 2:5). These things can all be traced to unwatchfulness and unfaithfulness, and we all have our part in it. May these things exercise each one of us who are children of God, for we are members one of another, and we each have our own responsibility before the Lord.

It is lovely to see the provision made here if the plague was checked in time, for the house could then be preserved by that which figured the death of Christ. The cedar wood, the scarlet, and the hyssop were all to be dipped in the blood of the bird that had been killed, as in the case of the cleansing of a leper himself. Sometimes there is a danger of considering a man's position (like the great cedars), and not acting in faithfulness because of this; but the cedar wood (man in his greatness), the scarlet (human glory), and the hyssop (man in his smallness), were all to be dipped in the blood. In a word, we are not to have respect of persons in these matters, but to act for God's glory. We all need to take the low place, too, at such times. Even though this is law, and not grace in our chapter, let us remember God's character has not changed, nor His estimate of sin, although we need to be "strong in the grace that is in Christ Jesus" in meeting it (2 Timothy 2:1).

The next chapter (Leviticus 15) reminds us once again, in figure, that we are fallen creatures, and that "the flesh profiteth nothing" (John 6:63). Even contact with defilements, which in many cases we cannot prevent, defile us, and therefore the Word of God (like the water) needs to be constantly applied to all our ways. Then, too, the one who has an infirmity which he cannot help or prevent still needs both the application of the Word and of the death of Christ lest his infirmity be the means of getting him out of communion. What a hopeless condition we were in apart from the work of Christ, and how foolish for any person to think that in himself he is fit for God's holy presence. Nothing we can do can cleanse away our sins, for every moral thought, every movement, every act of the natural man is sin.

The sixteenth chapter is most important as giving us the ground work, or basis, by which God could go on with Israel as a nation in all their guilt and defilements. Of course we need hardly remark here that all these things were only types and shadows, for the blood of bulls and goats could never put away sin (Hebrews 10:4), nor could they make the one who offered these sacrifices perfect as pertaining to the conscience. All this awaited the work of Christ, which was accomplished on Calvary, and which is the only real basis of God's relationship with Israel, or with sinful man at all.

First we notice that there was to be a bullock for a sin offering and a ram for a burnt offering. This gives us the two points in view on this most important day: the sin offering to meet the sinner's need and the burnt offering showing how God has been fully glorified in the atonement which has been made.

1. What does hyssop represent in Scripture?

2. If we were to spend too much time thinking about our flesh, we would rapidly become discouraged. But our God has made a tremendous provision to be able to continue on with us. How many ways can you think of that God has made provision for both our weakness and our sin?

3. You can find a nice article from Words of Truth entitled The Bunch of Hyssop at bibletruthlibrary.org.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 14:36-45: A Leprous House

Leviticus 14:36-45

We have been speaking of the plague of leprosy in a house, and would like to add a few more remarks as to this solemn matter. May we who are fathers be more careful what we allow in our homes! Let us never suppose that because our children want to do something in the home, we can escape our responsibility before God if we allow it. God will hold every Christian father responsible for what takes place in his home. It is not enough to speak against it (Eli did that), but we must put a stop to it. In fact, the matter was so serious, as we see in our chapter, that everything was to be carried out of the house while the plague was carefully looked into. The plagued “stones” were pulled out, and the plaster of the house scraped off, and all, even the very dust of it, was put in an unclean place. Then new stones were to be put in place of the leprous ones, and the house was to be replastered. If doing all this did not check the spread of the leprosy, then the house was to be completely torn down, and the timber, the plaster, and the stones, were to be carried to an unclean place. Surely this has a deep lesson for us, for it is a type of what has happened in so many Christian homes even in our day. Little things were allowed, until at last the whole home became completely for the world, and no one could go into it without being defiled. No one could eat or sleep in this leprous house, of which we read here, without having to wash his clothes, and even then he was unclean until the evening. If the enemy of our souls cannot lead us to personal unfaithfulness, he will use every effort to ruin our homes, thus breaking our hearts and closing our mouths (1 Timothy 3:5). Many of our readers are young people, and we need to remember that we reap what we sow. If we go into worldliness, then God in His government may allow us to get the wrong partner who will be a hindrance, instead of a help, in maintaining godliness in the home (1 Kings 11:4). There is no sweeter place on earth than a home where the Lord is given His rightful place, but no sadder place than one where He is not (Deuteronomy 11:18-28).

Now there is also the application of what we have in our chapter, to sin in the assembly. There is a great responsibility upon those who are leaders in the assembly. We need faithful men, those who are true “doorkeeper[s] in the house of … God” (Psalm 84:10). Sometimes, in order to save hard feelings and misunderstandings, we are liable to receive those into the assembly who cause the “red and greenish streaks” of leprosy which defile the whole assembly. Faithfulness in receiving to the Lord’s table, as well as faithfulness with those who are already there, is not an easy thing; but it is most necessary, though always in love. Alas, how often we see the modern “red streaks!” of worldliness with some, even while sitting at the Lord’s table, and our hearts are made sad. May we watch against these early beginnings of departure from the Lord, for one thing soon leads to another when we start on a wrong path.

Of course, priestly discernment was necessary, as we see in our chapter; and each case is different, but there was to be no negligence. If the leprosy was checked in time, the house could be cleansed, but if not, it had to be torn down.

1. What is one thing the Lord may allow in our lives if we go on with worldliness?

2. How was an Israelite to deal with the green and red streaks that might appear in the walls of their home? How can a Christian father apply this picture to his own home?

3. Leprosy in the House, and Its Cleansing from the Bible Treasury Volume N4 found at bibletruthlibrary.org will give you more teaching on these conscience-stirring types from Scripture.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 14:17-35: A New Standing and Work

Leviticus 14:17-35

Having put the oil upon the right ear, the right thumb, and the great toe of the right foot of the man who was to be cleansed, the rest of it was then poured over his head. In this we see that the Spirit of God is now to control our very thoughts, and they are to be brought under His power, while we ourselves are brought by the Spirit into the enjoyment of the atoning work which has been accomplished.

After this there was the sin offering, for not only has the work of Christ met the actual sins which I have committed, but the very nature that produced the sins has been judged and condemned at the cross. Then, in the burnt offering which follows, we see how God has been fully glorified as to the whole question of sin through Christ’s finished work. Oh how fully all our need has been met in what Christ has done, and how wondrous the place into which we have been brought!

The leper had been pronounced clean before this, but we read here again after all this had taken place, “And he shall be clean.” This is now our appreciation and enjoyment of what Christ has done, for God would have us to enter into our new standing “in Christ.” How many dear believers, although they have faith in Christ and in Him alone, are not in the enjoyment of this.

We notice also that if the cleansed leper was so poor that he could not get a lamb for his trespass offering, then he could bring turtledoves or young pigeons, such as he was able to get. God, who knows the hearts of all, knows the capacity of each one, whether young or old, and He does not warn us to pretend to have the same measure as someone else when we have not. He accepts the measure we have, but it must be Christ, for His name alone avails. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

We now come to instructions about dealing with leprosy in houses. We noticed first how leprosy might appear on a person, or in a piece of cloth or skin, but now we see that it can appear in a house. That is, the working of sin may be a personal thing, or it might be through our associations of life, or it might appear in a Christian home or among a company of Christians as it would in the house of an Israelite. The man who owned the house, like the father in a home, or the leaders in an assembly, were to call the priest to investigate it.

This subject is very solemn, and it deserves our special consideration, for it shows the great responsibility of those of us who are the heads of homes, as well as those who take the place of leaders in the assembly. We will speak first of it as applied to a Christian home. It is most important that the father in the home takes a faithful stand so that “leprosy” (a type of sin) does not get working in his house. The greenish or reddish streaks, of which we read in our chapter, might look very insignificant at first, but if left unchecked they would lead to the ruination of the whole house so that it would have to be torn down completely. Alas, how many Christian homes have been “torn down” as to their testimony, because of unfaithfulness on the part of the father. The house of Eli in the Old Testament is a sad example of this (1 Samuel 3:11-14).

1. How did God make a special provision for the poor Israelite?

2. What is meant by having “leprosy” in the house? What does our God give to the Christian parent to detect and remove the leprosy from the house?

3. If you’ve been enjoying meditating on this chapter, then you may benefit from reading The Poor Leper from the Bible Treasury Volume N4 found, among other places, in the bibletruthlibrary.org.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 14:8-16: A Fresh Walk of Faith

Leviticus 14:8-16

After washing his clothes, the leper who was to be cleansed was to shave off all his hair. This was a humiliating thing to him, undoubtedly, but we need to put self, and all that springs from self, under the sharp edge of the Word of God, for “God resisteth the proud, and giveth grace to the humble” (1 Peter 5:5). Then the man was to wash himself in water. First there was the washing of the clothes, then the shaving off the hair, and now, in type, the Word of God is applied to the whole man in every minute detail. Yes, God’s Word is to be the believer’s chart, and every step in life should be taken in obedience to it.

After doing all this, the cleansed man was to remain outside of his own tent seven days. Then on the seventh day these three things, just mentioned, were to be done over again. Seven is the perfect number, and his own tent would speak of personal communion and enjoyment, and so we can see in this, and in what follows, that even though one is cleansed, as the leper had already been, the enjoyment of Christian privileges is dependent upon the continual application of the Word to our associations of life and to ourselves personally. Then, too, the sentence of death must always be put upon that which is of nature in the things of God. This has to be done over and over again in order to maintain communion.

We then learn in what took place on the eighth day what the true ground of our enjoyment really is, and this the soul needs to lay hold of. How often we meet souls whom we feel are like the cleansed leper, and truly under the shelter of the blood, but their souls have not fully laid hold of the ground of it all in a personal way. This need is dealt with most beautifully, in a figurative way, by what follows.

First there was the trespass offering. Often the hindrance to real settled peace is that there has not been a realization of what our guilt is before God, and what it cost the Lord Jesus, our blessed Trespass Offering, to put it away. The awfulness of our guilt is shown in the suffering which the Lord Jesus endured at Calvary. There is a great deal of shallow work in these days, and it is necessary that the enormity of sin be realized before God. The blood of the trespass offering was therefore put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of the cleansed man. The realization in power of this, as well as the claims of God upon all that we hear, upon everthing we do, and every place we go is to be acknowledged. Have you and I entered into this? Have we stood before the Lord as the cleansed leper at the door of the tabernacle of the congregation, realizing these things in His presence?

After this a log of oil was taken and the oil was sprinkled seven times before the Lord. It is by the Spirit, of which the oil is a type, that we can now have communion with God, perfectly and without hindrance, because of Christ’s finished work. Then the oil was put over the blood on the right ear, the right thumb, and the great toe of the right foot. This tells us of the claims of that love that has redeemed us, upon all that we hear, everything we do, and every place we go. We are no longer to walk as in the flesh, but as in the Spirit through this wilderness scene.

1. What does the oil placed on top of the blood represent for a believer?

2. An Israelite that was cleansed could look down and see the blood on their thumb and toe and feel it on their ear. In what sense can a believer do the same thing?

3. The symbols of blood and oil are very nicely explained in the Concise Bible Dictionary by G. Morrish. You can look them up at bibletruthlibrary.org.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 14:6-8: Complete Cleansing

Leviticus 14:6-8

We were noticing before how that which typified man’s greatness, as well as his nothingness, were all dipped in the blood of the slain bird. Some might think themselves too great to come down, and others are so occupied with their lack of education and other things, and perhaps even their sins, that they think they must improve before they can come. Still others want something spectacular. They want some big

experience, but all these things — man in his greatness, in his nothingness, good self (so called) and bad self, along with anything at all in which we could glory — must come to an end in the death of Christ. “I am crucified with Christ” (Galatians 2:20), means all that I am as a natural man — all must be dipped in the blood — all must come under the sentence of death, finally and completely.

As we have already noticed, the man who was to be cleansed was sprinkled with the blood of the slain bird seven times, and then pronounced clean. Seven is the perfect number, and so the work of Christ has cleansed us perfectly in the eyes of God, and He can pronounce us “Clean every whit” (John 13:10). What a beautiful type this is, and how God would have us rejoicing in accomplished redemption.

After this the living bird was taken, with the blood of the dead bird upon it, and it was let loose in the open field. This reminds us of the Lord Jesus now risen from the dead. Just as the living bird carried the blood of the dead bird into the sky, so He has gone back to heaven as the One who has completed the work of redemption for us. He is now seated at the right hand of the majesty on high, and His being there is the proof that God has accepted His work.

His precious blood has spoken there,Before and on the throne:And His own wounds in heaven declareThe atoning work is done.

How is it with you? Have you taken your true place before God as a sinner and been cleansed in the precious blood of Christ? If you have, you are now, “Clean every whit,” and you can look up by faith and see the Lord Jesus seated at God’s right hand and know you are “accepted” in Him (Ephesians 1:6).

Up to this point the leper had not done anything for himself — all had been done for him by the priest — but as soon as he had been pronounced clean, then he could do something for himself. He must first wash his clothes, and this would tell us of the application to the Word of God to all his habits and associations of life. As soon as one is really saved, there is immediate exercise as to what he is doing. There is a desire to please the Lord which is soon manifested, and the newborn soul in the joy of first-love is willing to give up anything which the Word of God condemns. How we long to see more of this in our days when there is so much profession and so little reality! It is so sad to find those who have confessed Christ going on with the same old habits and associations, and seemingly unwilling to “wash their clothes.” “Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word” (Psalm 119:9).

1. What did the living bird represent?

2. It’s fascinating to see when the cleansed man actually begins to do any work. How does Scripture clearly show us that God has no use for a sinner’s works but delights to see a believer begin to produce work that pleases God?

3. An excellent, short and readable brochure on the living bird can be found in The Leper and the Live Bird by C. H. Mackintosh.

Pella Conference: 1991, Leviticus 13, 14

Gospel—G. Hayhoe

118 Thoughtfully and tenderly, Jesus is calling, calling for you and for me. Patiently, Jesus is waiting, watching, watching for you and for me. 118. And watch it. Watch me for you and for everything. I want. When I. Got there and updated and buried me in the house is. Probably. The most standard. Of all I don't know. I'd like to turn tonight to the also the Whitaker and the 13th chapter. 13th chapter in the. First verse And the Lord spake unto Moses and Aaron, saying, When a man shall have in the skin of his flesh arising **** or bright spot, and it's he in the skin of his flesh like the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priest. Look on the plague in the skin of the flesh, when the hair and the plague is turned white, and the plague insight be deeper than the skin of his flesh is a plague of leprosy, and the priest shall look on him and pronounce him unclean. Verse 12 And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that has the plague from his head even to his foot, wheresoever the priest looketh. The priest shall consider, and behold, if the leprosy have covered all his flesh, he shall pronounce him clean, that at the place it is all turned white he is cleaned. Then the 14th chapter in the first verse.

And the Lord speak unto Moses, saying, This shall be the law of the leper. In the day of his cleansing, he shall be brought under the priest, And the priest shall go forth out of the camp, and the priest shall look. And behold, if the plague of leprosy be healed in the leopard, then shall the priest command to take for him that is to be cleansed. Two birds, alive and clean, and cedar, wood and scarlet and hyssop. The priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it cedar wood and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water, and he shall sprinkle upon him that is to be cleansed from the leprosy 7 times. And shall pronounce him clean, and shall let the living bird loose into the open field. Neither is to be planned. Shall wash his clothes and shave off all his hair, and wash himself in water, that he may be clean. And after that he shall come into the camp, and shall Terry abroad out of his tent seven days. And it shall be on the 7th day of all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off. He shall wash his clothes also He shall wash his flesh in water He shall be clean, and on the eighth day he shall to he lambs without blemish. And one you lamb the first year without blemish, And 3/10 Deals of pine flour for a meat offering mingled with oil, and one log of oil. And the priest that makes him clean shall present the man that is to be made clean, and those things before the Lord at the door of the Tabernacle of the congregation. And the priest shall take one he lamb, and offer him for a trespass offering in the lives of oil, and wave them for a wave offering before the Lord. And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering in the holy place. For as the sin offering is the priest, so is the trespass offering. It is most holy. And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed upon the thumb of his right hand, and upon the great toe of his right foot. Dupree shall take some of the log of oil. And pour it into the palm of his own left hand. And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger 7 times before the Lord. And the rest of the oil that is on in his hand shall the freeze put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering. The remnant of the oil that is in the priest hand, he shall hold upon the head of him that is to be cleansed. And the priest shall make an atonement for him before the Lord, and the priest shall offer the sin offering. Make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt offering, And the priest shall offer the burnt offering and the meat offering upon the altar. And the priest shall

make an atonement for him, and he shall be clean. And if he be poor and cannot get so much, then he shall take one lamb for a trespass, offering to be waved to make an atonement for him. 110th deal of fine flour mingled with oil for a meat offering and a log of oil. And two turtle dogs or two young pigeons such as he is able to get, that one shall be a sin offering and the other a burned offering. Well, we know that in God's word he often uses sickness as a figure of sin, and so we find different things in the word of God. I believe leprosy brings before us the defiling character of sin. Palsy brings before us how man is helpless. A man with palsy feels very helpless. And then when a man has died, the Bible speaks of us being dead in trespasses and sins. And so there were different diseases that people had in each One of them was a picture. Of the different kinds of different characters of sin, helpless. Defiled dead and leprosy was, as I say, this depiling character that was so horrid in the eyes of God, so very serious too. Even in the eyes of people sometimes there are people who are sinners and everybody says, oh, I wouldn't mind anything to do with a person like that. But there are other people that are called respectable sinners. Yes, they pass in society as being all right, but in God's sight.

Every sin is serious. God cannot have even one sin in his presence says about heaven. There shall in no wise enter into it anything that be final of either whatsoever worketh abomination or maketh a lie the day that are written in the lambs book of life. And so we know that when Adam Sam just once he was shut out of the garden and eat too just for one sin. And so let us never look lightly on sin. But as I say, God uses these different diseases that afflict the human race as pictures. Of something far, far more serious than sickness, and that is the disease of sin. So important in God's sight that, as I say, He cannot even look upon sin, tells us He's of two pure eyes to behold evil and cannot look upon sin. The reason I read those verses in the 13th chapter are because if we didn't understand the grace of God, we would wonder why it was put in that way. Here's a man, and he has one spot of leprosy, just one spot, and it brought to the priest, and the priest pronounces him unclean. And here's another man, and he's covered with leprosy from head to foot, so the priest can't even find one clean spot. And to the surprise I'm sure it'll all he says. That man was pronounced clean. You say, well, just what does that mean? Well, you know, we meet many, many people who taught something like this and say, well, I know I'm a Sinner, but I don't think I'm that bad. I don't think God would shut me out of heaven because I really, I'm not as bad as a lot of other people that I know. Just like those two men who went up into the temple to pray. One was a Pharisee. And he said, I thank God I thank thee that I'm not, as other men are extortioners, unjust, or even as this publican. I fast twice a week I give ties of all that I possess. He He didn't say that he wasn't a Sinner, but he dwelled upon his good works and felt that he would be acceptable to God. But beside him stood a man who had nothing good to say about himself at all. He didn't say, well, I'm not covered in leprosy. I'm not covered with sin. No, he took his true place and it says he wouldn't even look up to heaven. He just looked down and he smiled on his breast and he said that God be merciful to me, a Sinner, and I want to say to everyone in this room tonight, if you think there's some goodness remains in you, why you're going to cling to that little bit of goodness and hope that perhaps everything will be all right in the end. But when you see yourself as God sees you covered, as it says in Isaiah chapter one, from the crown of the head to the soul of the foot, there is no goodness but wounds and bruises and putrifying sores. When you see yourself as God sees you and say like that sinful woman. Sad truth, Lord, when you just accept God's verdict of your condition, then God has good news for you. He has perfect cleansing for you. He can make you so acceptable to him that his holy eye will not find one spot upon you. Because one who has been cleansed in the blood of Christ is so clean that God can pronounce him clean everywhere, cleanse from all sin in the precious blood of Christ. Dear friends, that's the gospel. There's a great deal being preached today of telling people that they're trying and they're doing the best they can. Just keep on and everything will be all right. Just like the man who has the one spot, but the person who's willing to say I have no goodness to present to God. I'm nothing but a Sinner covered with sin in the soul of a holy God. But I feel my need a cleansing, and I come to the only one who can Cleansing. Lord Jesus, Then there is salvation. Then there is perfect cleansing. How important it is that we realize this, because when we see ourselves in the presence of God, we are willing to recognize this. This holy eye sees everything it says in Job chapter 33. He looketh upon man that if any say I have sinned and pervert that which is right, then he is gracious unto him.

Deliver him from going down to the pit. I have found the ransom, but the man says I'm going to try to get better. I'm going to turn over a new leaf. I'm not all bad. Oh, the man who says I have sinned then he's gracious to him. So these verses in the 13th chapter show us that the man who realized his true condition can be cleansed. And the 14th chapter brings before us in picture God's way of cleansing. It's not man's way, you know. It's God's way. Man's way is always identified with something that he can do. Isn't it amazing how people will think of something as soon as you start to talk to them about spiritual things? They'll tell you that there are church member that they give to every good cause or they sing in the choir or something. They'll always bring up something like that. But here we find that God meets the one who is willing to say. I have sinned. I'm covered with sin in the eyes of a holy God. So it tells us here in this 14th chapter, the Lord spake unto Moses, saying, This shall be the law of the leopard in the day of his cleansing. He shall be brought unto the priest, and the priest shall go forth and out of the camps. What a beautiful picture this is. Who is? The true great High Priest, the one who himself has taken up and settled the question of sin. Or I think most of us in this room know the answer. It's the Lord Jesus, the one who tells us he's able to save to the uttermost all that come unto God by him. And so this man is brought to the priest. And where does the priest take him? He takes them outside the camp. And as we read in Hebrews chapter 13, it says. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the cap bearing his reproach. Where was the Lord Jesus crucified? Outside of the gate of Jerusalem, outside of all those ordinances that were connected with the Jewish worship the woman made the sacrifice, for sin was outside all that. Because it wasn't possible that the blood of bulls and goats would put away Sam. And so it was necessary that the Lord Jesus, the only one who could cleanse us and fit us, was taken outside of all that. And there he was on Calvary cross. It was true that the hands of wicked men put him there, but God had a purpose, because on that cross of Calvary the Lord Jesus was to be made sin for us. That we might be made the righteousness of God in him. That's what was in God's plan as far as man was concerned. He wanted to get rid of him, but as far as God was concerned, God was going to turn that wicked act of man and our hearts were no better. Is going to turn that into the way of blessing for sinful people like you and like me. So this man we see he's brought outside the camp and the priest looks and it says. Healed, He's taken his place as a Sinner. And now it shows us here in what follows, the ground on which this man could be pronounced clean. And so when we understand what the Lord Jesus has done, we see that God has provided A righteous basis by which he can bless sinners. And so here we find in this beautiful picture that's brought before us here, tells us here that the priest commanded that the date would take two birds. Alive and clean in cedar wood and scarlet and his socks. It took two birds to fulfill a type because the Lord Jesus elderly, died for our sins, but he was raised again for our justification. And as we read this story, one of the birds was killed and the other carried the blood of the bird that had been filled up into the open sky. So we can see a very beautiful picture of what we have in First Corinthians 15. Christ died for our sins. He was buried, and he rose again the 3rd day. And it says in Hebrews that when he had made satisfaction to God for saying that he took his place, he seated himself at the right hand of the throne of God. The Savior who died for me has entered, heavenly tells us in Hebrews also.

He entered heaven by his own blood, having obtained eternal redemption for us. And so this is a bird comes down from the sky, is put to death, and the other one carries its blood up into the sky. So the Lord Jesus came down from heaven. It says that in John chapter 3. It says the Son of Man who came down from heaven and the Son of Man who is in heaven. He came down. He was born in Bethlehem, laid in a Manger, walked his way through this world and went to Calgary and has gone back to glory. So what a lovely picture we have in this type in the Old Testament of our precious Savior and what he has done to meet our need of guilty sinners before God. So these. Birds were taken for the man that had the leprosy. Yeah, that was the very purpose. Why did the Lord Jesus come? We often sing in the little hymn. He left the brightness of his home for sinners such as I rejected. And a stranger here he came to God. He came down as he said, not to be ministered unto, but to minister and to give his life a ransom for many. So it was for this very man that these birds were taken. Alive and clean, but they had to be clean birds because you know, the sacrifice have to be without blemish. If the Lord Jesus had one sin of his own, then how could he meet our need as sinners? But he was the Lamb of God without blemish. In him is no sin. He not only never sinned, but he never could. He was the Holy One, all the fullness of the Godhead dwelling him. He was perfect God and perfect man in one person. And so the birds had to be without blemish and it had to be a perfect sacrifice. Nothing else would do. Only a perfect sacrifice. Then it says cedar wood and scarlet and hyssop, Well, these are figures. God uses also to bring before us pictures of man. I believe the cedar speaks to us of man in his greatness and the scarlet of man's glory and the hiss of really man's littleness. And you know, there are people in this world who think they're very important. Some years ago and the days when they used coaches and horses, there was a hole in England and the and the man had a man who worked for him and a man who worked for him, Got said he had done tried to testify to him about the Lord Jesus and the way of salvation. And he said, do I have to be saved in the same way as my coachman? He thought he had some special preference because he was a great man. But I want to tell you, the President of the United States are the greatest and Sinner in the whole realm has been saved in the same way. Man is a great that has to come down. Zacchaeus climbed up a tree, but the Lord said make haste and come down. He didn't get the blessing till he came down. And so it doesn't matter whether a man's highest in society or at the bottom of society, It doesn't matter who he is. It's got to come down. And so the cedar had to be sprinkled with the blood. And then the Scarlet, a lot of people that they really are quite glorious, you know, they it's not just exactly man and his Grace, but you know, there's a lot of nice pleasant personalities in this world, people you like to meet, people that really are nice to do business with and everything. Maybe not like the president, but they're sort of nice people, you know, and you enjoy talking to them, but you have to tell them that they have to be saved in the same way as the violence center. There's no other way. So even scarlet, it had to be sprinkled with the black. And then there's somebody who might say, well, no, the Lord would have no interest in me. I I'm nobody and I'm a great Sinner. Yes, the Lord has an interest in the highest and the lowest. Yes, who's whoever will. And so we see here a picture of the Savior and we see man brought down to be sprinkled with the blood. And so it tells us here. The priest shall command that one of the birds be killed. In an earthen vessel over running water. This is interesting because. In 2nd Corinthians 4, our bodies are compared to earth and vessels. And the Lord of glory, the creator of this world, the one who upholds all things by the wordiest power, came down and took an earthen vessel. It says in Hebrews a body as thou prepared. Think of the one who made this world, who upholds all things by the word of his power. Come down into this world, and take on a body like yours and like mine, only simplified.

How marvelous. And so tells us here that the that the birds was to be killed. In an earthen vessel, the Lord Jesus, a man here in this world that God at the same time was the one who was nailed to the cross. And the reason it says over running water is because water in the Bible is a figure of the word of God. And if you've read the account in Matthew, you'll see over and over again. It says as it is written, as it is written because the Lord Jesus being crucified was fulfilling. All those Old Testament Scriptures that hold about his coming Scripture told where he would be born, told above it is crucifixion. Long before there was such a thing as crucifixion, told Hollywood, Pierce his hand to his feet, told how they would give him vinegar to drink. He was He. He just fulfilled all those Scriptures because he was the one who came to meet our need. And God had been foretelling this all to the Old Testament. So it says it was killed in an earthen vessel over running water. Then it tells us, As for the living bird, he shall take it, and cedar wood, and the scarlet and the hyssop, and shall dip them in them, and the living bird in the blood. Of the bird that was killed over the running water. And then in the end of the seventh verse it says and shall shall let the living bird loose into the open field. So I say again, we have this picture. Let me quote the verse again. Christ died for our sin. He was buried. He rose again the 3rd day, and he's gone back to heaven, and he's seated at the right hand of God. He entered by his own blood, having obtained eternal redemption for us. As I say, the cedar wood and the scarlet and the hyssop all had to be sprinkled with the blood. God only has one way of salvation, but now we read in the seventh verse. In the first part he shall sprinkle upon him that is to be cleansed from the leprosy. Seven times, and shall pronounce him clean. Seven in the Bible is the perfect number and it just brings before us how that when a person has been cleansed in the precious blood of crises, perfectly cleanse, perfectly cleansed, so much so that the eye of God can't see one spot of sin upon the one who has been claimed. Remember hearing about little boy, 7 years old and he had been to Sunday school? His parents were not believers. And he had learned that beautiful verse, the blood of Jesus Christ his Son cleanse of us from all sin. This little boy took very sick and. The doctor had to tell his father that it was so serious that he didn't believe the boy was going to recover. This was bad news to the father, of course, but he felt he should tell his boy what the doctor had said. And so he said to the little boy, he said, The doctor has told us that. It is in the fridge. We're not going to recover that. We're going to die. But he said he'll be all right with you because you don't have very many sins. The little boy had been to Sunday school. The little boy had learned that verse. The blood of Jesus Christ, his Son cleanses us from all sin. And best of all, he had believed it. He believed it was true. And so he looked up in his father's face and he said, Daddy, I don't have any sins. Well you know thoughts went through his father's mind. 7 year old boys been disobedient quite a few times probably and saw he looked down. He smiled and said well not very many and the boy looked up again and he said, daddy, I don't have any sins. The blood of Jesus Christ, his son cleanse us from all sick. That was simple faith. This is a boy or girl here if you put your trust in the Lord Jesus.

Them, you're clean. The priest here and a man was friendly, who pronounced him clearly. He pronounced him clean. So if I can put it this way, the blood made him clean. The word that was spoken to him. Paid insurer. That little boy, 7 years old, he had assurance. Why? Just because he took God of his word, he didn't have doubts. Sometimes all the ones get dealt because they try to reason for. This little boy just simply took God at his word. Then there was another older man getting very near the end of the journey, and one of his sons said to him, he said, Dad, do you have any doubts Now in this picture, this man was sprinkled with the blood, the same blood that had been carried up into the sky. This blood valve was put upon him and he's pronounced clean. How wonderful words must have been, as the priest said beautifully. Well, how wonderful. And if there's anyone here tonight that feels your sinful condition, this is what the Gospel Meeting is for. To tell you what the Lord Jesus has done to save your soul, to give you assurance, to make Him know that you're fit for His holy presence through the blood. So now he's pronounced clean, The bird is let loose into the open field. But this man hasn't done anything up to this point. He hasn't done anything. The priest has looked at him. He's taken outside the camp. The birds are killed. The blood is sprinkled on him. It's somebody else doing everything for him. I'm friendly. You need to realize this, that as far as being made clean before God, it's not what you do. It's what another does for you. And that's the Lord Jesus. He did it all as we sang. Jesus did it all. All to him. I owe Sam had left. A Crimson stain. He watched me

let us know. But now, does this man do something? Does he? Does he do something to make himself clean? Now he's already pronounced clean, but now he begins to do something. And you know, after we're saved, why there are things that we can do. We can show our gratitude to the Lord. We can show our lives that we belong to Christ. We can be worshippers, as we find in this chapter, but not to be saved, but because we are. If you read in Ephesians chapter 2, it says by grace are you saved through faith and that not of yourselves. It is the gift of God, not of works, lest any man should boast. The next verse says which got perhaps I should read it because I'm not going to quote at this rate Ephesians chapter 2. First hand for we are His workmanship, created in Christ Jesus under good works, which God hath before ordained that we should walk in them. You can see very clearly here that good works follow salvation. They don't go before it, because all our righteousnesses are I still be brave. But after her say, then there are good works. There are works that God can accept once you have been saved. Her little poem that says, I could not work my soul to save for that my Lord has done. But I would work like any slave for the love of God's dear son. And so now this man has been pronounced clean. Now he washes his clothes. Well, in the Bible the clothes are used as a figure of the associations of life. We use them too, as people work clauses about sporting clause. We speak of clothes for special occasions, and the Bible speaks in that way. It uses clothes in that way as being associations of life. And so this man had become accustomed, I suppose, for a long time, of being associated with levers. He didn't care if his clothes were all leprous, because that was where his association was. But now he washes his clothes. Just like we read in the book of the Acts of Odd Saul of Tarsus. Group of men on his way to Damascus to bring the Christians bound to Jerusalem. But the Lord saved him on the way down. And where did he want to be? He wanted them to be with the disciples. He was with them coming out, coming in and going out of Jerusalem. You know what? You're saved. Then you want to be with others who love the Lord. You never did before, but you wash your clothes and say, now I want new associations, new friends.

Because when you're saved in the family of God, you're one who's on your way to heaven. And so this man now he washes his clothes and shaves off all his hair. Believe this is a little picture in all your hair grows within. And So what have been growing from within before he was brought to the Lord, why he put the knife to that? You know we have within, I'll say they fall in nature. And just as your hair grows out from those roots, so why does a person sin? Because he has something inside that wants to sin, and the outward sin is only because you have something inside that wants to send, wants to send. You have and I have. We were born with it. The fallen nature that loves sin. So now this man applies the knife to what comes from within, so he shaves off his hair. He flies the knife, I say to that which came within. And many of us in this room know that if we didn't, if it were saying no to some of those things that come from within, he wouldn't be acting like Christians. We'd be living in the way we did before the Lord saved us. And so he he shaved off all his hair, bathe himself, and he washes himself in water, says that he might sanctify and cleanse it by the washing of water, by the Word. After we're saved, there's the application of the Word of God to our lives. I would say I got a instruction now in God's Word. I can find out from my Bible how I can please the Lord. And so there's a practical washing with water that takes place in our lives after we're saved. Says after that he shall come into the camp, and shall tarry abroad out of his tent for seven days. But it shall be on the 7th day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off, shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. I believe that these this ninth verse springs before us, that. And time proves that the work is real. And just to illustrate what I'm saying, some of the brethren in this room know John Burton. And you know, I happen to be there the night that John Burton was saved. And Brother Martin, whom perhaps some of you know, was there also at the meeting when he accepted the Lord as his Savior. And Mr. Mr. Martin made a little note in his diary and kept a diary and made a little note in the diary, somebody told me afterwards. Tonight a young man named John Britain confessed the Lord as a savior. Time will tell if the work is real. Well, many of us who know him know that it was proved that it was real. But you notice here that this man was a big change. But seven days later he even went a little deeper, shaved out all his hair and his beard and his eyebrows. In other words, as we got to know John Burke a little bit better, future changes that took place in his life at once. But as time went on, more and more we saw that evidence that he wanted to please his Lord and Savior. And it is very beautiful to see this. And it tells us here that he tried abroad eight of his 10, seven days. Do you remember when Solid Tarsus was saved? He came to Jerusalem. The brother wouldn't believe that he was saved. They said, Oh no, not this man persecuted the Christians and says they were all afraid of him. But Barnabas came and said, I can vouch that this person was really saved. He's shown the fruit of it in his life. So you see that time proves the reality. When it's a work of God, it stands the test of time. When it's only something that's superfluous, that is sometimes people say, Oh yes, I'm saved, but as you watch their lives, you really wonder. But as you see a person going on growing in grace, then you know the work is real. Now, God doesn't need that evidence because God knew the very moment. John Burton's opponent in his heart to the Lord. God knew the very moment that it's all there. But the Bible says, by their approach ye shall know. We only know by the fruit that we see. And so this man was very proof that others could see that they saw him no longer associating with lepers, choosing different company, and showing that he wanted to be different than he had been before. And now it we come to this tenth verse, and he wants to be a worshiper.

It says on the eighth day, the 8th day, you know, the Lord Jesus rose again from the dead the first day of the week, spoken out in Scripture sometimes as the 8th day, seven days of the week. And the 8th day brings before us new creation, the beginning of a new week. And so this man who had once been so defiled with leprosy, now he's coming as a worshipper. And no, the Lord delights in this. He saves us. Puts our sins away. And then he delays that we should come, like a few of us did this morning. Why did we come here? Well, we came here to thank the Lord for what we have done for us. He didn't bring like this man brought a lamb without blemish and two tents of fine flour and so on. We didn't bring those things. Those were only types and shadows in the Old Testament. But what we did seek to bring was an appreciation for what the Lord had done for us. We came here. We came here as worshippers. He didn't come to get saved. We didn't come here to get a better standing before God, you know, He came here just like this man. He has now been cleansed and He comes. We notice here that he can only come to the door. Congregation why does it call attention to that? But you know, under the Jewish ritual there was no one but the high priest once a year who could come into the holiest of all. But now the veil has been right. When the Lord Jesus died the veil is read back to we often sing that lovely in the mail is ran. Our souls drawn here come to a throne grace. The merits of the Lord appear. They fill the holy place. As we signed this morning, the holiest, we enter a perfect peace with God, to whom we found our center in Jesus and his blood. So we see this man coming in. All those different offerings were pictures of different aspects of the work of Christ. That is, when we think of the burnt offering, we think of what that work was to the heart of God, telling out God's heart to us in all the wondrous grace that is there. And we think of the sin offering. We think of how that work that he did met our needs. And we think of the meat offering. It brings before us how he became a man, and down here in this world he walked in this world as a man and suffered there on the cross, bearing our sins in his own body, on the tree. What is the peace offering? It's now that we are once enemies of God, and we are not enemies any longer. Sometimes the peace offering is called the communion offering, and that so we delayed to think about the Lord. You don't run and hide from like Adam did, but now there's communion between God and man because. Our very best friend is the Lord of Jesus, and so that peace offering was a communion offering. And so these offerings. And as we worship, we worship in those different thoughts. We think that the Lord is the one who put away our sins. We sing in lowly in the danger He lay when we think of His humanity. And then we think to the glory he brought to God his Father in settling

the question of sin so that the Father's heart might be told out. We wished with all those different characters. And so it's very lovely to see this, because this man came and it mingled with Oilers. It's the Spirit. Kissing sometimes no heart but of the spirit taught makes melody to be and we might have a fire and have people who are trained singers who can sing much better than any of our voices. But the Lord values that which is by the spirit in our class. Not just entertainment of very nice scene but but comes from your heart and mind that is true melody to the Lord and that's why it speaks about it being. Mingled with oil. So he brought all these offerings, because now he's a worshipper, and now we see something of the further effect of it in his life. And what is the 14th verse? And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

Notice here how this blood was put on his ear, and it was put on his thumb and it was put on the great toe of his right foot. What did this bring to us? Well, it tells us in Perinthians that we're not our own. We're blocked with a price, and that price is the blood of the Lord Jesus. This is we sing. We are, by Christ, redeemed. The cost is precious blood. And so that man with the blood on his ear brings before us. The Lord said, take heed what you hear. You know, there's a lot of things being said in this world. I say this to the boys and girls and young people to know you go to school and you go to the office and you go and hear all kinds of things and you know some of them much better that you don't hear them. Always remember that word the Lord Jesus said. Take heed what you hear. And it tells us in Proverbs, when you see something wrong going on, it says avoid it, pass not by it, Turn from it and pass away. And I think every Christian in this room will agree. That we have heard things that we wish we never heard. They come back to our minds. At times we wish they didn't because we let our eager to something perhaps that we shouldn't. And you can't get rid of it. It's there. And so the blood in his ear would be a reminder. Be careful what you feel. Careful, it's going to make a lodging place in your mind. And any of those things, as I say, you wish they weren't here, you wish you'd never heard them, and then to here was his thumb. Every time he put out his hand to do something, perhaps somebody said, what's that on your finger? Always said I was a leopard and I was surprised. Wouldn't that make a little careful what he did, what he thought of how he had been cleansed from that horrible disease, you know, And you and I put our hand to do something. Let's just think the blood on my thumb. Am I. Am I going to forget that I'm not my own, That I really belong to the Lord? And then you want to go somewhere. And he took his first step. There was that right hand, that right toe, and the blood was there, a reminder that he was a cleansed leopard. And the cost of the blood, the blood of the trespass offered. And so you can see how this pictures to us, our whole life, things we hear, things we do, places we go and how you might say, but that's kind of difficult at times. Harder to make a choice sometimes about these things. Well, that was put on top of the blood. Priest had a marble boy on. He took some of that oil and he put it on top of the blood on his ear. There was his thumb, and he put some oil on top of the blood on his thumb, and he put some oil on the top of the blood on his foot. He said. I find it hard to live the Christian way. You and I can't do it in our own strength, but God has given us power, Lord Jesus. Said that he would send his Holy Spirit. And he said he shall receive power. After that the Holy Ghost has come upon you, and he shall be witnesses under me in Jerusalem and Judea, the other most parts of the earth. And you know, if I rested on my own power, I'm sure I break down many times. But then you say, Lord, I can't do this. It's too hard for me. But, Lord, I need thy health. We have all the power. In the Holy Spirit of God, God giveth not his spirit by measure. And so as a believer you not only have been redeemed by the blood, but after that you believe you were sealed with that Holy Spirit of promise. He had unction from the holy life and so he had the power. Every Christian has the same power. When you say why don't all Christians live devotedly for the Lord anything else and say it's something like my automobile. I think I have a fairly good engine in my automobile. But I could very easily spell on the hill. Probably. Say, why? Well, just don't step on the gas. Just when you start to go up the hill and it gets a little steep, don't use the power that's there under the hood. Don't step on the gas and your car will stop. But there's plenty of power there. But you didn't use it. And every Christian has the power. We have the power, brethren, but we don't always use it. We just rely perhaps on a salad. Or we. Don't ask the Lord and say Lord help me. We don't ask Him to give us the training. We don't ask him to preserve us from sin. And so we fail. Well, he's made provision for that too, that we can be restored. But I'm only Speaking of the provision that was made. And then it tells us after you've done that, then it says in the 18th verse, and the remnant of the oil is in the pre sand shall pour upon the head of him that is to be cleansed.

And the priest shall make an atonement for him before the Lord. No, this was done the cleanse leopard. It was also done on the priest, and it was also done when a person was anointed king. And you know, that's what God is made-up. It says he has made us kings and priests and the God and his father. Every believer is going to reign with Christ. I often say people get upset about the garage and the things that they do and get a little bit concerned about it at times. But I often say just be patient. We're going to rain in the first righteous government the world has. The world has never had righteous government. But a king was going to rendezvous righteousness and he said we're going to reign with him. And that keeps us from getting so upset at what's going on because we know that the Lord is going to take his place When the kingdoms of this world become the kingdoms of our Lord and of his Christ. That makes us patient and all the unrest and confusion that we see. And then to every believer is a priest, it says he a holy priest to OfferUp spiritual sacrifices. Acceptable to God by Jesus Christ. When a Jew came, he had to give what he brought to the priest, and the priest offered it for him. But in Christianity every believer is a priest. Every Christian who sat in the meeting this morning with the Lord in the mids could OfferUp his spiritual sacrifice of praise. And he could be there as a holy priest, and then before the world that says we're royal priests, to show forth the praises of him who have called us out of darkness. Enjoy his marvelous life. Who is this man? A man there was once. Leprosy from head to foot. Just think of a tremendous difference. And that's what we are, right? We're sinners, saved by grace. We're brought into this wonderful place, and not because of anything that we have done, but because of what he has done for us. But we can respond. We can wash our clothes. That is, we can say, I want to choose the company of Christians in my life, and I want to be concerned about the things that I do and the things that I hear and the places where I go. Because I really belong to the Lord, and I have a place as a worshipper around him gathered to his precious name. All this was the portion of the man. Then that goes on. Just a little comment before we close, says the 21St verse. And if he decor and cannot get so much, then he shall take one lamb for a trespass offering and 110th field, and then in the 22nd verse and two turtle doves or two young pigeons such as he is able to get here. Isn't this lovely that God made provision for the man who said well, but I really can't, I can't provide to he lands. I I just, I'm too poor. But the Lord said then I'll accept 1 lamb for a trespass offering said I couldn't even provide that Well he said then you can bring the smallest 1 turbo dogs and young pigeons you know sometimes older brethren may. Enjoy some of these things in a fuller way and a young person might say, well, I'm afraid to go up in my feet and thank the Lord because I just don't know how to express myself very well. I I'm not sure whether it would be acceptable because I don't enter into these things like perhaps some older person does. George says it's alright, but this man just brings the turbo dowser young pigeons. It it speaks of Christ and So what we present in worship. Is Christ maybe our apprehensions feeble? I think some of us feel that maybe we are just offering turtledoves and young pigeons, but the Lord valued the turtle dogs and young pigeons. It's nice when you grow in grace and learn more about our Savior because He wants to teach us more of the wonders of His love and the truth that He's given us in His word. Because you don't have to wait until you're a mature Christian before you can praise Him. Thank you.

So the man the God brings before us, shall I say the fullest down for him, because God wants us to grow. In fact, the purpose of ministry is that we should grow to the measure of the stature of the fullness of Christ. That is, God wants us Christians to have a growing appreciation of our blessed Lord and Savior, but He always leaves room for growth. And so how beautiful it is to see that God made provision in the end, even for the one who could only bring the turtle dogs or young kids and. So I want to say as we close, if there's anybody here. Would not say. Does anyone here tonight who feels the burden of your sin and knows that you have something worse than leprosy? Because if your sins haven't been put away, you have a far, far worse disease than leprosy. You would just be horrified if you saw some people who are suffering with leprosy and see the awful condition they're in. But in God's sight, your condition is worse if you're not cleansed from your sage. But there is cleansing tonight. There is cleansing. The Lord Jesus Precious Lord is available for use. Be willing, like that leopard, to come. There's no provision for you so you can be claimed. You can go out of this room and say, I know it. Love Jesus Christ has cleansed me from all sin. He brought me into perfect acceptance. And for those of us who know Him, may we also grow, embrace in the knowledge of our Lord and Savior Jesus Christ. For the same #111 Once again, the Gospel message from the Savior you Mccurge it is you. The invitation will return and seek the Lord 111. And now it's driving. You can't speak your side. Maybe we can do anything. I'm just kidding.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 13:47-14:6: Washing of the Word

Leviticus 13:47-14:6

We notice in our chapter that leprosy might appear in a garment or skin, as well as upon a man’s person. This would tell us that there is such a thing as being in an association or position where one is defiled by sinful surroundings. The garment with leprosy in it was therefore to be brought to the priest who was to shut it up seven days. On the seventh day he was to look and see if the leprosy was spreading, and if it was, the garment was to be burned. This would tell us that any association or position which is defiling, and which continually robs us in our souls, should be given up completely, no matter what it costs us.

If, however, after shutting the garment up it was found that the leprosy was not spreading, it was to be washed and shut up for seven days more. At the end of the seven days the priest was to look again, and if the leprous spot had not changed its color by the washing, it was unclean and had to be burned. It must be given up. If, however, it was changed by the washing, then the leprous spot was to be torn out and the garment could be used. These things would show us that if we apply the Word of God to what we are going on with and thus cleansed from the defilements, we may be able to continue there with God. This is like washing the leprous garment, tearing out the bad spot, and then using the clean part left. Some of the things in school life and business life are very defiling, but a Christian does not have to do them. He can apply the Word of God to the situation and refuse, even though he has to suffer for it. Like the garment with a piece torn out, there is a loss, but far better than allowing the whole thing to become leprous. Oh, what needful lessons there are for us here if we are willing to be taught of God!

We now come to the cleansing of the leper which is most interesting and instructive. First of all, the leper who was to be cleansed was to be brought to the priest. He did not even have to come himself — he was brought there. How could a helpless sinner do anything for himself? But what joyful news it is for him that Christ has done it all, even to bringing us to Himself by the compelling power of the Spirit of God. Then two living and clean birds were taken, telling us of the Lord Jesus, the sinless One, who came down from heaven; and who now having accomplished redemption has gone back to heaven again.

One of the birds was to be killed in an earthen vessel over running water, and so the Lord Jesus who came down from heaven took an earthly body as man, in order that He might die, the just One for us the unjust, to bring us to God (1 Peter 3:18). He perfectly fulfilled the Word of God in it all, like the running water in the type, and has glorified God about the question of sin. Then cedar wood, scarlet, and hyssop were taken, as well as the other bird which was still living, and all were dipped in the blood of the bird that had been killed. Then the man who was to be cleansed was sprinkled with the blood seven times. The cedar was the greatest tree of the forest, and the hyssop the most insignificant little plant, while the scarlet was the royal color in which kings were arrayed, but all were brought down to one level and dipped in the blood. Yes, the great must come down, and the great man must forget himself in order to be cleansed from his sins.

1. What is the spiritual application of tearing a leprous spot out of a garment?

2. The Word of God has tremendous power to wash and clean us. How many passages from Scripture can you find that present the cleansing power of God’s Word?

3. There are many, many encouragements in studying God’s Word daily. One nice reading schedule can be found in A Bible Word List and Daily Reading Scheme.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 13:9-46: Diagnosing Leprosy

Leviticus 13:9-46

We noticed before that the priest was to be neither hasty nor indifferent about leprosy. He must be very sure a man had the disease before he pronounced him unclean, and so we should never accuse anyone of sin unless we are absolutely sure. “In the mouth of two or three witnesses every word may be established” (Matthew 18:16). We do not need to believe all we hear, for rumors are often false. When facts cannot be established, we have to wait until God brings them to light, as He surely will in His own time. This, as we have remarked, is why the priest was to shut the man up for seven days, and sometimes longer, for he needed wait until there was full evidence of leprosy before pronouncing the man unclean. Let us never be in a hurry to believe evil reports — much less to repeat them!

We now come to something which we would find hard, yea, impossible to understand if we did not know about the grace of our God. When the leper was covered with leprosy from head to foot he was again to be brought to the priest. The priest then looked him over and if, wherever

he looked, there was nothing to be seen but the leprous white flesh, he was to pronounce him clean. This would show us that as soon as a sinner takes his true place, acknowledging that he is guilty before God, without one good thing about him — not even one clean spot — then he is in a place where God can bless him, but not before. Too often we find people who are ready to admit that they have some sins; yet they are quite unwilling to take their true place as lost, hell-deserving sinners. God will not, and cannot, bless until there is true repentance and a full confession of guilt, and so in the case of the leper, if flesh appeared showing that the leprosy was still working; he was pronounced unclean.

In reading the chapter over carefully we are struck with the details given, showing the care that was to be exercised about this dreaded disease. Let us remind ourselves again that there is to be no lightness about sin. It is a horrible thing in the sight of God, and it cost Him the death of His own beloved Son to put it away, meet our deep need, and bring us to Himself.

In His spotless souls distress,I have learned my guiltiness;Oh, how vile my low estate,Since my ransom was so great.

There is a special mention of leprosy in the head, for it was the most serious kind of all. This would show us, in type, that evil doctrine is even worse than other sins in the eyes of God. It is worse to deny the deity of the Lord Jesus than to steal, although both are terrible sins. Because of this, the man who had leprosy in his head was said to be “utterly unclean,” and he had to put a covering over his lip and cry, “Unclean, unclean.” Man always measures sin by how it affects his fellowman, but God measures sin according to how it affects His own glory and the glory of His Son. It is well to remember this, for many will find out when it is too late that they have measured sin by their own thoughts instead of by God’s standard. Because they think they have not done anyone any harm, they are satisfied with themselves, but what a solemn thing it will be for such “in the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Romans 2:16).

1. Why was a leper who was completely covered in leprosy pronounced clean?

2. When we share the gospel with an unbeliever, it is tempting to present only the benefits of Christianity. That might be much more acceptable to them. But the priest in this case was careful to investigate fully the depth to which leprosy was working in the leper. How can that be applied to a full presentation of the gospel?

3. You will probably find this very short story very intriguing — A Letter From a Leper by H. Jisaburo.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 12:6-13:8: The Poor and the Leper

Leviticus 12:6-13:8

At the end of the period of the mother’s uncleanness for the birth of a child, she was to bring a sin offering and a burnt offering to the priest, who was to offer it before the Lord. Thus she acknowledged, in figure, that the only ground of blessing was through the death of Christ.

It is blessed to notice here that God made provision even for those who were so poor that they could only bring a turtledove or a young pigeon. Nevertheless, only through the shedding of blood can sin be put away — nothing else would do, for “without shedding of blood is no remission” (Hebrews 9:22). Of course we know that now it is not the blood of lambs or pigeons, but the precious blood of Christ which has been shed on Calvary, and it alone has power to cleanse from sin. The blood of animals and birds is only a type and shadow of this.

It is a most wonderful expression of “the grace of our Lord Jesus Christ, [who] though He was rich, yet for [our] sakes He became poor” (2 Corinthians 8:9), that when He was born, His mother offered two turtledoves or young pigeons on the eighth day. He was born among the poorest, but, blessed be His name, He was the holy, harmless, undefiled one who knew no sin, having been conceived by the power of the Holy Spirit. How our hearts worship as we think of the grace that brought Him so low to lift us so high!

We now find two long chapters devoted to details about leprosy. It is a terrible disease which was utterly incurable, and God has used it in His Word as a type of something far worse — the disease of sin. Not only was leprosy incurable, but it was also very contagious, so that the one who touched a leper was almost sure to catch the disease himself. Surely this, too, is like sin, for when it is allowed, it spreads so rapidly.

Leprosy among the children of Israel was never to be treated with indifference. It was a frightfully serious thing, and if there was any suspicion whatever of a man’s having it, he was to be brought to the priest who was to look at the suspicious spot. It might be a rising, a bright spot, or a scab, and whether it was small or large, it was to be carefully examined by the priest. Unless the priest was very sure it was not leprosy, he was to shut the man up for seven days so that he could look at the spot again at that time and see if there was any change. He was not to put the feelings of the man in question first, but was responsible to maintain that which was for God’s glory in the care of Israel, because God dwelt among them. This is very important, for too often the feelings of friends and relatives are put before the glory of God. Alas, we would rather displease the Lord than offend our friends, and so sin is hushed up and the attempt made to hide it. The priest in Israel was to act for God, and so the man was to be shut up for seven days to see if the doubtful spot was spreading and if it was a real leprosy. At the end of the seven days if the case was still uncertain, then the man was to be shut up again.

In these instructions we can see two things: first, that if sin is left unjudged, it spreads and defiles others, and secondly, that we should never act in haste. It is always well to remember these two things when seeking to act for God in such matters, whether as parents or in the assembly.

1. What did Mary’s offering, eight days after the Lord’s birth, tell about the family’s finances?

2. What are some of the ways that leprosy makes a good figure of sin?

3. The Law of the Leper by G. C. Willis is a simple and very easy-to-understand exposition of Leviticus 13-14. You will probably find it a very refreshing introduction to those two chapters of Scripture.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 11:20-12:5: Avoiding Defilement

Leviticus 11:20-12:5

In a general way, we notice from our chapter that all flying things which were adaptable to both the earth and the sky were unclean, but there were some, such as the grasshopper, whose legs lifted them above the earth which were clean. God wants His people for Himself, and although we all have to live in the world and mingle with it to a certain extent, we need spiritual “legs” to lift us above it, so that we do not allow ourselves to get into too close contact with this defiling scene. Let us rather, like the grasshopper, be ready to leap or fly above it when free. This we see in the disciples, of whom we read in Acts 4:23, “Being let go, they went to their own company.”

Next we come to the instructions about creeping things. Any creeping things which crept upon the earth or crawled upon it were unclean. They lived in close contact with the earth and had no means of rising above it. Then, too, many of them, such as the mouse and the ferret, are sly things living very largely in the dark. They are like men who “loved darkness rather than light, because their deeds were evil” (John 3:19). May we, who belong to the family of God, learn in all these instructions that, while we are in the world, we are not of it (John 17:15-16), and seek grace to walk here as heavenly men.

We notice in all this that nothing was left to the wisdom or personal opinion of the Israelite. He was to obey because God had spoken a principle of all importance in the things of God. Then, too, not only was an Israelite made unclean by eating of these things but even by touching their carcasses. In this we learn that not only do our own personal sins defile, but even contact with evil defiles us. In some cases it was necessary for the offender to wash his clothes, for if one cannot remain where he is and be faithful to God, then he must change his associations of life. This is what is typified in washing the clothes. It is applying the Word of God to what is nearest and, perhaps, dearest to us in life. Then, too, any vessels which could not be cleansed had to be broken, when defiled, and this would show us that no matter what it costs us to be faithful to the Lord we should not draw back. Faithfulness to the Lord comes first — personal considerations should always be secondary. Since the Lord is holy, those who are called into association with Him must be holy too.

After telling us what meats were clean and what were unclean, we now learn that even the birth of a child made the mother unclean. Even that which is right in its place, and which would have caused great joy apart from the fall, is now mingled with that which reminds us of sin. If it was the birth of a son, the mother was unclean for seven days; if a daughter, for fourteen days. Eve was deceived in the garden, and therefore, “the woman being deceived was in the transgression” (1 Timothy 2: 14), (though Adam was of course guilty too). Therefore the birth of a daughter caused uncleanness for a longer period, for “God requireth that which is past” (Ecclesiastes 3:15). Surely we are reminded here that everything which is the result of the activity of man in his natural state is unclean, for like David of old, we were “shapen in iniquity” (Psalm 51:5). There is nothing for us to boast about as we read this chapter. There is only one who was born holy, the blessed Son of God (Luke 1:35).

1. Why were grasshoppers considered clean insects?

2. It’s pretty difficult to say “no” to a loved one that wants us to do something such as “gossip” that is contrary to God’s Word. We know the importance of faithfulness to God but fear the rejection of others. How does the Lord strengthen His own to be lovingly faithful in these circumstances?

3. J. G. Bellett often seemed to meditate on the Lord as one who was always faithful in standing apart from anything that would have defiled Him. One of his short books that is a real help in this area is Living Wholly for God. You’ll no doubt find it a real challenge and help to your soul.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 11:9-19: Clean and Unclean Fish and Birds

Leviticus 11:9-19

After telling the children of Israel which animals were clean and which were unclean, we now come to the instructions about fishes. They were only permitted to eat those which had fins and scales. The fish uses its fins to push itself forward against the current of the rivers and streams, and this it can do even though the water may be flowing very swiftly. We are reminded here of the Christian in his pathway through this world where he finds the “stream” against him as he presses upward to glory. The course of this world is ever downward. It is a good thing to learn this while we are young, for if we allow ourselves to be caught in the current of things here, we will soon be drifting down with those around us. How much we need that energy of faith which “swims” against the stream! The thought of doing things simply because the world does them, or in the same way they do them, is entirely wrong. The Word of God says: “Be not ye ... like unto them” (Matthew 6:8); and again, “Be not conformed to this world” (Romans 12:2), and so we need our spiritual “fins” to press on in spite of opposition.

Then there were the scales. They are like a little coat of armor to the fish, keeping out any defilements and impurities while swimming through the water. The best fish prefer cool, clean water, but if it is necessary for them to pass through dirty water, they can do so without defilement. And so we, too, should never willingly go into temptation’s ways, but if we are unwillingly placed there, we can count on the Lord to preserve us if we have on our armor (Ephesians 6:11-17). How needful that we always have it on — every part of it! The clean fish is always protected by its scales, even though they may not seem so necessary when swimming in clean water, but in this way it is always ready if someone unexpectedly stirs up the mud.

As to the birds, all birds that fed upon flesh were unclean — they were abominable. Such birds might soar up on high like the eagle, but they would come down just as quickly to feed upon the carcasses of dead things; so one might profess to be occupied with things above, but if they still continue to feed upon and find their pleasure in that which the carnal nature desires, there is no evidence of divine life. They would be just like the eagle — unclean. Then there were also birds which fed upon everything. They could eat the fresh green things, or the unclean flesh of dead animals, according to the occasion. These, too, were unclean. In the same way we find those who can talk freely on any subject, holy or unholy, and seem to feel at home in any kind of company. Such are seen here as in the class with the unclean. It is sad to meet such

people, and yet we find many of them today. But how can a true Christian be a “good mixer” with the world? The precious things of Christ and the unclean trash of this poor world are entirely different — they will not mix at all. Even the beautiful white swan was in the same class as the bat — both were unclean, and so being on the clean side of the broad road, instead of the unclean side, does not change its end. Pilate and Herod, men of entirely different characters, became friends in rejecting Christ. The clean-living unsaved man and the drunkard will join hands in rejecting God’s message of grace. Let us not be deceived by outward appearances, for “the Lord looketh on the heart” (1 Samuel 16:7).

1. What do fish scales represent for a believer in Christ?

2. Birds that feed on dead things were unclean. How do believers feed on dead things sometimes? What does the Lord Jesus do in order for us to feed on a healthier spiritual diet?

3. You can find more on this topic, such as reading from Notes on the Pentateuch by C. H. Mackintosh, by going to www.bibletruthlibrary.org and searching for Leviticus 11.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 11:1-8: Clean and Unclean Meats

Leviticus 11:1-8

In deciding what kinds of meat were clean and what were unclean, nothing was left to the thoughts or personal judgment of one of the children of Israel. God told them what they could eat and what they must not eat, and although, undoubtedly, they did not know the reason for all these instructions, it was enough that God had spoken. Faith always believes God and obeys without questioning, and so with us who can now see the types and shadows in it all; we are not relieved of the necessity of walking in the path of obedience. For us in Christianity we have learned that “Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer” (1 Timothy 4:4-5). But we must not forget the spiritual application of all these things, which is most instructive and important.

First the Israelites were told that the only animals which were to be clean to them were those that parted the hoof and chewed the cud. Some animals chewed the cud but did not part the hoof, while others parted the hoof but did not chew the cud. Then there were those which did not do either; but all three groups were in the same class before God — they were unclean. Parting the hoof would speak to us of separation and of that care in our walk as children of God. An animal such as a horse or a camel which does not part the hoof, goes recklessly forward, while one that parts the hoof is more careful. This would show us that an unsaved man, like the unclean animals, goes recklessly and carelessly on, not realizing the danger of the path he is treading. The Christian, on the other hand, taught of God, seeks to walk carefully through this dark scene in the spirit of dependence on the Lord. Feeling his own weakness, and that he needs wisdom and strength from above, he realizes that the only safe path is that of separation from this present evil world. In this way he “divides the hoof,” which is most necessary.

The chewing of the cud would speak of something inward, and a most important thing — meditation. Even unsaved men and women and boys and girls often read the Bible, but they never find any real joy in it, nor do they meditate upon it in order to learn more of the loveliness of Jesus our precious Saviour from its blessed pages. Oh how needful this is if we are to go on for God’s glory in this world where all is against us. Let us feed upon Christ!

We see then that two things were necessary, the one outward and the other inward, and it is most important that both of these things characterize us if we would seek to please the Lord in our daily lives. Some animals had one qualification without the other, but as we have already remarked they were still unclean. And so we find some who walk in a formal, outward separation like the Pharisees of old, but they have no love toward God. It is not separation to Christ. They have never had to do with God about their sins but remain, in spite of an outward show of piety, “dead in trespasses and sins” before Him. They are still unclean. Then there are some who read the Word of God, even preaching about it and writing religious books. They are, as it were, “chewing the cud,” but the word they speak and write has no power over their lives. They can talk well, but they are Christ-rejecters in their hearts. These, too, are unclean before God.

1. What spiritual meaning does “chewing the cud” represent?

2. An animal that chews the cud spends a lot of time carefully digesting its food. It doesn’t gulp a bite straight into its intestines. What are some practical ways that we can carefully consider Christ and the teaching of God’s Word?

3. A very in-depth book on this section of Leviticus can be found in Priesthood, Its Privileges and Its Duties: Leviticus 8-15 by W. Kelly.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 11:1: The Good Samaritan Delivers

Leviticus 11:1

We now come to some very interesting instructions given to the children of Israel as to what animals, birds, and creeping things they could eat. Some were to be considered clean, while others were unclean and abominable to them. God would impress upon them how exceedingly holy He is, and how utterly unfit man is, in his natural state, to be in His presence. They were so surrounded by all that was unclean and abominable, as well as being sinful and defiled in themselves, that this should have stripped them of any thought of self-righteousness. How could they measure up to what God required? And how could they find enough animals to atone for all their sins? Surely their case was a hopeless one, and indeed it was apart from the one perfect sacrifice which the Lord Jesus was to accomplish on Calvary’s cross.

If anyone reading these lines thinks that he can measure up to God’s standards under the law, let him carefully consider all that God has written in the book of Leviticus alone. Then let him remember that the Scripture says, “Verily I say unto you, Till heaven and earth pass, one

jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:18). The law can never do anything for man in his natural state but curse him and leave him in his helplessness. It is like the Levite who saw the poor wounded man in the ditch and passed by on the other side. He was unable to do anything for him (Luke 10:32). It took the good Samaritan to come where he was and lift him up and take him to an inn.

And so in the face of all these laws and ordinances of Judaism, which should convict anyone of their sin before God, how good to be able to turn to the Lord Jesus, the true Good Samaritan, who has fully met all our need. How blessed to look at that cross by faith, and see nailed to it all “the handwriting of ordinances that was against us” (Colossians 2:14) and to know that in those three dark hours all our guilty sins were placed upon His blessed holy head, while He became the Sin-bearer for all those who believe in Him. What gratitude should fill our hearts as we hear those glorious words, “it is finished” from His blessed lips, for now we know that God has been fully glorified about the question of sin. All our need, too, has been met “once for all” in His atoning death. May each one of us who have accepted Christ as our precious Saviour realize in a deeper measure what it cost Him to take our place on Calvary, for we can see by reading these chapters in Leviticus just how enormous the debt was.

Before speaking of these clean animals and other things which the Israelites were allowed to eat, we will remind our readers once again that for us they are only “shadow[s] of good things to come.” We have been delivered from the law, not to live a lawless life, but that the will of God might become the law of liberty to our hearts, and so these chapters have much precious instruction for us in our spiritual life. Our new man now finds its delight in pleasing the Lord, and when walking in the enjoyment of His love in our souls, we feel that “His commandments are not grievous” (1 John 5:3). The enemy of our souls may tell us that it is a hard path, but those who have walked in it have found that “her ways are ways of pleasantness, and all her paths are peace” (Proverbs 3:17).

1. What do the laws and ordinances of Judaism do?

2. The Samaritan came “where he was” to rescue the man who had fallen among thieves. Why didn’t he just call the man from the ditch to come over to his donkey and get a ride? How does this apply to us?

3. If you’ve enjoyed the story of the good Samaritan for yourself, you may want to share it with others. There are many good gospel tracts to hand to others you meet. At least one is available entitled The Good Samaritan.

Ottawa Conference: 1978, Reality in God's Presence

Address—G.H. Hayhoe

Just like to read a. Portion and not in Leviticus, chapter 10. Leviticus chapter 10. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not, and there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Meshiel and Alzheimer's the sons of Uziol, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near and carried them in their coats out of the camp, as Moses had said. Moses said unto Aaron, and unto Eleazar, and unto Ithamar His sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people. But let their brethren, the whole House of Israel be wail of burning, which the Lord hath kindled. And ye shall not go out from the door of the Tabernacle of the congregation, lest ye die, for the anointing oil of the Lord is upon you. And they did, according to the word of the Moses. The Lord spake unto Aaron, saying, Do not drink wine, nor strong drink thou, nor thy sons with thee, when ye go into the Tabernacle of the congregation, lest ye die. And it shall be a statute forever throughout your generations, that ye may put difference. Between holy and unholy, between unclean and clean, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses. And Moses spake unto where? And unto Eleazar, and unto Ithamar his sons that were left. Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar, for it is most holy, and ye shall eat it in the holy place, because it is thy view and thy sons due of the sacrifices of the Lord made by fire. For so I am commanded. And the wave brass, and the heaved shoulder shall he eat in a clean place, thou and thy sons, and thy daughters with thee. For they be thy due, and thy sons due, which are given out of the sacrifices of peace. Offerings of the children of Israel. And the heaved shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord. And it shall be thine and thy sons with thee by a statute forever, as the Lord hath commanded. And Moses diligently sought the goat of the sin offering, and behold, it was burnt. And he was angry with Eleazar and Ithamar, the sons of Aaron, which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place? Seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord. Behold, the blood of it was not brought in within the holy place, and you should indeed have eaten it in the holy place as I commanded. And Aaron said unto Moses, Behold this day have they offered their sin offering and their burnt offering before the Lord? And such things have befallen me. If I had eaten the sin offering today, should it have been accepted in the sight of the Lord? And when Moses heard that, he was content. I was very precious. Brethren, how God can bring together so many wonderful thoughts to us. In a very short space. Reign before us how man is always a failure, but also bringing before us the faithfulness of God and His ability and His desire to bless His people. Perhaps many of us are aware that in the first chapters of Leviticus we have the different offerings brought before us, and these different offerings are various aspects of the work of Christ. Burnt offering brings before us what the work of Christ is to the heart of God, that blessed one who glorified God about the whole question of sin. And then we have the meat offering that your brother mentioned, the Lord Jesus. As the perfect man down here in this world. Oh, what a blessed pathway of obedience and submission to His Father's will and was a peace offering. That's the communion offering. How wonderful. It's through the work of Christ we can actually have fellowship with God. As it says, we have fellowship with the Father and with His Son Jesus Christ. Is that a marvelous thing? It's only through what Christ has done. But to think that we can actually enter into and enjoy the very thoughts of God.

What's in his heart? Then we have the sin offering and the trespass offering, meeting our need in the fullest possible sense as to all that we were as sinners and in our nature before God. So these various offerings, I say, bring before us various aspects of that one glorious work accomplished by our blessed, precious Savior. He accomplished the work, and He would bring us into the blessing of it. But here we find, no

sooner has responsibility been brought into the hands of man, that immediately he breaks down. I might also say that in the chapter before, we have a beautiful millennial picture brought before us, showing how God in His purposes is going to bring Israel into the fullest blessing founded upon the work of Christ. For we always have purpose before responsibility, God's purpose. To bless and then how man breaks down in responsibility. That's what cheers us, brethren, isn't it? As our brother has brought before us, God has purposes to bless. When we're placed in responsibility, we fail. And then we see the provision He makes even in spite of this. Well, we see, I say, a responsibility. Native in a Bihu, the sons of Aaron who were given the office of the priesthood. We see immediately failure comes in and when we think of all that Christ is how our hearts rejoice as we have a view before us of the coming scene of glory. How our hearts rejoice because we're no vision is the people perish. But when we think of ourselves, we truly have to hang our heads. Shame how the church has failed. And this taking an offering. Strange fire. What does this expression mean? Strange fire? Well, if we were to read carefully in the instruction given to God's people, the fire for this incense was to come from the altar of burnt offering. No other fire would be acceptable for the incense that was to be offered before the Lord. Perhaps, to put it in a very simple way. It isn't how well we can sing. This is how well we can express ourselves. It's the enjoyment of Christ in the heart, produced by the Spirit of God, overflowing in praise, that is alone acceptable to God. We may have the very finest singer, but unless it flows from a heart in communion with God in connection with the work of His beloved Son, why there's no true sacrifice to God. And there's much strange fire. There's much. Shall I say in Christendom, that we might say is carried on almost to the form of entertainment, as though there would be something pleasing to God through all the efforts of the natural man? Well, we see God showed his mind about this. For God always shows His mind about a thing at the beginning may and does bear with failure, but He always shows his mind about something immediately he sets it up. And saw this offering of strange fire, and may it be a voice to us. We all like to be entertained. I suppose we enjoy going and listening to fine music and good singers and all that kind of thing, but no heart but of the spirit taught makes melody to thee. What the Lord wants, they say again, is that overflow of our hearts. And it may be that the poorest singer in this room this afternoon. Has more acceptable praise to the Lord. Than the one who can sing the best because he is looking at the heart, singing and making melody in your hearts to the Lord and to There may be some fine preaching, but does it spring from does it exalt Christ? I read a comment I rather enjoyed the other day. It said never sit down where Christ is not lifted up. Isn't that true brethren? We want Christ to be lifted up. We can't sit down. We can't find our rest where he isn't exalted. Not exalting a fine word tree or good singing, but exalting Christ. Well, neither having to buy you were smitten dead. God made known his mind well. This was a very sad thing for the people of God. They might indeed have been bowed down and crushed under this sorrow sorrows that come in among the people of God. The failure of the church is a Candlestick is enough to crush any heart, any of us who just think of ourselves and think of the common failure of the Church of God. If we dwell upon that, we truly could be crushed too. We really could give up and say why everything breaks down. Man is such a failure.

But here we've told that. God must be glorified, it says, I will be sanctified in them that come nigh unto me, and before all the people I will be glorified. God's purpose, I say, is the glory of his beloved Son. And if things happen because flash has exalted itself, or self has exalted itself, remember. God is going to show his mind He is going to be glorified. And it's a very solemn thing to have to do with him. Our brother has just pointed out what a solemn thing it was for Jehoshaphat. A man like that, to get into an unequal yoke. Well, God delved in this way. And now there's a little message here. In the sixth verse. And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die. And wrath lest wrath come upon all the people. But let your brethren, the whole House of Israel bewail the burning which the Lord hath kindled, and ye shall not go to the door of the Tabernacle of the congregation, lest ye die, for the anointing oil of the Lord is upon you. Well, perhaps here is a little word of encouragement. Sometimes one has observed a brother get greatly crushed under a sorrow that perhaps has come in the assembly or the family, something that has really bowed his heart down. And he says, I give up. I give up. Well, I believe there's a word here that although they were indeed mourning over what had taken place, here is a word to Eliezer. Itamar and Aaron The service was to go on. God's people needed to be. Blessed and God desired to bless them. And Moses told Aaron and Eleazar and Ithomar they were to continue. And let me say to anyone who's discouraged here this afternoon, perhaps you say there's been so much failure, so much trial, I don't think it's any use trying to go on. Oh, don't give up. The Lord Jesus said occupy till I come. So while he felt this and felt it properly, it's not right that we should be without feeling. The Lord Jesus felt things. He said reproach hath broken my heart. I am full of heaviness. He felt things. We feel things, but they were not to give up their service to the Lord. They were to go on with it and go on with it according to the mind of God and according to His words. So it ever follows the word of God never to depart from it, no matter what failure comes in among the people of God. And then the next thing here it tells us, Do not drink wine, nor strong drink thou, nor thy sons with thee, when ye go into the Tabernacle of the congregation, lest ye die, and that ye may put difference between holy and unholy, and between unclean and clean, and that ye may teach the children of Israel all the statutes. I believe this would bring before us that we are not to resort to something else to cover up the lack of the lack of spirituality. Failure. There's always a tendency when weakness and failure comes in, try and cover it up with other things. And so wine and strong drink I believe represents to us that which would excite nature. And isn't it very easy? There's a low tone among the people of God to have to try to introduce something to keep things going, something else to sort of buoy up our spirits. Only, you say we get so discouraged. We have to have a little bit of entertainment, something like this, so that we can even continue on. But here we find that when they went into the Tabernacle of the congregation, there was not to be that which excites nature. Again, I say, but God seeks to.

Produce is that which is by the Spirit, the energy of the Spirit of God, and that is the only thing that really sustains us in days like this. We're living in Laodicean days. We all have to hang our heads in shame and acknowledge our part of the common failure that has come in among the people of God. But are we going to depart from the path of obedience? I trust not. Are we going to? Introduce something else just to keep things going. Well, here's the warning. Not to drink wine or strong drink, and that they would still put difference between holy and unholy. Does failure among the people of God lower the standard? Brethren, never. Failure never lowers the standard. God's standard is ever the same. Sin is still sin in God's sight. And it doesn't matter whether we live in 1978. Or whether we were living in AD 30, it still would be Saul. God's standard is ever the same. Are you and I going to say, well, we sort of have to change standards? We're living in a different way, a different day now. He said they were to put difference between holy and unholy and between unclean and clean. How would they know? Public opinion? No, they shall. May teach the children of Israel all the statutes which the Lord has spoken unto them by the hand of Moses. It wasn't just that they were to accept the lowering standards. No, when they taught, they were to teach according to that which God had given to his people. And the word for us is to earnestly contend for the faith once delivered to the Saints. Not something that's new for this present. What the. Calls a new morality or something. No, the IT says would earnestly contend for the faith once delivered to the Saints. So here we see that they were to be watchful about these things and put a difference between holy and unholy, between clean and unclean. And then they were to teach these things in Israel. Well, it's very important for us, first of all. To walk in the truth ourselves speaks about. The Lord Jesus. It says all that Jesus began both to do and to teach. Yes, He He did it and then he taught it. His life was the perfect example of all that he taught. Now there's something else to encourage us in this 12TH verse. And Moses said unto Aaron, and unto Eleazar, and unto Ithamar his

sons that were laughed, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar, or it is most holy. Well, our brother mentioned about the meat offering, how it brings before us the pathway of our blessed Savior. It was read to us this morning in First Timothy chapter 3 without controversy. Great is the mystery of godliness. What is the mystery of godliness? It tells us in what follows, God was manifest in the flesh, justified in the Spirit. Scene of angels preached under the Gentiles, received up in glory what is the? Secret of godliness, brethren, the pathway of the Lord Jesus here in this world, that's the secret of godliness, and we trace that blessed pathway. He ever manifested the character of God. He could say, He that hath seen may have seen the Father. The angels looked down, and they saw a perfect man going through this world. When He was rejected by His people, Grace reached out to the Gentiles. Oh, what a perfect pathway. When you and I are rejected, do we give up with Him? He went on in that pathway of love. What a secret of godliness. And so they were told. To eat the meat offering and without leaven. Oh, how precious this is. Are we to feed on all the failures of the church? No, brethren, feed on Christ, feed on Him, the perfect One, the one who glorified God in every step of his pathway. There was no leaven in Him. There's no failure in that Blessed One. Do we get occupied with what we see in ourselves and in others? Oh, let's feed upon Christ. He's the one who is the same. Yesterday and today and forever.

And then there's something more it says here. In the 13th verse. And ye shall eat it in the holy place, because it is thy dew. And of thy son's Jew the sacrifices of the Lord made by fire. And then the 14th verse And the wave breast and the heaved shoulders, shall he eat in a clean place thou and thy sons, and thy daughters with thee. For they be thy dew and thy son's due, which are given thee out of the sacrifices of peace. Offerings of the children of Israel. Notice this. We mentioned a few moments ago that the peace offering represents the communion offering. Does failure in the Church of God mean that we must get out of communion with the Lord? Oh no, we can still seek to go on. We can still be occupied with the one who was ever perfect in all that he did without leaven. Oh, what a blessed thing. And then what about the affection? Oh, isn't this lovely, The wave breast, all that speaks to us, the breast of the affections? Isn't it wonderful to feed upon His love? Does the Lord's love to His people change because of failure? Having loved His own, which were in the world, He loved them unto the end. When was God's message given to Israel about His everlasting love? Right at the point where they had failed so badly they were going to be carried into captivity. He. This beautiful message by Jeremiah. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. O brethren, are we feeding upon the wave breast? Are we enjoying the affections of Christ? Oh, you said, I find it hard to love that brother or sister. The way they acted all its feet upon his love, it never changes. That love, that's the same, right to the very end, and so here. And isn't this beautiful? It's for the sons and for the daughters. So it took just everybody in. How we know it was the sons who were occupied in the more public aspect of their service, but the sons and the daughters? Oh, isn't this nice? Doesn't this bring in something, perhaps of the home of the daughters? And so how lovely that we can in our homes to enjoy that wonderful love, that unchanging love that is ever toward us, that nothing can separate us from the love of God which is in. Christ Jesus our Lord. And then what about the heaved shoulder? Oh, you say I just don't have the strength for that. So I'll wait for you to talk that way, Brother Hayhoe. But it's not so easy as you think. There's also the shoulder. What are those shoulders for? Oh, the shepherd picked up the sheep and placed it upon his shoulders and carried it home. Is he going to let us down along the way? No. Isn't this something for us to feed? Upon in days like this and the wave breast and the heaved shoulder and the expression is so wonderful. It doesn't say you're allowed to do this. This is thy due. It's something that's due to us. Somebody owes you something. You say, well it was due to me. Isn't it wonderful that our precious Lord and Savior says this is due to you. How could it be due to us because of what Christ did, brethren, not because of us, It's because of. He did. He accomplished that glorious and blessed work on Calvary's cross, and it's due to us now. There's no limit to the blessing that flows out because of the work that Christ had accomplished. And then there's also something else that's encouraging, and ye shall eat it in a clean place. You know, if we think of ourselves and we think of the testimony, we certainly could be discouraged, but God is faithful. And he has asked us, according to First Corinthians 11, it says as often as you eat this bread and drink this cup, ye do show the Lord's death till he come. Now is he asking us to remember him in a place that's not according to his word? No, He told them, in spite of this failure, that they could enjoy these precious things in a clean place. And I believe not because of any faithfulness on our part, that God in His faithfulness, in His matchless goodness, will preserve a clean place, that which will be according to His Word, which could be spoken of as having the desire to keep His Word and not.

Deny his name and so it says in the 15th verse. And the heave shoulder and the wave breast shall he bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord. And it shall be thine and thy sons with thee by a statute forever, as the Lord had commanded. I like that little word about the wave offering. You know, when you go someplace and you're not just sure that you're going to be accepted and you have a path, would you just have a tendency to wave the past? You can't reject me. Here's my past. And so I like to think of it in that way, that when we come before the Lord, we don't say, well, I'm something, but what do we wave before the Lord for our acceptance, Christ, Christ, that's what we wave before the Lord. We say there's nothing in me, but I come in the rights and because of that Blessed One. So it was not only something they fed upon, but which they ever presented to God. As the ground of their acceptance. That's all we can do, brethren. We have to present Christ as the ground of our acceptance, and it was a statute forever, as the Lord commanded. Will not have a better title in heaven than we have now. Little hymn says, I stand upon his merit. I know no safer stand, not even where glory dwelleth in Emmanuel's land. Have a better title in heaven than you have now. You have Christ, and that's what He would have us to enjoy. Now, we've spoken about the failure of Native and Abihu, but perhaps there's something for us here. Could we say failure in regard to Eleazar and Ithamar? Weren't they the faithful ones? Weren't they the ones who hadn't been involved in this? Now let's see what we read here. And Moses diligently sought the gold of the sin offering, and behold, it was burnt. And he was angry with the Eleazar and Ithamar, the sons of Aaron, which were left alive. Saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given you to bear the iniquity of the congregation, to make an atonement for them before the Lord. Behold, the blood of it was not brought in within the holy place. He should indeed have eaten it in the holy place, as I commanded. Well, we might say, well, surely Leaser and Ithamar were faithful. But perhaps, brethren, we see here something in which they failed. And we might get occupied with the fact or with the idea, perhaps I should say, that we had been faithful, that we had sought to walk in the path, that we had sought to keep His word and not deny His name. We might get occupied with our own faithfulness. But what was the failure of Leaser and Ithamar? They had placed themselves above the rest of the people. They had really placed themselves above the ones who had failed because the responsibility of the priest in the sin offering when it was when the blood was not brought into the sanctuary, it was their responsibility to eat the sin offering in a holy place. But they hadn't done it, and thank God. Grant that if in any measure He has given to us the desire to walk in His ways in obedience to Him and to His truth, that will not think that we're any better, that will not get any occupied, and think, well, we're the faithful few. Let the Lord say that about us. Let's not say it about ourselves. What can we do? Well, when they ate the sin offering in the holy place, it was really. Identifying themselves. With the failure that had come in, and I believe that's our place, brethren. I believe if we were really conscious that we are but a part of the Church of God through grace gathered to the precious name of the Lord Jesus. But what have we got to boast about? Only in the Lord can we say, oh, there's no failure among us. Oh no, we need to have our heads down too. We need to. Do what they should have done.

They should have eaten the sin offering in the holy place. They should have identified themselves as in that way with the failure that had come in.

It's true they have done part of what was proper and right for them to do and that was very commendable and we find something very lovely in the end of the chapter. The 19th verse I want you to notice now. Moses was angry with Eleazar and Ithamar, but notice who answers the 19th verse and Aaron said. Why did Aaron speak? Why didn't Eleazar Nithamar speak? Why Aaron here? It was to Eliezer and Ithamar that Moses was speaking, but Aaron answered Oz. Blessed brethren, we have a high priest. We have one there, and it tells us that he bears the iniquity of our holy things. Isn't it very precious to see here that in spite of the failure, there was that which came into the solemn hand of God with Nadab and Abihu? There was that which Moses had to rebuke in Eleazar and Ithamar. But who does the answering? It's Aaron. And as our brother read to us, we have an high priest over the House of God. We'd never, never be able to go on if it wasn't for that high priest over the House of God and tells us, let's turn just for a moment, to Exodus 28. There's a little portion there that Exodus chapter 28. In verse 36. And thou shalt make a plate of pure gold and grave upon it, like the engravings of a signet holiness to the Lord. And thou shalt put it on a blue lace, that it may be upon the mitre, upon the forefront of the miter it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts. And it shall be always upon his forehead. That they may be accepted before the Lord. So when Aaron answered, Moses was content. Isn't that precious, brethren? And so here we find one who is there. Has God lowered his standard? No, the plate over his forehead said holiness to the Lord. He hadn't lowered his standard. But there's one there who paid for the whole, the whole debt of sin. There's one who's there in the presence of God for us, our great high priest, Isn't it precious and all him? There. Oh, you say I'm afraid to undertake anything because I'm afraid self might get mixed with it. Well, there's an equity in all our holy things. You'll never do anything for the Lord, that there won't be something of self that intrudes. And if it wasn't for our great High priest, we would never be accepted. But He's there on our behalf. He is the one who is in the presence of God for us. What an encouragement then, to our hearts. Well, may the Lord grant that as we meditate on a chapter like this. That our hearts may be solemnized, realizing what true worship is, but also to that, if we do seek by grace to go on in that path that God has marked out in His Word, let us be in that position humbly intercessors, seeking the good and blessing of the people of God, and ever occupied with that blessed One feeding upon Him. And ever enjoying what was the deal of those who were left? And it's our Jew, brethren, the way it has a the wave shoulder, I mean the, the wave breast and the heave shoulder. Thus enjoy his affections, his unchanging love toward his people. Let us enjoy also his strength to carry us through. And if we have failed, let us rejoice that we have an advocate, we have a high priest, one who is there in the presence of God for us so that we can be restored. But above all. In these lasting closing days, let us not give up. Let us go on before the people.

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And the breasts and the right shoulder Aaron waved for a wave offering before the Lord, as Moses commanded. And Aaron lifted up his hand toward the people and blessed them, and came down from offering of the sin offering and the burnt offering and peace offerings. And Moses and Aaron went into the Tabernacle of the congregation, and came out and blessed the people. And the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed. Upon the altar, the burnt offering and the fat, which, when all the people saw, they shouted and fell on their faces. Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire there in, and put incense thereon, and offered strange fire before the Lord, which he commanded them not, and there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan the sons of Uzziah the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp, as Moses had said. And Moses said unto Aaron, and unto Eliezer, and unto Ithamar his sons. And cover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people. But let your. Better in the whole House of Israel beware the burning which the Lord hath kindled. And you shall not go out from the door of the Tabernacle of the congregation, lest ye die, for the anointing oil of the Lord is upon you. And they did according to the word of Moses. And the Lord spake unto Aaron, saying, Do not drink wine, nor strong drink thou, nor thy sons with thee, when ye go into the Tabernacle of the congregation, lest ye die, shall be a statute forever throughout your generations, and that ye may put difference between holy and unholy. And between unclean and clean. And that you may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses. And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar his sons that were left. Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar. It is most holy. And ye shall eat it in the holy place, because it is thy dew and thy Son's due. Of the sacrifices of the Lord made by fire. For so I am commanded. And the wave breast and heaved shoulders shall he eat in a clean place, thou thy sons, and thy daughters with thee. For they be thy dew, and thy sons dew, which are given out of the sacrifices of peace. Offerings of the children of Israel. And the huge shoulder and the wave brass shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord. And it shall be thine, and thy sons with thee by a statute forever, as the Lord hath commanded. And Moses diligently sought the goat of the sin offering, and behold, it was burnt. And he was angry with Eleazar and Ithamar, the sons of Aaron, which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord. Behold, the blood of it was not brought in within the holy place. He should indeed have eaten it in the holy place as I commanded. And Aaron said unto Moses, Behold this day have they offered their sin offering and their burnt offering before the Lord, And such things have befallen me. And if I had eaten the sin offering today, should it have been accepted in the sight of the Lord? And when Moses heard that, he was content. Well, there's one principle that runs through the Scripture that is very precious to our souls when we get hold of it, and that is that God always shows His purpose before man is placed under responsibility, that his purpose is to bless, and his purpose is to bless in and through the work of Christ. And then when man fails under responsibility, God always comes in in blessing, because blessing is secured to us, not through our. Works but through what Christ has done. So we find going back even before sin had entered, we find that God made a helpmeet for Adam, a beautiful picture of Christ taking a bride. And then after sin entered we see everything breaks down in the hands of man. But when we turn over to the end of the Bible, we see that God's purpose is fulfilled, and that the Lord Jesus, the second man and last Adam is seen there.

With a bride associated with him, How could it be? Well, it's all through the work that was accomplished on the cross of Calvary. And we see this principle continually. God brought the children of Israel out of the land of Egypt, sheltered under the blood. They were delivered from judgment. They were brought through the Red Sea. They were given food in the wilderness. The manna came down, the water flowed from the smitten rock, and Moses held up his hand the picture of the priesthood and advocacy of Christ. All this is brought before us before the people asked. For the law at all and then when they asked for the law we know what happened they'd no sooner received it than they brought the first commandment they made a golden calf and they worshipped the golden calf. Well how could God bless a people like that well he had shown beforehand that is purpose to bless them was not going to be through their law keeping but through the through the blood that. Sprinkled on the door and. And how that He had shown too now that not only would they be sheltered, but that there would be 1 living for them in spite of their failure. And all this was beautifully brought before us before they ever were put under the law at all. And so when they did fail, then God instituted the sacrifices and the priesthood so that He could go on with that people in spite of all their failure. Oh, it's a wonderful thing, brethren, to get hold of this. Because we see what a wonderful book the Bible is. I often say the proof of the truth of the Bible is not found through science. It's not found through our ecology and what man can discover, It's all found within the pages of this blessed book. There's no book to be compared with it so wonderfully does it bear the stamp of divine inspiration from cover to cover and the only reason that. Unsaved men can't see any beauty in it is because they're blind until their eyes have been opened to see beauty in the Lord Jesus, to see him as their Savior. The little hymn says. Blind unbelief is sure to her and scan God's page in vain. God is his own interpreter, and he will make it plain. And so he has given us his Holy Spirit, that we might know the things that are freely given. To us of God. And so we find this order again brought before us in the book of Leviticus. We find the various sacrifices brought before us. In the early part of Leviticus. There was the burnt offering and the meat offering and the peace offering and the sin offering and the trespass offering. These five offerings were pictures of the various aspects of the work of Christ. Also perfectly set before us in those various. Sacrifices, and this was before the failure of the priesthood at all, because God saw in the work of his beloved Son a fullness that was going to meet all the people's needs and all. How good it is for us to see this too wonderful to know that the work of Christ has fully glorified God, has fully met our need as sinners, and has brought us into a place where we can have fellowship. And communion with God for the burnt offering brings before us what the work of Christ is to God, how he was glorified in it. And the meat offering or meal offering brings before us the perfect humanity of the Lord Jesus, the one who came down and was made a little lower than the angels for the suffering of death. And then there was the sin offering and the trespass offering, the sin offering bringing before us. How God has met our need as to what we are in our natures and the trespass offering, what we are in our actions and these are brought before us in the trespass, the sin offering and the trespass offering. And then the one that comes between was the peace offering for seeing God has been glorified and our need has been met. God glorified in the first two and our need met in the last two. Then God and the Sinner can be brought together and Saul. There's peace. We have peace with God through our Lord Jesus Christ, and the peace offering is the one between. It could be called a communion offering because God was always seeking the blessing of man. God never needed to be reconciled, but man did. Man did. God needed to be glorified about the question of sin because He's holy. And our needs had to be met because God can't have sin in His presence. But they have been.

That and how lovely that the Sinner who has learned the value of the work of Christ can now commune with God. He can. He can look up and call God his Father and have fellowship with God for the Word. Fellowship and communion are really the same in the original, and they mean common thoughts. Isn't it a grand thing that we who have gone so far from God can actually enter into? His thoughts and have fellowship with him. Well, all this was fully outlined in the first part of Leviticus. And how the priests were to sacrifice these things and feed upon them. And so you and I too can feed upon the work of Christ. And then in the 9th chapter, of which I read a few verses, we see the time brought before us when Israel as a nation will enter into the value of the work of Christ. Because that's really what what is brought before us in the 9th chapter. In the end of the 8th chapter. Aaron and his sons were inside the Tabernacle, and in the 9th chapter we see them coming out and the glory of the Lord appearing to all the people. Well, our place now is inside the veil as worshippers. But there's a time coming when God is going to bring that guilty nation of Israel into rich blessing. They're going to learn the value of that work that was accomplished on the cross of Calvary. And just as Moses went up and blessed the people, so blessing will come to the nation when they see the value of that sacrifice, that which they could never obtain through their own works, they're going to see is theirs through that sacrifice. What was it that was accomplished on the cross of Calvary? Well, all this is all beautifully brought before us in the opening part of the. Book of Leviticus. Here and then it tells us in the first verse of the 10th chapter. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put farther in, and put incense thereon, and offered strange fire before the Lord which he commanded them not. Now God had already shown that his purpose was to bless them in and through that which figured the work of Christ. But oh, how? Side it is to see that as soon as they act in their own possession of responsibility, there's complete breakdown, there's failure. And so it is, if we looked at ourselves, we'd say, oh, what failures we are. How can we ever claim any blessing? Well, everything that has ever been committed to man and responsibility, he has always failed. But God purposes and will carry out those purposes of blessing. Founded upon the work of Christ. And just think that after the Lord had outlined to his people all about these sacrifices, and the way that he intended to bless them, then to think that they would try to approach him in some other way than that which He had provided. What was this strange fire? Well, in the 16th of Leviticus we find out that. The fire was to be taken from. The altar where the sacrifice was made and any other kind of fire was not acceptable to God. It was strange fire. Now the incense might smell the same. It wouldn't matter what kind of a light you put under, some insensitive smell. The same to you or I. No matter where the fire came from, all but to God there was an immense difference. It was strange fire. It didn't come from the altar. It didn't come from the. Place where the sacrifice was made. And we can speak of this in two different ways. That is, first of all, if a Sinner attempts to approach God in any other way than through the work of Christ, the judgment will fall upon Him. Oh, how solemn this is. The very same fire that in the end of the 9th chapter had consumed the sacrifices and been the ground of Israel's blessing went out.

And slew those who approached God with strange fire, with strange fire. Now you know there are many people in Christendom and they can sing well, and they build fine buildings and they pretend to go through the rituals of Christianity. But there has never been any dealing with God about their sins. They have never seen themselves as guilty, and they have not received the Lord Jesus Christ. Savior, if you or I were listening to them sing, we might say, well, one can sing just as well as the other, but all there's an immense difference to God. Unless what we sing comes from our hearts and is the fruit of the fact that we have received Christ as our Savior and that we enjoy the knowledge of salvation through Him. It's strange fire before the Lord. It's not acceptable to Him. Because only that worship. That comes from the knowledge of Christ as Savior is acceptable worship. The Lord Jesus said when he was here. This people draws nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. Truly in vain do they worship me, teaching for doctrines, the commandments of man. And we find much of this, but isn't it something for us to carefully consider? That the fire and the end of the 9th chapter consumed the sacrifice, but when they tried to approach God apart from the sacrifice, the fire consumed them. And I want to say if there's anyone here who's unsaved, unless you are resting upon the sacrifice of Christ, unless you see the judgment of God falling upon Christ as your substitute. Then it will have

to fall upon you. It will have to come upon you. Because God is holy and God must punish sin, He never passes over sin. It tells us every transgression and disobedience receives a just recompense of reward. And the reason that we can rejoice in the forgiveness of sins is not because God has passed over our sins, it's because the fire that those sins deserved fell upon the sacrifice, the Lord Jesus. Yes, the one. Who was sacrificed for us, our blessed Savior, who it tells us in the 53rd of Isaiah was wounded for our transgressions, was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. And so 1 is often said, judgment is either ahead of you or behind you. If you can say, well, the Lord Jesus bore the judgment for me. Then there's no. Judgment left because he exhausted it. Indeed, he was the only one who could exhaust it. He was the only one who could say it is finished. Never will an unsaved man in all eternity be able to say it's finished. And all the judgment that the Lord Jesus bore, he exhausted. But that which will fall upon the lost, they can't exhaust it. Only the Lord could do that. And what a solemn thing. That's why judgment is eternal, because the Lord Jesus is the only. One who could exhaust the judgment, and he has for the believer. And we can sing in those lovely words. Death and judgment are behind us. Grace and glory are before all the billows roll. Lord Jesus, there they spent their utmost power. Well, it tells us here the Lord had commanded them not. That is, they ought to have known better. But I say again, man breaks down under his responsibility. And now is God going to bless this guilty people, their priesthood, the ones who were to approach to God? How could there be any blessing? Oh, how wonderful that God could now still bless the people in spite of their failure because he looked upon the sacrifice. He looked upon the sacrifice. And so I believe we learn a second lesson here, and that is. In connection with God's governmental ways when man breaks. Down and man has always broken down. The church has failed. Everything committed to man has failed. Yet God can go on in blessing because of the work of Christ. No blessing, of course, to those who refuse the work of Christ, but those who remained and who still went on with the sacrifices, why there was a way of blessing in spite of the fact that they had.

Failed in connection with the priesthood. And so in the third verse it says, Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. Well, I say, this is a this is a lesson for us who are the Lords too, and that is, that we should never. Attempt to come before God with anything of ourselves. The only way that even we as Christians can offer acceptable sacrifice is to approach God on the ground of the work of Christ. And I think this is a little lesson for us too. We might get occupied with how well we could express ourselves. Perhaps a brother might say, well, I don't like to get on my feet and pray because I I don't think I can. Express myself as well as some others. Well, it's what comes from the heart. It was where the fire came from that caused the savor to be sweet to God. And it says that it would be better to speak 5 words with one's understanding, and it would be better just to rise up and say a few words of Thanksgiving from the heart than to try. And make everything sound well to everyone else. The important thing is. Because that it comes from the heart, is produced in the heart by the Spirit of God. And so even in connection with those of us who know the Lord as our Savior, I believe this is a very important consideration for us, that our worship ought to be the overflow of our hearts in praise and Thanksgiving to the Lord for what He has done for us. And so when we come into the Lord's. Presence to thank him. Remember the words of the little hymn put it nicely. O Lord, we know it matters not how sweet the song may be, No heart, but of the spirit taught makes melody to Thee. And so isn't it lovely that we can. And this is true of even the youngest, even a boy or a girl who kneels down by his bedside. And just thanks the Lord from his or her heart. For what the Lord Jesus has done, that's acceptable to him. It may be more acceptable than an older person like myself, say, because when we get older, perhaps our minds wander into a lot of other things. But isn't it nice to know that the Lord sees where the fire came from, That is, if there is in our hearts an appreciation of the work of Christ and of what he has done. All how sweet and acceptable it is to him. Did it ever strike you that the person whom the Lord taught about worship was the poor sinful woman in the 4th of John? I have sometimes said that for him interviewing Nicodemus and the woman in the 4th chapter of John, the Woman of Samaria. I'm afraid that I would have been talking to Nicodemus about worship and talking to the woman about the necessity of new birth. But isn't striking that it's the. The opposite. If there was a man who thought he was very good, he was a master of Israel. He needed to learn that he must be born again, because all lists that gave him position before men didn't make him acceptable before God. He needed a new life. But this woman who had learned to see in Christ that which met her need, that dear woman who saw that she was a Sinner in the presence of that blessed Savior, and received him, then she could. Worship, and not because she knew so much, but because she knew Him, and her heart would overflow in Thanksgiving. And so the Lord Jesus said, the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. So it shows us that a person doesn't need to be saved very long to be able to offer. Acceptable sacrifice to the Lord because this. Was taught to that poor sinful woman who had just, if one might speak in this way, had just received a drink of the water of life, and now it could well up in her, because she had learned that blessed One who had met her need.

So it tells us here the Lord will be sanctified in those that come near to him. And this explains for the sake of the young, why we don't arrange to have an orchestra and a choir, because the only acceptable sacrifices, that which comes from the heart. And that's what the Lord values in Judaism. Why God did provide those things because man was being tested would find music. What a nice building. What good singing. Change the heart. God tested man in that way, but it didn't it doesn't change the heart. So now in Christianity, why what comes from the heart is acceptable, but I say in the types of the Old Testament we can see this point brought out because it's brought out here that the only incense that had an acceptable. Reception before the Lord was that that came from the altar of burnt. Offering. And so here it says, I will be sanctified in all them that come nigh, and before all the people will I be glorified. Well, I believe this should be a great lesson to each one of our hearts as to what acceptable worship is before the Lord. And now we see on Aaron's part submission, it says an Aaron held his peace. I think this is a very important thing. You know, we're not allowed to have our own thoughts when God expresses his, because it says my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. And so when God has expressed his mind about a thing, it's our part to set aside our own reasoning. In that connection it says. Casting down reasonings and every high thought, but exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Now it may be all right to figure out the way you should do your job at the office. God has given U.S. intelligence and connection with these things, but we should never use our minds against divine revelation. We should never allow any in submission in our hearts. Did you ever notice? First, Peter chapter 5, that it says, Casting all your care upon him, for he cares for you. But the verse before says, Humble yourselves therefore unto the mighty hand of God, that he may exalt you in due time, and is part of the same sentence that goes on casting all your care upon him, for he careth for you. How can we cast our care upon the Lord? Only as there is complete submission. To His will. That's the only way that it's possible to cast our care upon the Lord. Many of us have cares. We're carrying those cares. We want to leave them with the Lord. But I think we often discover that it's because there isn't really submission. And here, what a sad thing for dear Aaron. He lost two of his boys so suddenly, and he didn't answer back to the Lord. There was perfect submission to the will of God. Perfect submission. He recognized that As for God, his way is perfect. Well, brethren, we need to cultivate this habit. We're living in days when people let their minds go to work against God. We're living in days when children are taught from the very time they start school that you're to think everything out. Well, this may be fine in some things, but when God speaks. Where to

bow? Where to listen to what he says? And were to bow to his will even the gospel. It says that the gospel is made known to all nations for the obedience of faith. What does that expression mean? That God requires the submission of my mind to His revelation, and of the way to the way of salvation He has provided? So Aaron held his peace. And it tells us here that the relatives. It says these sons of Ozioli, uncle of Aaron, they came near and carried them out. Very. This is a very searching thing too. So often you know there's trouble because. We and perhaps relatives don't submit to the dealing hand of God, but it's important here to notice that Aaron submitted. He held his peace and his uncle and his sons, they had to bow to, They had to submit. Well, it's a great thing for us to learn this many troubles would be spared among God's people.

If there would be submission to the will of God on our part and on the part of our relatives when God speaks. So here we find that these relatives of Aaron came and carried these ones out. There was submission to what God had done. Now on the 6th verse. And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, uncover not your heads neither. We're not your heads, neither ran your claws, lest ye die, and lest wrath come upon all the people. And let your brethren, the whole House of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the Tabernacle of the congregation, lest ye die, for the anointing oil of the Lord is upon you. And they did, according to the word of Moses. And here we find another thing brought before us. We see the brain together of two things. Here we find that there was a morning in connection with what had taken place. But we also see that there was a continuance in the service to which God had called Aaron and his sons. Well, I believe this is an important lesson for us too, because when God speaks. It's very easy for us to let our hands hang down, isn't it? And say, well, I'm not going to do anything more. And what's the use? And it's very easy for us to adopt that attitude. Indeed, it tells us in Hebrews chapter 12 where it speaks about chastisement and God's dealing ways. It says, lift up the hands that hang down on the feeble knees and make straight paths for your feet. And so I'd like to say to myself and to anyone here, if the Lord has brought any trial upon us or upon our families. Let us not and give up. Going on for the Lord, serving him and following him, the Lord gives us a responsibility as well as a privilege to go on in faith and faithfulness. And so Aaron at this time might have been so discouraged. He might have said, well, I can't continue with this work. I've lost my two boys. But now the Lord said, go on, Aaron, go on and let your other two sons continue. It was all right that they should mourn over what had taken. Place in the camp of Israel and sympathy has its right place and is owned of God it isn't natural. It isn't it isn't scriptural to be without natural affection. We should feel things tears have their place. The Lord Jesus wept at the grave of Lazarus. But here we find that this is a solemn little word to Aaron and his sons to go on with their priestly service because. It says here. Lest ye die, and lest wrath come upon all the people. That is, if they gave up their priestly service, the Lord might take them away. Paul said, woe is me if I preach not the gospel. He had been given a work to do, he was responsible to do it. And then too he would fail to be the blessing that God intended him to be to the others, for he was chosen and his sons to be the priest. To approach to God all had a loss is often felt in some assemblies because someone gives up being a useful brother in the meeting. Well, I believe there's a little word here for us to continue. The Lord does allow trials to come into our assemblies, into our homes sometimes. May the Lord give us grace to go on in faith and faithfulness and seek to be a blessing. To his people. And so this I believe is a very. Sweet, lasting, and yet I saw one in connection with Aaron and the two sons that were left. Then we find another thing here the Lord spake unto Aaron, saying, Do not drink wine, nor strong drink thou, nor thy sons with thee, when you go into the Tabernacle of the congregation, lest ye die, and shall be a statute forever throughout your generations, and that ye may put difference between holy and unholy, and between unclean and clean. Well, I believe the bringing in of this thought here is. One strong drink would be that which would excite nature. It would be the thing that would mar their keenness of judgment if they drank wine or strong drink. And you know, I believe there's a spiritual lesson for us too, and that is that when spiritual life declines, we like to bring in things that nature enjoys.

Where there's. Where there is spiritual power, the ministry is such that the hearts of the Saints are warmed and encouraged. Where that is lacking, then we want entertainment, we want something else. And so here we're told here that even though this failure had come, they were to continue in their priestly service and they were not to resort to something that was only a substitute. I believe we see this very solemnly all about us in Christendom. We find that more and more music and entertainment is having a place in the Christian world. And why is it? Well, because the truth of God is gradually being lost. The power of the Holy Spirit is being lost, and it's being replaced with something else. It's being replaced with that which appeals to nature, which excites nature by all. May the Lord keep us, as gathered to his precious name, from bringing in those kind of things. That only make an appeal to nature. Here I say again, that which God values is the worship that comes from the heart. And if we see weakness and failure, and we do, and we're part of it as Aaron was, let us seek to go on. Let each one be exercised. And instead of saying, well, we'll have to introduce some other things to keep our young people together, let us each be exercised to act and live in such a way that Christ would be ministered, that souls would be. To the Lord Jesus, and that each one of us would fulfill our place in the body of Christ as a helper, like joints and bands in the body, that there might be nourishment ministered to the members of the body as we have in Ephesians 4. The joints and the bands all had their part, not only the gifts in connection with the ministering of the nourishment to the body. And may the Lord give us each. To feel and exercise our part in this, and notice what it says, that ye may put difference between holy and unholy. As soon as we introduce these other things, discernment begins to go and we see the truth of God being given up. You ask people, well, why? Why do you go to such and such a a group of Christians? Well, you know, there's a nice group there and they're very active and there's all kinds of things that we enjoy. We've got a nice choir there and so on. All these things are brought in. And you say, well, is the truth of God held there? Can you take your Bible and this does what is given out measure up with the word of God. Oh well, they're an active group and they're doing a good work. All you see, they've lost the discernment between holly and unholy God would have us to hold the truth. It says hold fast that which thou hast. Let no man take thy crown, rather than it may mean that our numbers are small, but better to stand for the truth of God. God with fewer numbers than to have large numbers who are only brought together by those things that appeal to nature instead of minister Christ to the heart. So here we find that the purpose for this was that they might but difference between unholy and holy and between unclean and clean and one feels it very much how we find the truth of God being given up and even groups that were once considered sound in the faith little. A little. The truth of God is slipping through their fingers, but there's more entertainment than ever before. There's plenty going on, but the truth is slipping away. Oh, may the Lord give us to value it. It's precious to the Lord. The little remnant that came back from the captivity. They had golden and silver vessels to bring back, and they were weighed into their hands and they were weighed in again when they reached Jerusalem. May the Lord give us to walk in His truth and to. Evaluate that ye may teach the children of Israel all the statutes which the Lord has spoken unto them by the hand of Moses. Not some we hear it said all the well, they have the truth of the gospel. Yes, but it says all the statutes, not some, and God holds us responsible to maintain the whole truth of God. The Church of God, it tells us in First Timothy 3 is to be the pillar and ground of the truth. That is the Assembly of God is responsible to hold the whole deposit of truth that has been committed to us, not just some of it, but all of it. So they were to teach the children of Israel all.

Which the Lord has spoken. Now the 12TH verse. And Moses spake unto Aaron, and unto Eleazar and Ithamar his sons that were left. Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar, for it is most holy, and you shall eat it in the holy place, because it is thy dew, and thy sons do of the sacrifices of the Lord made by fire. For so I am commanded. Well, I mentioned a few moments ago that they. The meat offering is a figure to us of the Lord Jesus, perfect humanity. It's a picture to us of the Lord and His humanity and in His blessed pathway here through this world, even to the cross. Well, I believe the thought here in this brethren, is that they were to feed upon Christ, that is, they were to make Him. In his blessed pathway, their example, and they were to eat it, it says without leaven beside the altar in the holy place, for it is most holy. I believe the point is that no matter how much failure comes in, God never lowers the standard God bears with failure. We see that he had a purpose, but when man began to act. Failure came in, weakness came in. Did God then lower the standard? Oh, not at all. When they came and asked the Lord about marriage when He was here, He took them right back to the very first marriage. He said, what was it? In the beginning He shows them that God made a certain plan, and that was the plan that He intended. Now he he may bear with many things because of human failure, but He does not lower the standard. In the beginning of the church's history, Adam and Eve, I mean Ananias and Sapphira, they told a lie and they were smitten dead. God showed his mind as to what was becoming to his presence. And the first person that made a public sin was smitten dead. And now God bears with many, many failures in his people since that. But has his standard changed? Has he lowered the standard because. Because we're living in 1966, not at all. Now all his standard remains the same. And it's a great thing not to make one another the example. Don't say, well, it must be all right because brother Psalm, so does it. And he's a godly person. Must be all right because that girl does it and she's a godly girl. Oh no, Christ is the example. Christ is the example. Let us make him our example. And so they were told. To feed upon the meat offering without leaven, and they were to eat it in the holy place beside the altar. Well, may the Lord help us in these days. I believe if He leaves us here, we may see more breakdown, we may see more failure. But let us not lower the standard. God's standard is the same. We may have to bear with things, may have to bear with more things. But let us remember where to feed upon Christ. As the example, He is the 1. He is the true meat offering. In Him. Everything was in perfect evenness, that's why it was fine flour. Everything in Him was in perfect evenness, and then it was anointed with oil and mingled with oil. Everything the Lord Jesus did was by the power of the Spirit. Everything that He did was according to the mind of God. There was the perfect one for us. And now we find another very precious thing here in the 14th and 15th verses. And the wave breast and heave shoulders shall he eat in a clean place thou and thy sons, and thy daughters, for they be thy dew, and thy sons due, which are given out of the sacrifices of peace, offerings of the children of Israel. And the heaved shoulder and the wave breast shall lay. Bring with the offerings made by fire of the fat to wave it for a wave offering before the Lord. Well, I think this is very touching and precious, at least to my own heart. And that is that although failure had come in, although there was this sad instance, the smiting dead of Nadab and Abihu, isn't it nice that the Lord said to?

Aaron, and to his sons and to his. His daughters, that they could still feed upon the wave breast and the heaved shoulder. Well, the breast would speak to us of the affections of Christ. That's the heart, you know. And then the shoulders would speak of His strength. And isn't it precious for us, even when weakness and failure comes in, that we can still feed upon Christ and not only themselves, but with their sons and their daughters? Oh, I think this is sweet. We're living in the last days, brethren. Everywhere we see the breakdown of all that's been committed to man. Breakdown of everything. Family, life, morals, everything. All is going to pieces. How do we feed? On Oh, it's easy to bring things into our homes that will feed us upon the breakdown of things. Always say we have to be acquainted with what's going on. And so we find ourselves feeding on this kind of thing. But isn't it lovely here? After all this, the Lord says, well, you can still feed on the wave breast and the heaved shoulder in a clean place. In a clean place. All how needful is is I feel it for my own. Heart. It's so easy in days like this to get occupied with evil. Everything you pick up, every newspaper, every magazine, everything you listen to, you see more and more of it. What are we feeding on? What are we feeding on? Are we feeding on the affections of Christ and the strength of Christ? Is His love sufficient for an evil day? Is his strength enough to carry us through an evil day? Oh, how lovely this was. And it was for the whole family, thy sons. And he even says, And thy daughters, thy daughters. Yes, it was sufficient for the whole family. Oh, may the Lord encourage the hearts of those who are parents to see here that there is that which can fill the heart and give the strength to go on for the Lord in these days. And then to the second. Thing it says they were to wave them before the Lord. They were to weigh these things before the Lord. Well, that that was what was done in the end of the 9th chapter before the failure came in. And now after the failure came in, it says you can wave it before the Lord. Well, in the end of the 9th chapter, as I remarked before, it's a little picture of what the Lord will do for His people in the coming day. Will His love and His strength carry the people through and bring them into blessing in the land? Oh yes it will. We can be sure that God's purposes are going to be fulfilled, and that the the affections of Christ and the love of Christ and the strength of Christ is going to carry His people into the blessing that He has purposed for them. Well, and after failure comes in, why, we can still turn to the Lord with confidence, as though we should say, well, Lord, we failed, but we know that thou art able to accomplish thy. To carry thy people through. And how lovely this is. And so not only in the enjoyment that which we feed upon, but in speak, in bearing up his people before him. Isn't it lovely to have the confidence of this in our souls? Saul, he says, they be thy dew and thy son's due. That is, Failure hadn't altered that, and failure doesn't alter his faithfulness. He is, He is faithful, He's going to carry his people through and nothing will ever, ever alter those purposes of love on behalf of his people. And all what a day it will be when he has his own with him, and he shall see of the travail of his soul and. Shall be satisfied. It says in Hebrews 2 That he is a captain of our salvation, bringing many sons to glory. Yes, he's going to bring his own through. He's going to bring them home. Now just in the and in the end of the 15th verse. Notice. Thy sons worthy by a statute forever, because more failure might come in after this and did you only have to read about the House of Eli to see what failure did come in. Well, it's as though the Lord said and there's nothing that's going to happen after that's going to change my heart of love and my power to carry my people through all had an encouragement. To face the future with his confidence.

Latter part here. Tells us about how even Eleazar and Ithamar, the sons that were left alive, they hadn't fulfilled their responsibility and privilege in connection with heeding the sin offering in the holy place. This is quite instructive for us too, because here is our remarked we see. Failure. Even after the failure of Nadav and Abihu, we have. Failure here perhaps of a lesser sort, of a different kind. I believe it's a it was a lack of spiritual energy. It's something that is tremendously lacking in these days and that is eating the sin offering in the holy place was the fact that the priest identified himself with the sin of the people. And acknowledged it as his own. Before the Lord. Well, this is what is so lacking in these days. We look at the other person, all that person failed. That person is getting away from the Lord and how often we fail to identify ourselves with it. We don't, we don't, as it were, acknowledge our part in the breakdown and the failure that's come in. We find a beautiful spirit with Daniel. When he realized the condition of the people, he confessed their condition as though it were his own. And if you read in the book of Daniel, you find him weeping before the Lord, and he says we have sinned, we failed, we haven't responded. He acknowledged that as though it were his own. He identified himself with the people. Brethren, this is a spirit that we tend to lack. This is something. That is. So easy for us to forget that is to identify ourselves with the weakness and the failure as though we were part of it. And we

are. I believe that if there was more of that spirit, there would be more blessing thought. It's so easy for us to look at others and to condemn them, and not to acknowledge our own part in it. It just makes me think of a little incident I heard of a brother back in the east some years ago. And someone had got away from the Lord and they had to deal with him, and he was put away from the Lord's table. And when he was an older brother got up and he said, brethren, I'd like to acknowledge my failure in this. He said, perhaps if I had been more considerate and visited this young man and tried to help him, this would never have happened. Well, I believe that was eating. Offering in the holy place, it was identifying himself with this person in his failure. How often when we see another going astray, we we don't like to take the humble place and go and try and help that person. It's much easier to just say, well, they're getting away from the Lord. It's much easier than to go and try and help them identify ourselves, get on our knees and pray for them. Well, here we find that Eleazar Nissan mar the two sons. That were left. They failed to do this. And so it tells us here that. Moses spoke to them about it. It says he was angry with Eliezer and Itamar, the sons of Aaron, which were left. And so in the 19th verse. And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord. And such things have befallen me. And if I had eaten a sin offering today, should it have been accepted in the sight of the Lord? And when Moses heard that, he was content. Well, as I said, we see here the failure in connection with the part of Eleazar and SMR and not identifying themselves with this failure, but Aaron speaks up on their behalf. Aaron in this case is a picture to us of the Lord. And isn't it precious to know that in spite of the fact that we do fail, that we have one who is living for us? If the priesthood fails and may dab and abihu or smitten. Said if the two sons that remained failed, there's one who's faithful, there's one who's faithful. And so it's beautiful to see here that Aaron speaks up and he identifies himself with this failure. He said they hadn't eaten it. But notice what Aaron says. As such things have befallen me. And if I had eaten a sin offering today, should it have been accepted in the sight of the Lord? How beautiful this is.

And all, brethren, isn't it lovely? We might get occupied with our failure, we might get down completely under it, but we have one who never fails. We have one who's living up on high for us. And in all our weakness and in all our shortcomings, we can come to Him. We can come to Him. For He not only bore our sins on the cross, but He's our advocate before the Father. And it tells us any man's sin. We have an advocate with the Father, Jesus Christ the righteous. And so it says when. Moses heard that he was content, and so isn't it lovely to know not that Moses was pleased. The Lord is never pleased with any failure in your life and mine, but He goes on with us in spite of it all, because there's one up there who never fails. There's one whose arms are always steady, who's up there before the Father on our behalf. And so in spite of all that we are, we can look to Him, we can count upon Him. But I believe that there are many precious. In this chapter that we can lay the heart. But to my own heart at least, it's exceedingly precious to see that when when failure comes in, to find that we still have our portion in Christ. And that when we have to acknowledge, and we all do, how much we fail, that we can look away from every failing instrument to the one who is ever the same, the One. Whose love remains? Whose strengths remains? And who's up there on our behalf, and will be all through the journey? May our hearts, may our eyes be turned to Him. But may we be given grace, brethren, in these last days, to go on and not allow ourselves to be discouraged and turned aside by failure, but rather to each be exercised to occupy with Him and for Him. Till he comes.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 10:11-20: Not Fainting in a Trial

Leviticus 10:11-20

Aaron and his sons were also responsible to teach the children of Israel all that the Lord had spoken. This was a solemn charge and one that we need to remember today. Sometimes we take for granted that young believers know a great many things which they do not know. We should be faithful in teaching them the truth of God at each opportunity. How many a false step might be saved if our young people were taught this precious heritage.

Since failure had come in, and Nadab and Abihu had been smitten dead, there was liable to be a decline in spiritual energy. Have we not all felt this way at times? When some deep sorrow has come into our homes by someone near and dear dishonoring the Lord or by some great trial in the assembly, we are in danger of losing heart and letting spiritual energy lag behind. That is why the command is given to the two remaining sons, Eleazar and Ithamar, to eat the meat offering in the holy place, “because it is thy due.” Failure never alters God’s purposes in grace but it is liable to weaken our realization of that grace and so we are encouraged to lay hold of our privileges. Then there were the wave breast and the heave shoulder which Aaron, his sons, and his daughters were to eat in a clean place. How this speaks of the affections and strength of Christ which is our portion, and that “by a statute forever.” Nothing can separate us from the love of Christ, and no failure, whether individual or collective, changes those divine affections and that strength which holds each redeemed one safe and secure in the arms of the Good Shepherd. We cannot enjoy this until sin has been owned and judged, but when this is done, then “He restoreth my soul.”

Aaron and his sons should have eaten the sin offering in the holy place as the Lord had commanded, for its blood had not been brought into the sanctuary. As priests they were to enter in and bear before the Lord the iniquity of the children of Israel when they sinned, just as those who have the responsible care of the assembly today should always feel, according to the mind of God, any sin that comes among us. How little there is of this today! How little concern on every hand for the Lord’s glory, and the enemy has succeeded in occupying us with other things so that we do not have the spiritual energy to feel sin as we should or to meet it in the power of the Spirit of God.

Aaron had continued with his priestly service even after the solemn judgment that had fallen upon his sons, Nadab and Abihu, but he seemed unable to rise fully to his responsibility in connection with the sin offering. He explained this to Moses, and when Moses heard it he was content. The Lord never wants us to act beyond our state of soul. If we find a lack of spiritual energy (which many of us must confess), let us not pretend what is not real. Let us tell the Lord all about it, as Aaron told Moses, and seek grace to go on. Then the Lord will still use us and strengthen us if we walk with Him. How often He must allow us to feel our own utter weakness in order that we may lean more heavily on Him and feeling our dependence, draw all our strength from Him!

1. What effect can failure have on our sense of God’s purposes?

2. It’s common to look down on someone else when they fail to uphold God’s glory. How might “eating the sin offering in the holy place” preserve us from that wrong attitude?

3. You might find the article The Power of Weakness by W. T. Turpin a real refreshment.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 10:3-10: Accepting God's Way

Leviticus 10:3-10

We have noticed the solemn judgment that fell upon Nadab and Abihu because of their sin, and how God said, “I will be sanctified in them that come nigh Me, and before all the people I will be glorified.” We can realize a little of what this meant to Aaron, their father, and how keenly he must have felt it; but we read that “Aaron held his peace.” He would not, he must not, question the righteousness of God in dealing as He did with his sons. This is a deeply searching scene for Christian parents in this day, for too often we take our children’s part, even when we know they are in a path of disobedience to God and His Word. Naturally we might be inclined to say that we must take our children’s part, and truly this is what nature would feel, but “Aaron held his peace.” He was in a place of nearness to the Lord as a priest, and the “honey” of nature had no place there. He must continue in his faithful service to the Lord in spite of this deep sorrow in his family.

Of course we need hardly remark that natural affections are given of God and are quite right and proper in their place, but the claims of God are above nature. Faithfulness to God must come first, even in our dealings with those naturally near and dear to us. Let us seek grace always to remember this, whether it be a boy with his brother or a father with his son, for the Lord cannot bless those who give Him second place in their heart, life, or home — nor in the assembly of God.

Aaron’s nephews were called upon to come near and carry the bodies of Nadab and Abihu outside the camp. The relatives must not shrink from this task, for they, too, must learn the cost of faithfulness to God. How often division among the Lord’s people is caused by a whole family standing together in a path of disobedience, instead of taking part in the discipline according to the Word of God. These things are very solemn, and as we feel our own weakness, let us utter the prayer of the Psalmist, “Preserve me, O God: for in Thee do I put my trust” (Psalm 16:1).

If Aaron or his two other sons, Eleazar and Ithamar, had taken part in the mourning, they would have had to give up their priestly service, and God would not allow that. He did, however, tell the whole house of Israel to “bewail the burning which the Lord hath kindled.” Christian sorrow is right and proper in its place. Would to God we all felt any case of sin among the people of God, but it is wrong for us to allow such things to hinder our worship or service to the Lord. How beautifully God keeps everything in its proper place, preserving us from being extremists in one direction or the other.

Aaron and his sons were also warned not to drink wine nor strong drink when they went into the tabernacle. These things, we know, excite nature and this was not to be allowed in their priestly service. We find so much of that which appeals to nature in the religious activity of our day, but it is not according to God, and it hinders spiritual discernment. When people have their eyes upon some man with a very pleasing personality, they find it hard to “put [a] difference between holy and unholy,” because they do not have the single eye for Christ and His glory. Real issues are often clouded in this way.

1. Why did Aaron “hold his peace” instead of complaining against God’s judgment?

2. The Bible teaches us clearly that we should have brotherly love and also to bear one another’s burdens. How is this different from showing solidarity with a brother or sister that has gotten into ideas and practices that are contrary to God’s direction?

3. You can find some themes similar to those of this chapter in the pamphlet Hindrances to Fellowship by E. Dennett.

Hands Full Of Christ: Bible Talks On Leviticus, Leviticus 10:1-3: The Flesh Doesn't Profit

Leviticus 10:1-3

Every time man has been put in a place of responsibility he has always failed. There are no exceptions to this rule, for there is absolutely no good in man by nature. The Word of God tells us this so definitely, for it says, “The flesh profiteth nothing” (John 6:63) and again, “I know that in me (that is, in my flesh) dwelleth no good thing” (Romans 7:18). This is exactly what is exemplified in our chapter which has many necessary and important lessons for us in our day, when man is exalting himself as never before.

Two of Aaron’s sons, Nadab and Abihu, had seen the offering of the sacrifices. In the previous chapter they had seen the glory of the Lord appear to the people. Moreover, they themselves were in a special place of favor, for they were anointed priests to the Lord, but in spite of all this they had unbroken wills. They acted upon their own thoughts and rejected the command of the Lord. The fire to be used in the censer of incense was to come from the brazen altar (Leviticus 16:12), and no other fire would do. Perhaps they did not know why the fire must come from that one place and no other, but it should have been enough that God had commanded it. We must never reason when God speaks, for He demands the submission of our minds to His revelation (2 Corinthians 10:5).

What a voice this should be to many in our day who are choosing their own way of approach to God. They may be in high positions in the religious world and even wear Judaistic robes as Aaron’s sons did, but the place Aaron’s sons were in did not exempt them from the judgment — in fact, it was the very cause for such a solemn, open display of God’s judgment upon them.

God said, “I will be sanctified in them that come nigh Me, and before all the people I will be glorified” (Leviticus 10:3). This is very solemn indeed and should cause searching of heart on the part of any who come before God as worshippers, whether leaders or otherwise. It is most important that we come in God’s way and not with any “strange fire” of our own choosing. It is not a question here of whether Nadab and Abihu were men of faith or not, but of what is suited to God. There is no incense that is sweet to God except that which speaks of Christ, and so the fire must come from the brazen altar where the burnt offerings were sacrificed. There we see Christ, in type, as the One who glorified God about sin, and true worship must begin with that fact.

When God sets something up, He shows His mind at the first, judging the first outbreak of sin. We see this in our chapter as well as in the case of Ananias and Sapphira in Acts 5, for in both cases they were smitten dead before the Lord because of their sin. Now God does not deal in open judgment, generally, but let us never suppose that because He does not do so, His thoughts about sin have changed. At the judgment seat of Christ for believers, and at the great white throne for the lost, He will manifest His own thoughts as to everything in our lives. For believers it will be to see all that was not done in accordance with God's Word burned up, while they themselves will be saved through Christ's redemptive work (1 Corinthians 3:15). For the unsaved, it will be to hear those awful words, "Depart from Me, ye cursed, into everlasting fire" (Matthew 25:41).

1. What did Nadab and Abihu do that God didn't approve of?

2. "Strange fire" may seem like an odd expression, but it simply means that Nadab and Abihu didn't get the fire to burn their incense from the brazen altar. What lesson does that teach us about our worship to God? Why should it be done God's way when we live in a day where so much has changed from when the Bible was written?

3. Worship should always be carried out according to God's plan and not man's. A good overview of how His Spirit leads in worship can be found in the booklet Five Letters on Worship and Ministry in the Spirit by W. Trotter.

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