Leviticus - Commentaries by Unknown Author

Correspondence, Correspondence: 1CO 9:27; 1JO 3:9; LEV 7:13; 2CO 2:14-16; LUK 9:26; 2TI 2:12

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Ques. Does Paul refer to his eternal state in 1 Cor. 9:27?

Ans. Yes, Paul referred to damnation in 1 Cor. 9:27, but yet other scriptures show us he had no doubt as to the certainty of his salvation, and glory with Christ at the end.

Ques. Why does 1 John 3:9 read, "Whosoever is born of God... cannot sin"? If it said "ought not to sin" I could understand it.

Ans. This passage identifies the believer with the spotless new nature that he possesses by the new birth. The epistle regards the believer at the height of his proper standing in Christ. Every Christian is looked at here as acting solely in the power and energy of the new nature. But you may say he often does not. This is true, otherwise there were no need for 1:9, but this is not the subject here. It could not say "ought not to sin" for it is solely speaking here of what is born of God, and it is plain that nothing born of God can sin. The reason we ever sin is because we allow that within us to act which is not born of God. Such a Christian is not contemplated here.

Ques. Please explain why leaven was to be excluded from all offerings but that of Lev. 7:13.

Ans. Leaven throughout Scripture is a type of what is evil, never of what is good,-of hidden "malice and wickedness." Leaven was not to be burned before the Lord; the offering of Lev. 7:13 was not burned by fire, (see Lev. 2:11), and the offering of it there shows that though we are not in the flesh, it is still in us.

Ques. Kindly explain 2 Cor. 2:14-16.

Ans. The sweet savor is that of Christ's name which is spread abroad by preaching, whether the result of that preaching to man be life by receiving it, or death by rejecting it. In either case Christ is proclaimed.

Ques. Please explain, "Whosoever shall be ashamed of Me," etc., Luke 9:26, "If we deny Him, He also will deny us," 2 Tim. 2:12, and other similar passages.

Ans. Those who are ashamed of, or deny Him,-through fear or shame refuse Christ, choosing rather the approval and applause of the world,-their end is seen in Rev. 21:8,

“But the fearful and unbelieving,... shall have their part in the lake which burneth with fire and brimstone.

Sin and Trespass Offerings: October 2020, Eating the Sin Offering in a Holy Place

Leviticus 6:24-30

In Leviticus 4, there were two ways in which a sin offering was offered:

1. In the case of the sin offering for a priest or the whole congregation, the blood of the animal was carried into the holy place and sprinkled before the Lord, before the veil of the sanctuary. Of the blood, some was sprinkled seven times before the Lord, some was put on the horns of the altar of incense, and the rest was poured out at the bottom of the brazen altar. The bodies of these animals were carried outside the camp and burned after certain parts were taken off and burned on the brazen altar.

2. In the case of a ruler or one of the common people, the blood was put on the horns of the altar of burnt offering and all the blood was poured out at the bottom of the altar. In the law of the offering in the above-mentioned scripture, another detail is mentioned that was important. It was to be killed in the place where the burnt offering was killed and then the priest who offered it was to eat it in a holy place — in the court. Later it is mentioned that all the males among the priests had to eat of it.

In the first case (with the priest or the whole congregation), the matter was more serious in that the fellowship with God’s people as a whole was interrupted. In the priest it was because he was the people’s link with God.

The Priest Bore the Iniquity

It is particularly the second case on which we wish to meditate just now. In this case the offering had to be eaten by the priest in a holy place — the court of the tabernacle. In Leviticus 10:17, Moses asks the sons of Aaron, “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?” The priest was not the one guilty of the sin before God, but by eating of the offering he made the whole matter his own and thus bore

the iniquity of the congregation, to make atonement for them before the Lord. It was only through this priestly activity that atonement could be made. “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise” (Psa. 51:17).

When there is failure in another, it is easy to see what we think is the sin or difficulty and wash our hands of the matter, thinking in that way that we are not guilty. But if we profess relationship with God, our responsibility goes further. To eat something makes it our very own—it becomes part of us. When we, in spirit, eat the sin offering in the holy place, we fully identify with the sin, and in the holy presence of God we realize what it cost our Lord Jesus to make atonement for that sin. It is not isolating ourselves, but identifying in this way with the guilty.

Daniel Identified With the Guilty

Daniel, in spirit, even though not a priest, did this in identifying with his guilty people. There was no self-justification there, only justifying God and confession of “my sin and the sin of my people Israel” (Dan. 9:20). It was accompanied with real affliction of soul as indicated by fasting, sackcloth and ashes. Surely this must accompany such priestly activity: not feigned sorrow, but real sorrow produced by measuring in the holy presence of God what this has meant to our Savior on Calvary. Fasting is the attitude of denying ourselves. Sackcloth was the sign of inward mourning. Ashes speak of judgment that has been consummated.

The Spirit of the Lord Jesus

Our blessed Lord Jesus Christ carried with Him the same spirit. As the Son of God He was holy, harmless, undefiled, and separate from sinners. Yet, when opening His public ministry, He came to John the Baptist to be baptized with the baptism of repentance. John, recognizing in Jesus the holy, spotless Lamb of God, forbade Him. But Jesus answered, “Suffer it to be so now: for thus it becometh us to fulfill all righteousness” (Matt. 3:15). In this way He identified with those guilty people who had repented. What beauty of moral perfection in our Lord Jesus we contemplate here! How much do we correspond in spirit to this? Then, when He was on that awful cross making atonement, He so fully took our sins that He called them His own (Psa. 69:5). Only thus could atonement be made.

We need to clarify that any priestly activity in which we may be occupied is not for atonement. That work has been done once for all by our Lord Jesus on the cross. But in spirit we need to know what it means to identify with one that is guilty and eat the sin offering in full recognition of the holiness of God. If there were more of such priestly activity alone before God, would there not be less of the confusion, shame and division that has come among His redeemed who are responsible for His testimony here below?

R. Thonney

Words of Faith: Volume 1, Answers to Correspondents: John 16:23; Unity in John and Eph.; Resurrection of the Saints in MAT 27; Ephah of Flour; Incense Kindled

12. Q.-Will you please explain the passage (John 16:23), "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he shall give it to you."To what time does "that day" refer? M. G. P., Boston.

A.-To the present time. The meaning is that which the Lord further explains in verse 26, that they would not have to come to Him with requests, as if the Father were inaccessible to them, and they needed Him to go to Him for them; but they would be able to go directly to the Father in His name-in the consciousness of the new and blessed place of acceptance in Himself, which by the Spirit they would have. It must be remembered that this is a question of approach to God as such: not a denial of the fitness of addressing the Lord also in prayer in due time and place, still less of worshipping Him, which, as the Lamb, all heaven does. F. W. G.

13. Q.-What is the difference between the unity spoken of in John 17, and that of Eph. 4? Was not the Lord's prayer for practical unity to be manifested here? H. S., Pella.

A.-In the Gospel of John it is always the family of God that is looked at, whereas, in Ephesians it is rather the church. In John 17 unity is spoken of in three ways: 1. In verse 11, respecting those the Lord was leaving in the world, already His; 2. The same thing as to all those who should believe afterward through their word. In both these cases it is one springing from a common life and nature, as the Son's with the Father, and indeed partakers of divine life-children of God. This, of course, is practical unity, and its manifestation here is what is contemplated in "that the world may believe that thou hast sent me." The third unity, however, alone is "perfecting unto one," in glory.

In Eph. 4 seven unities are spoken of, connected with three circles, successively widening. The inner circle is that of the church: "One body, one spirit, one hope of your calling." The next, that of the kingdom: "one Lord, one faith"-that is, one creed, as we say-"one baptism" (water baptism, of course, as always where there is no addition to distinguish from this). The outermost circle is that of creation: "One God and Father of all, who is above all, and through all, and in us all."

The unity of the Spirit, which we are bidden to endeavor to keep here is easily realized as to its meaning when we consider that the body without the Spirit is dead; the real practical unity of the body is in that which knits all the members into a living organic whole, giving each its place of service and relationship to the rest for the common welfare, and above all to the governing Head. F. W. G.

14. Q.-In what way was the resurrection of those saints in Matt. 27:52,53, connected with the purpose of God or the testimony of Christ; and did they die again, or what-if you have light on it? W. W. F.

A.-The resurrection of the saints in question is the testimony of the authority of death annulled for those that are Christ's. The portion of man naturally is death and judgment, this the Lord had taken in body and soul; in body, by dying; in soul, by those sufferings as forsaken of God, which gave that death of His its true character and power. (See Heb. 13:11,12.) The double testimony is given then at His death: 1. By the rent veil, to the face of God no more hidden for those who come to Him; 2. By the resurrection to death in its power and title gone.

I do not apprehend that these risen ones died again: 1. Because it is evident by the language that they did not, as Lazarus, return to a life on earth at all; 2. Because their waiting for the Lord's resurrection seems to bespeak them of that company of which He risen is the firstfruits; Because their death once more would seem to destroy the completeness of their testimony to death being annulled. F. W. G.

15. Q.-Why is an ephah of fine flour allowed as a sin-offering (Lev. 5:11), being without blood? E. M.

A.-As a concession to man's poverty, not as a proper expression of what was really needed. So, if Christ is trusted as a Savior, God, who knows the truth and value of what He has done, can accept this faith in Him, spite of much misapprehension as to the real character of His work. But it must be poverty that is in question, not rejection, but ignorance merely of that blessed work.

F. W. G.

16. Q.-Can you throw any light upon how the incense was kindled at the first institution of the tabernacle? A. B.

A.-The regular way was from the altar of burnt offering, as Lev. 16:12, Num. 16:46; and I know of no exception. F. W. G.

Bible Treasury: Volume 4, Scripture Query and Answer: Sin Offering of the Fruit of the Earth?

Q. Lev. 11.—What way are we to understand Lev. 5:11, which speaks of the offerer bringing a sin offering of the fruits of the earth (without any sweet savor it is true)? We know “without the shedding of blood there is no remission.” in chapter 4:28, we have a female offered—why? U. O

A. This is an important ordinance. First, there is tender compassion for the poor in the things of God. Next, as to the sacrifice itself, weighty principles are contained in it. No sin could be forgiven without a sacrifice or offering for sin. This particularly characterizes this part of the instructions as to sacrifice. If one failed to discover what he knew, when adjured, to hide sin; or touched, without even knowing it, what was unclean, when he was aware of it, he was guilty. No poverty could bring compassion into play without an offering. Let one be ever so dull in the apprehension of sin, or, consequently, of atonement, still guilt was there if evil was touched. On the other hand, if truth of purpose was there in owning it, and owning it in such sort that the need of atonement before God was felt, which alone consequently is recognized as owning sin, the poverty of apprehension does not hinder the perfect forgiveness. That rests on the value of the sacrifice; only Christ must be seen as a sacrifice for sin as one rejected, a sin-bearer for us. The fact, of its being fine flour without blood hardly affects the principle of blood-shedding. It comes where blood shedding is universally required for sin, and is only an exception in view of poverty, to show that, in no case, without a sin-offering, is there forgiveness, and carries as an exceptional case the character of blood along with it as the principle. It is not that one kind of sin requires blood and another not; but incapacity by poverty puts this in place of a bloody offering, and it is so accounted. Only if a real sense of needed atonement be there, the want of apprehension of the full import of sin and death, that is of Christ's death and blood shedding, will not present the getting the benefit of that death and blood-shedding.

The female sacrifice was accounted of less value. In Lev. 5, it begins with a female. It was not in the first instance a bad conscience in doing it.

Christian Treasury: Volume 9, Frankincense

"He shall bring it to Aaron's sons the priests: and he shall take there out his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord." Lev. 2:2.

The perfectness of Christ in all His path was that He never did anything to be seen of men; it all went entirely up to God. The savor of it was sweet to the priests, but it all was addressed to God. Serving man, the Holy Spirit was in all His ways, but all the effect of the grace thus was in Him, was in His own mind, always towards God, even if for man it was to God. And so with us; nothing should come in, as motive, except what is to God.

We see in Eph. 4:32; 5:1, 2 the grace toward man, and the perfectness of man towards God as the object. "Be ye therefore followers of God, as dear children." In all our service as following Christ here, we get these two principles: our affections towards God and our Father, and the operation of His love in our hearts towards those in need. The more wretched the object of service in the latter case, the truer the love and the more simply the motive is to God. We may love down and love up, and the more wretched and unworthy the persons are for whom I lay myself out for blessing, the more grace there is in it. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." But while that is true, yet as to the state of my heart, the higher the object, the more elevated the affection. With Christ it was perfect.

How can a poor creature like me be an imitator of God? Was not Christ an example, God seen in a man? And we are to "walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God." He gave Himself for us, but to God; it was God's grace towards poor wretched sinners.

If we look at ourselves, we shall soon see how motives get mixed up and things come in, even where there is right true-hearted purpose, and that is where we have to watch. In Christ all was perfect; all, every bit of it, as to spring and motive, was for God's glory in this world. No thought of men as to pleasing them, but that singleness of eye which looked to God alone, though full of kindness to man-loving down in that sense, but ever looking up with His God and Father before His eye, which made Him perfect in everything. He was, of course, perfect, could not be anything else.

Now it is not that the priests could not smell the sweet savor, but it was not offered to them, it was all burned to God. As regards His own path, not a feeling that was not entirely to God; it was for us, but to God. It was that which was perfectly acceptable to God.

J. N. Darby

Faith gets hold of the object; hope desires it;

love enjoys it.

The Lord Jesus reveals the secrets of the heart

(John 4). The Scripture does this also, and the

gathered assembly in the power of the Spirit

(1 Cor. 14:23, 24).

Leviticus: Lev. 8-27: from Bible Herald 1880-1881, Leviticus 27:21-34: Consecration of Houses and Fields

Consecration of Houses and Fields

Houses and fields could be also thus consecrated to God. In these cases redemption was permitted, on payment of one-fifth part more in addition to the price at which they had been valued. The value of the house was to be fixed by the priest. The value of the land was fixed by God, and declared by the lawgiver, being estimated by the quantity of seed required to sow it, an omer of barley being reckoned at 50 shekels of silver. This determined the value of the land from Jubilee to Jubilee. But if the owner or occupier of the land sanctified it for a less term than the whole period from one Jubilee to the next, then the priest appraised its value according to the years yet to run, ere the Jubilee came round, abating from the estimation laid down by the lawgiver, according to the term of years yet unexpired. If redeemed before the Jubilee, the man preserved his property, but if not, he lost it forever, and the field became the Lord's (21), as a field devoted, i.e., irrevocably, God's, who gave it to the priest.

By the regulations of the Jubilee, as we have seen, man's claim on another man's property was extinguished. With God's claim it was different. If it was not redeemed in time by payment of the stipulated sum, His claim on it would never be relaxed. And differing from the regulations iii chapter xxv., where the kindred of the poor man could, if so minded, come to his assistance, no one, it would seem, could satisfy God's claim on the land but the maker of the vow himself, except in the case of a field thus consecrated to the Lord by its occupant, who was not its original owner, Where such was the case, whilst the occupier could vow it for the term of his occupancy, the field at the Jubilee reverted to its original possessor. The justice of this regulation is evident. So whilst providing for the outflow of a man's heart in thankfulness to Him, God watched over the rights of His poor ones, and maintained likewise His own. For we read that no firstling, on which the Lord as such had a claim, could be the subject of such a vow, any more than the tithe of the herd or of the flock, which He had already bestowed on the Levites (26-32). The tithes of the land, however, could be redeemed, but only on payment of one-fifth more than their value (30-31). Here this book ends, which details statutes and judgments, and laws which the Lord made between Himself and the children of Israel in Mount Sinai by the hand of Moses (26:46); as well as commandments which the Lord commanded Moses for the children of Israel in that same Mount (27:34).

In the opening paper on this book (vol. 3., p. 134), we pointed out the four great divisions into which Leviticus divides itself, 1-10.; 11-16.; 17-28; 24-27. We would now in conclusion briefly trace out the moral order in which the subjects it contains are brought out by the Spirit of God. We have already referred to part of it (vol. 4, pp. 112, 212; vol. 5, p. 140); we would now trace it out as a whole. Viewing the book in this light it divides itself into two great parts-1-16; 17-27. In the first we have set forth God's provision in grace for souls, truth which concerns saints. In the second we see traced out His desires for, and His ways with, His earthly people Israel, from the Exodus to the Millennium. Commencing with the revelations concerning sacrifices and offerings which God could receive for the offerer's acceptance, whether moved to bring an offering out of the fullness of his heart, or necessitated to come because he had sinned, we learn of the need of the sacrifice of the Lord Jesus Christ, if any of the children of men are to stand in acceptance before God (1-7). But nothing more is wanted, than what His death and resurrection provide, and declare. For not only has He died, but He lives in resurrection, and has ascended into heaven, and consequent on this He has entered on His office of High Priest, in accordance with the teaching of Heb. 8:4. So, following directly on the laws relating to the offerings, but not preceding them, we read of the institution of the Aaronic priesthood (7-10), in accordance with the character of which the Lord Jesus Christ now exercises His priesthood on high.

Further, consequent also on His leaving earth, the Holy Ghost was to come and abide here; so we are taught in the next chapter of the presence on earth of that which cannot be defiled (11:36), and in connection with it, and closely following after it, we are reminded of freedom from the defiling presence of sin by death (37), for which, in its completeness, the believer now waits. The carcass would not render the fountain or pit in which there was plenty of water (lit., a collection of water) unclean, should it chance to fall into it; nor was seed, if about to be sown, defiled by contact with it. After this we have regulations about defilement (12-15), closing with the divine provision-propitiation by blood, to meet the cases before God of sins, and of uncleannesses (16). Now we may trace in all this, as set forth typically, New Testament teaching needful for God's saints who form part of the Church of God. The death of the Lord Jesus in its various aspects, the priesthood of Christ, and the coming of the Holy Ghost, these are truths of primary importance for the saints; and connected with the coming of the Holy Ghost, teaching has been provided about man's nature, the value of death with reference to it, and how fully the atoning sacrifice of the Lord Jesus Christ has glorified God, and met every need of the conscience (Heb. 11-10).

But Jehovah had an earthly people, once highly favored, though now, as a nation, disowned. Has He forever cast them off? No-By-and-bye He will take them up again, and bless them, when the number of the saints destined to form the Body of Christ is completed. Hence, following on after these fundamental truths for saints who form the Church of God, we have teaching which especially concerns Israel, taken up, and dwelt upon (17-27). But who, in the days of Moses, unless divinely taught, would have arranged for that which speaks of Israel to come in after that which concerns those who are the Church of God? We may boldly declare that no one in the wilderness would have dreamed of such a thing. Called out, as Israel were to be God's earthly people, they were to be separated unto God, and to maintain the revelation which He gave them of Himself as Jehovah. This we have seen forms the teaching of chapter xvii. But if thus favored, He would regulate, as became Him, the daily and the domestic life of both the people and the priests (18-22). After this, the history of His ways with them in grace as Jehovah's people, from the Exodus to the Millennium, is set out in that ecclesiastical calendar, contained in chapter 23; for they would nationally be ever in His sight, even though apostasy might do its dire work among them, and meet with its due reward (24).

Further, since God has taken them up to be people, He has provided for them an inheritance. We read in the next place therefore of God’s provision for the continuance of their enjoyment of the land, as well as that for the portion of any of His earthly people to return to its original possessor, if for a time he had (25). The institution of the Jubilee set forth, the people are warned of the certainty of governmental dealing with them, if they proved to be disobedient, a dealing which, if called for, would not stop short of banishing them from their land, though only for a time; since God assured them that He would remember His covenant with Abraham, Isaac, and Jacob, and He would remember the land, if they should confess their sins in the land of their captivity 26: so exile shall not be ever forever their lot. Restoration, then, they are taught to await, and a restoration to their land, never again to be dispossessed of it. And as God knew how divine goodness will act on the heart, when the people shall be in the enjoyment afresh of His favors, He has provided for the expression of it in the regulations that follow concerning vows 27, with which the book ends. But this chapter comes in as a kind of supplement, the book apparently ending with 26:40. The propriety of this, the moral order we have traced out makes apparent. Chapter 27 may be viewed in the light of a supplement, and as the commencement of a new chapter in their history when restored in grace, to which, as far as the Old Testament takes us, there is no end.

Commencing, then, as Leviticus does, with the provision for the people to bring an offering for their acceptance, if moved by a sense of divine goodness, it closes with the provision for them to make vows, and to pay them, when especially sensible of divine grace. But in the beginning of the book the thought is kept before them of the sacrifice of Christ, because of which the individual could be accepted. In the close, standing as they will in the full consciousness of divine, and abiding favor, provision is made for the expression of the thankfulness of their hearts, but without any typical allusion to the need of the sacrifice of Christ. This is beautifully correct.

In the first part of the book, then, we have teaching which concerns us. In the last part, God's ways and desires for His earthly people are set forth. And Moses, guided of God, thus arranged the book, a witness to those who can see the moral order of its contents, that it was written in the order in which the Spirit of God was pleased to have it recorded.

Correspondence, Correspondence: 1CO 9:27; MAR 4:26-29; 1PE 2:8; 2CO 5:16; EPH 2:14; LEV 27:26 . .

Ques. Does 1 Cor. 9:27 favor ascetic practices?

Ans. Not for the sake of asceticism. But we must beware lest in condemning all self-imposed bodily mortifications, we give the reins on the other hand to a love of ease and self-indulgence. There is a middle path, and this Paul trod, careful while preaching to others to keep the reins well over himself in everything, not as a meritorious action, but as an approved minister of the gospel.

Ques. What does Mark 4:26-29 mean?

Ans. Mark 4:26-29, compares the kingdom of God "unto a man that casts seed into the ground who rising and sleeping day and night, allows it to increase without taking any notice of it. The earth produces thus fruit of itself, first the blade, then the ear, and then the full grain in the ear. Now when the fruit is ripe, the sickle is put in at once, because the harvest is come. Thus the Lord worked personally, sowing the Word of God upon earth; and at the end, He will return, and work again in person, when the time for the judgment of this world shall have come, but now, in the meantime, He remains seated at the right hand of God, as though He did not occupy Himself with His field, although in secret He does work by His grace, and produces everything. But it is not manifest. Without being seen, He works to make the seed grow in a divine way, by His grace, while apparently He allows the gospel to grow, without having anything to do with it, until the harvest. Then He will appear and will Himself work openly." (J. N. D. Col. Writ.)

Ques. What is meant by "whereunto also they were appointed"? 1 Peter 2:8.

Ans. This, as in Jude 4, does not mean that they were appointed to sin or condemnation, but points out the special character of sin and of condemnation that they should fall into. The emphasis in Jude is on the word "this." "Who were before of old ordained to this condemnation.”

Ques. Please explain "Henceforth know we no man after the flesh." 2 Cor. 5:16.

Ans. It means that the Christian is brought into a new sphere, and new relationships by the death and resurrection of Christ. The apostles had known Christ as the Messiah after the flesh. But He had died, and now in resurrection they know Him in His new character as head of the new creation and of the Church. Their links also with Christians were all formed on this new and heavenly ground.

Ques. What is meant by the "middle wall of partition," Eph. 2:14?

Ans. The legal ceremonies and ordinances that fenced the Jew off from the Gentile, thus forming a partition wall between them.

Ques. Please explain Lev. 27:26 with Rom. 12:1.

Ans. In Leviticus under the law, inasmuch as the first-born belonged to God by redemption (Ex. 13:2), it could not be set apart to God as a freewill offering, being already His. In Romans, however, under grace, the exact converse holds good; for although we are God's property by redemption, we are told to yield ourselves unto God. Thus "of His own, have we given Him," and in grace God receives this. The comparison of the two passages throws an interesting light on one of the many contrasts between law and grace.

Words of Faith: Volume 3, Sacrifices of God Are a Broken Spirit, The

I FIND Lev. 26:40-45 most blessed in this day. Mark well the 41St verse-if they be " humbled" and accept it." Note, too, Deut. 30:1-20; and again 1 Sam. 12, especially verses 19-25.

I desire unfeignedly to accept at the Lord's hand my ecclesiastical circumstances, ruined and broken all around as they are, and to go on with Him; accepting things as they are; recognizing all as broken, oneself ruined, but God personally present and caring, as He most surely does, for the honor of His Son, the Lord Jesus, and that His saints should purify themselves from evil-" Cease to do evil, learn to do well "-God everything and man nothing. That was the root of the blessing at -. I thank God you felt God was there.

I have long passed through in soul the burden you refer to; felt it upon me; and yet I have confidence in God about it, if we will leave Him to work; and I remark that " bitter herbs " and " leaven " were at the Paschal. Supper. God can stem any torrent. A Jonathan walking alone (but that was a sore task) proved it. Be alone with God as he was, and He will guide each step, and the road He, also, will mark for you.

As to confession, I can only say for myself that, first, the want of individual spirituality (in its divine and heavenly character), of singleness of eye, and of full purpose of heart, and, secondly, the presence of unjudged flesh and worldliness (shown in mixed motives and intentions, in planning’s, and oft in an energy not of God, as well as in ways and doings), press on my own heart as being among existing obstacles to the Father's working fully and freely for the honor of the Lord Jesus in the present day in England. I take my full share in the blame and shame. But if conscious that the glory of God and the honor of Christ alone must be sought by one who is to be honored of God, may one not seek by humbling oneself " under the mighty hand of God," that He may, by His own Spirit's working, set more honor down here on earth upon the blessed name of the Lord Jesus.

May He work, and so that we may know more practically what is the power of the resurrection and the fellowship of the sufferings of Christ, and that God's testimony in the last of these days, committed to our hands, may be made good by Him, in and through us.

1854. G. V. W.

IT is surely a wonderfully blessed thing to be like the Lord; but I think latterly I have felt the blessing of it to be more in the full capacity to dwell in Himself unhindered, which it will give those, in the fact of being like Himself. J. N. D.

The Remembrancer: 1909, Conducting Business in the Fear of the Lord, A Few Words on

" And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress (`overreach,' Nero Trans.) one another. According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of years of the fruits doth he sell unto thee. Ye shall not therefore oppress (` overreach ') one another; but thou shalt fear thy God: for I am the LORD your God." Lev. 25:14-17.

In the above Scripture we learn that in all the dealings and trafficking of an Israelite he was to have respect to the year of jubilee, when the hand of God would restore in righteousness what the hand of man had disordered in His people's portion. The only way to conduct his traffic righteously was to have respect to the year of jubilee, measuring the bargain and the value of things according to that. In principle this holds now. For all our commerce in the affairs of this world should be ordered with our eyes resting on the return of the Lord Jesus; and our hearts acquainting themselves with this, that man's world is soon to end, and all present interests to cease.

In Israel, God watched over the worldly dealings of His people in such a. way as to provide for the restoration of everything every fifty years: He then resettled the family estates, and put all in order again. In the church, also, He watches the worldly dealings of His saints; but it is not in order to restore earthly arrangements again, but with respect to the maintaining of spiritual communion with Himself. In all their callings He tells His saints, now, " therein abide with God " (1 Cor. 7:24); and in addressing them, as no longer on the world's platform but, as " risen with Christ," he enjoins, " And whatsoever ye do in word or deed, do all in the name of the Lord JESUS, giving thanks to God and the Father by Him " (Col. 3). The soul, amidst all around that is discordant and disordered, is to be preserved for heavenly citizenship, and exercised in relation to a heavenly life, where the flesh and man's world will be gone, and gone forever.

We would do well to bear in mind the solemn warning in Matt. 25:48, 49, showing that when the immediate return of the Lord loses its place in the heart how quickly we settle down to the world's level and the world's ways.

" Godliness with contentment is GREAT GAIN (1 Tim. 6:6).

Present Testimony: Volume 8, 1856, Fragment: The Year of Jubilee

Lev. 25-In the fourteenth to the sixteenth verse of this chapter, we learn that in all the dealings and trafficking of an Israelite he was to have respect to the year of jubilee, When the hand of God would restore in righteousness what the hand of man had disordered in His people's portion. The only way to conduct his traffic righteously was to have respect to the year of jubilee, measuring the bargain and the value of things according to that. In principle this holds now. For all our commerce in the affairs of this world should be ordered with our eyes resting on the return of the Lord Jesus; and our hearts acquainting themselves with this, that man's world is soon to end, and all present interests to cease.

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Christian Truth: Volume 26, Year of Jubilee, The: The Time of Godly Order Upon Earth

Lev. 25:8-16

Someone has truly remarked that the institution of the jubilee had a double testimony. It testified of man's confusion and it testified of God's order. During forty-nine years many things were suffered to get into disorder under the hand of man: One man got into poverty, another into debt, another into bondage, another into exile. Again, one man through extravagance h a d let his inheritance slip through his hands; another, by his shrewdness or penuriousness, had added to his.

Thus it happened during man's day. But the trumpet of jubilee changed, in a moment, the entire condition of things. No sooner had that hallowed sound fallen on the ear than the debtor was released, the slave emancipated, and the exile brought back. The jubilee was God's year, and He would have no debtors, no slaves, no exiles. All should be free and happy, and all abundantly supplied throughout Jehovah's year. When the Lord alone is exalted, all must be right.

Now it is interesting and very practical to note the various ways in which men would be affected by the approach of the year of jubilee. The man who had lost his property would be glad because he would get it back. The man who had gained property would be sorry because he would lose it. But the man who had done neither, who had neither lost nor gained, the right-minded Israelite who had retained his patrimony, and was satisfied therewith, this man would regard the jubilee not with reference to his gains or losses, but simply as a noble testimony to God's order, and as securing the blessing of the entire nation.

Thus it was with the Jew in reference to the jubilee; and thus it should be with the Christian in reference to the glorious appearing of the Son of God from heaven. We should simply look forward to that blessed event as the moment of Christ's exaltation, the moment of His full investiture with the kingdoms of this world, the moment in which an end shall be put to all man's misrule and confusion, and the order of God be established for evermore. Blessed, longed-for moment!

And be it noted here that the cross of Christ is at once the remedy for all man's confusion, and the basis of God's order. This is strikingly brought out in the ordinance of the jubilee. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land" (see Lev. 16). The trumpet of jubilee and the day of atonement were inseparably linked together. The blood of the cross is the foundation of everything. In the times of the restitution of all things the river of life will proceed out of the throne of God and of the Lamb (Rev. 22:1).

Christian Truth: Volume 24, Year of Jubilee, The

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.... And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another: according to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee." Lev. 25:10, 14-16.

In these verses we learn that in all the dealing and trafficking of an Israelite he was to have respect to the year of jubilee, when the hand of God would restore in righteousness what the hand of man had disordered in His people's portion. The only way to conduct his traffic righteously was to have respect to the year of jubilee, measuring the bargain and the value of things according to that. In principle this holds now. For all our commerce in the affairs of this world should be ordered with our eyes resting on the return of the Lord Jesus, and our hearts acquainting themselves with this, that man's world is soon to end, and all present interests to cease.

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world will be gone, and gone forever.

Joyful Sound: Jubilee, Joyful Sound: Jubilee: No. 1

It may not be known by all that the word translated, " the joyful sound" in Psalm 89:15, is troo-gah: or the Jubilee, of Lev. 25:9: " Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you." The word jubilee in verse 10 is not the same as in verse 9. The word in verse 9 was translated in the Septuagint, some three hundred years before Christ, as meaning in Greek. " Manifestation." But in verse 10 and onwards it is yoh-vehl, " To make proclamation with the sound."

The subject is one of the very first importance as one of the clearest possible illustrations of the glad tidings of God. It may be asked, how is God manifested in sound of the trumpet in the joyful year of jubilee? We see God desiring the rest of His people in three ways: the rest of the seventh day; the rest of the seventh year; and further, He desires man to be brought into the most perfect rest.

" And thou shalt number seven sabbaths of years..... Then shalt thou cause the trumpet of the jubilee to sound," &c. This, then, is the true manifestation of the blessed character of God. God is love—and God in love desired my rest, my perfect rest. God desired that I, a poor slave of sin, should be brought by proclamation into perfect peace with Himself.

But God is holy, God is righteous; and I am a vile, guilty sinner. With my sins upon me, I could have no rest, no liberty, no, surely not in His presence. Nay, in my guilt and shame I could not endure His holy, holy presence; could you? All this being the case, and it is so, on what ground, in what way, can the righteousness of God be fully maintained in the joyful trumpet sound of deliverance, and peace to us poor slaves of sin? How wonderful the answer in this type, given by the Spirit: " In the day of atonement shall ye make the trumpet sound throughout all your land." The blood of the victim must be shed: " without shedding of blood is no remission." The blood must be presented to God. The sins of the people must be laid on the Substitute, and borne away. God is glorified, and sins are borne away.

Now sound aloud the joyful news. See those slaves with their wives and children waiting, listening with bated breath. Hark! hush! what a dead silence in the prison. What a moment. God desires it; every barrier is removed by the atonement. Through all the land, to every slave, to every poor prisoner, sound forth the loud welcome tones of liberty and freedom. Oh, what a day of joy! Freedom to the slave! Liberty to them that had long been bound!

Does scripture refer to this scene of joy? Let us turn and see. Who is this the prophet speaks of? "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1, 2.)

Very interesting the question, Whom did Jehovah send to do all these things, for the objects of His love, and in what way, so that God might be righteous and the sinner set free? Is there any doubt as to whom God sent? None whatever. " God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Did the jubilee then point to Jesus? We will hear what He says. We see Him stand up in the synagogue of Nazareth to read, as was His custom. " And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach [or proclaim] the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eves of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."' (Luke 4:16-22.) Thus Jesus presented Himself as the fulfillment of the joyful sound of the jubilee. In looking, then, at the jubilee, may our eyes be fastened on Him, and our ears opened to hear His gracious words. Eternal life is ours on hearing His words, and believing God who sent Him. (John 5:24.)

The jubilee, then, was entirely of God. God so loved. The atonement must first be made. And God who loved, provided the atoning Lamb, His only beloved Son. In the type that work had first to be done. But on the part of the poor prisoner, or the slave, the poor brokenhearted captive, not one thing had to be done. God is manifested in this very free grace to the poor and helpless. The silver trumpet with loud "sound then proclaimed liberty throughout all the land—there was nothing to do. nothing to pay. Is not that a fact? And mark, the very moment the joyful sound was heard and understood, every captive that heard the loud sound was free. Salvation was brought to every prisoner and captive in the land. All was pure absolute grace. And this was the manifestation of God. What an acceptable year, what a year of joy was that fiftieth year! It was not then if they would pray for liberty, or do one thing for liberty; but the loud sound of the trumpet simply proclaimed liberty to all.

Now, if this is God's picture of His glad tidings, where is the gospel of His grace proclaimed to every creature on earth? Let us carefully notice how the jubilee is applied to Christ. In Isa. 53 His atoning death for our sins is most distinctly foretold. Wounded for our transgressions, bruised for our iniquities, our iniquities laid on Him. His life cut off for the transgressions of His people. His soul made an offering for sin. " He bare the sin of many." Then, as we have seen, the Lord God sent Him to sound the jubilee, to proclaim the good tidings. What precious words, the manifestation of God to us poor helpless sinners: " He hath sent me to bind up the broken-hearted." Oh, brokenhearted slaves of sin, do you hear, do you know, that God sent His Son to bind up your broken hearts? Oh, captives of Satan! Jesus says, God sent Him to proclaim liberty to you. Do you hear the loud sound? Do you believe God in sending His Son for you? Do you say, I am bound in the iron prison of despair? Jesus says, God has sent Him to open the prison to them that are bound. Do you say, When is the happy time that I may be free? Now is the day of salvation; Jesus has come to " proclaim the acceptable year of the Lord."

Then shall come a day, when this day of salvation closes, " And the day of vengeance of God." And afterward the millennial clay of comfort and blessing to this earth. But we would prefer in this paper to pursue the joyful sound. We have seen, in Luke 4, how the Lord Jesus, presented Himself as the fulfillment of all this. Mark, He did not go on to the day of vengeance, but closed the book at that which occupies us now: to proclaim the jubilee, the acceptable year of the Lord.

It was a joyful year, and the sound of the loud trumpet was a joyful sound. It was joyful liberty. We will now turn and see if the gospel is as joyful as the type of it was.

The first full, clear sound of the jubilee trumpet was when Jesus had made the atonement for sins—on the very first day when God had proved His acceptance of the atonement by raising Jesus from among the dead. He had “glorified God by the atoning death of the cross. He had borne the full judgment of His people's sins. He had made peace by the blood of the cross. It was finished—He had said it. He had been forsaken of God, under the wrath due to us. His body had been laid in the sepulcher. But now all was over for eternity. God had raised Him up to die no more. If we turn to John 20:19, we see the risen Christ in the midst of His disciples—and now the joyful sound is heard: " Peace be unto you." And what did He show them as the ground of that peace? Was it any one thing they had done? Was it their feelings, or experience, or works? They had all forsaken Him. He showed them His hands and His side. The atoning work had been done- there was nothing now to hinder the jubilee trumpet sound of liberty—" Peace be unto you.' This was the sweetest sound they had ever heard; the joyful sound that filled their hearts with gladness: " Then were the disciples glad when they saw the Lord." Not only had He thus proclaimed the joyful sound to them, but they were to do the same to others. " Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." For this purpose they were to receive the Holy Ghost, that in gladness of heart, they might also proclaim the good news of forgiveness of sins.

In Luke 24:46, 47, they are commissioned to proclaim the jubilee, the joyful sound, among all nations, beginning at Jerusalem. What a repentance, what a change of mind, would be produced even amongst the very murderers of Jesus in Jerusalem. Even amongst them, thousands should hear the joyful sound, believe it, and be saved.

But the joyful sound must not be limited to all the land of Palestina now. No; as to this the words of the risen Lord are clear and distinct: " Go ye into all the world, and preach the glad tidings to every creature." (Mark 16:15.) What a command -sound the trumpet with joyful sound, to every creature, to every slave of sin, to every prisoner of Satan, in this wide world. Sadly did these disciples fail to apprehend the vastness of this joyful charge, or to carry it out. Sadly fail we also in this day. Eighteen hundred years have passed, and yet how many millions of the wretched captives of Satan have never heard the joyful sound! Let us now pursue the joyful sound in the Acts, and see the effects it produced.

And let us remember the jubilee, or joyful sound, is entirely of God. Her Majesty's jubilee is past forever, never to return; but not so the jubilee of God.

Bible Herald: 1880, On the Feast of Tabernacles

(LEVITICUS. 23:33-34)

DISTINCTIVE is it to this feast, that it has no antitype.

There were three great feasts-the Passover, Pentecost, and Tabernacles; in each of these all the males were to present themselves at Jerusalem. Christ is our Passover; the Holy Ghost is our Pentecost; the feast of Tabernacles is not yet come, and nothing in the history of the people of God as yet answers to it. This feast occurred after the harvest and the vintage. The harvest is the end of the age, the ingathering and judgments of God which distinguish and sever; the vintage is the vintage of the wrath of God on the vine of the earth, whose grapes are ripe for the treading in the winepress of the wrath of God.

The feast of Tabernacles cannot be kept save when Israel, after having traversed the desert, is in the land, in commemoration of which they were wont to pass seven days in tabernacles. Herein we have the joy of the people of God: it is not merely the joy in our hearts of salvation; but God, whose will it is to have His people around Him, attracts them by the love of Christ (the Passover), gathers them by the Spirit (Pentecost), judges the evil and delivers His people, in order to put them into possession of the joy of that promise (Tabernacles). Deut. 16 gives us these three great feasts, with a difference, however, as to their moral object.

There is, in a certain sense, joy in not being a slave in the land of Egypt; but then there is, at the same time, the bread of affliction. Precious is it when the means by which God will deliver us are before us; but inseparable therefrom is the thought, that we have been slaves in the land of Egypt. The leavened bread, which has to be put aside, recalls the prohibition: we are in haste; there is deliverance, -but after partaking we need to hasten home. The Pentecost goes a little further.

The leading thought in it is joy and grace due to the stranger, the orphan, and the widow; and the name of the Lord is the center of the joy of the people who surround Him. By their very joy, the people are seen to be no longer slaves; this answers to that which is said to us about walking in the Spirit.

In the feast of Tabernacles there is no longer need even to be on one's guard. 'Tis pure joy, and the commandment is "to rejoice." When God has done all for the gathering of His people-when the people are in the enjoyment of all-when Satan, bound, can no longer hinder our joy-the joy will be without mixture, without fear, and without end.

At the Passover there is the bread of affliction; at the Pentecost there is still need to be on one's guard in this world of sin, to observe the commandments; but when we shall be gathered to God we shall be in possession of the promises, and the only commandment is to rejoice.

The child of God is still in the position to remember the bondage of Egypt, and to watch that he may walk in the Spirit. He sighs for the time of the full blessing, and that so much the more, because we more fully understand the things which God has prepared for those that love Him.

When changed, or raised from the dead, the more completely our hearts range abroad, the more will God be glorified. Now joy exposes us to the danger of a fall, if we do not remember our deliverance from Egypt, and if we are not watchful to walk in the Spirit, whilst we are still in the flesh. Rev. 14:15-20 speaks of the harvest and of the vintage of the earth; Isa. 63 speaks of the wine-press of the wrath of God; Matt. 13 shows that the harvest is the end of the age: there is not merely judgment but gathering, separation of the tares from the good grain. The vintage takes place when that which remains is decidedly bad, and is trodden in the press of the wrath and indignation of God. It is after this that the fullness of the joy of the people of God takes place, when the evil which prevents us enjoying the goodness of God has been destroyed. Music and singing come after the judgments, and the deliverance of the earth laid waste by sin.

The trumpets in the Apocalypse are the trumpets of woe; the seventh in the Apocalypse is followed by songs of triumph. The feast of Tabernacles is divided into two parts-glory terrestrial, and glory celestial. It will become Israel to remember that it has been in the desert. As for us, it is not sin which keeps us in the wilderness, it is Christ-it is our portion as being partakers of the sufferings and of the death of Christ, If death comes there will be naught but joy, if we walk faithfully in the wilderness. Such is our position. And it is on this account that there is added to the feast of Tabernacles an eighth day, commencement of a new week, into which we must enter by resurrection. The joy was obligatory; the great day of the feast all were there. It is something over and above the seven days which God gives to the earth, and it enters into a state of things into which resurrection' alone introduces. John 7 gives us a commentary on this. It was not yet time for Christ to show Himself to the world; that will take place when He shall appear at the true feast of Tabernacles. His brethren represent the unbelieving Jews. Later He goes up to the feast privately; but the great day, the eighth day, He shows Himself openly, figure of what was to take place by means of His death and resurrection.

He proclaims the river of living water for those who shall believe-He proclaims grace to whosoever thirsts. It was concerning the reception of the Holy Ghost, who is the earnest of that heavenly glory into which Jesus was about to enter, of which He spake.

The Holy Spirit is the witness in our hearts of that glory of man-of the Son of Man-seal in our souls, earnest of the inheritance which is given to us while waiting for the full manifestation of the glory. It is not merely the Holy Spirit as the principle of life, that is given in John 3, but a river which overflows on every side of us, because we have the knowledge of that joy and of that glory which belongs to us. This it is which makes us sigh after the time when such things shall be ours, and when we shall enjoy, in liberty, all the fruits of grace.

To the Christian, death is ceasing from death, dying is ceasing to die. Here death surrounds me on every side, in every form, and I am dying daily; but this ceases to me at death. Then I leave all that into which death and dying can enter, and I go there, where all is life. True, I shall not have my resurrection-body then, but absent from the body and present with the Lord, I shall be there where life is, and where life fills all according to its measure.

Christian Friend: Volume 13, Leviticus 23:9-20

The distinction between the sheaf of the firstfruits and the two wave loaves, which are also called first fruits, is exceedingly beautiful. The former is Christ, for the priest was directed to “wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath” (the first day of the week) “the priest shall wave it.” (vv. 10, 11) Thus it is that Paul writes: “Christ is risen from the dead, the firstfruits of them that slept” (1 Corinthians 15:20)—the first sheaf to be waved before the Lord before the ingathering of the harvest. And of what a harvest is He, as the first fruits, the pledge! Concerning Him in this character, another has written, “It” (His resurrection) “was the beginning of the true harvest—harvest gathered by power outside and beyond the natural life of the world. According to the Jewish law, nothing of the harvest could be touched before. Christ was the beginning, the firstborn from the dead. With this first of the firstfruits were offered sacrifices for a sweet savor, but not for sin. It is clear there was no need for it. It is Christ who has been offered to God, quite pure, and waved before God —placed fully before His eyes for us, as raised from the dead, the beginning of a new crop before God; man, in a condition which not even innocent Adam was in, the man of God’s counsels, the second man, the last Adam. Not all hanging on obedience, which might fail, and did; but, after God had been perfectly glorified in the place of sin, past death, past sin (for He died unto sin), past Satan’s power, past judgment, and consequently by this, wholly out of the scene where responsible man had stood, on a totally new footing with God after His finished work, and God perfectly glorified. Such a work too as gave Him title to say, “Therefore doth my Father love me, because I lay down my life, that I might take it again,” and made it God’s righteousness to set Him at His own right hand in glory.

Following upon this, they were to number fifty days unto the morrow after the sabbath, and offer a new meat-offering unto the Lord, composed of two wave loaves, of two tenth deals of fine flour, baken with leaven, “the firstfruits unto the Lord.” “It is no longer Christ here, but those who are His, the firstfruits of His creatures. (See James 1:18) They are considered as being on earth, and leaven is found in them. Therefore, though offered to God, they were not burned as a sweet savor (Leviticus 2:12), but with the loaves was offered a sin-offering, which answered by its efficacy to the leaven found in them. They are the saints of which Pentecost commenced the gathering.”

Once more we find the expression first-fruits in the Scriptures. Of the hundred and forty-four thousand who will stand on Mount Sion with the Lamb (Revelation 11: 5), it is said, “These were redeemed from among men, the first-fruits unto God and the Lamb.” (v. 4) These. are the first-fruits of the earth, after the Church has been caught away to be with the Lord, and will be gathered from among the two tribes who will be in the land during the sway and power of antichrist. They will pass through the unequaled sorrow of those days (See Matthew 24:21,22), and the Lord will give them a special place with Himself in the kingdom—they will follow the Lamb whithersoever He goeth. As the ingathering at Pentecost was the first-fruits of the church, these will be the first-fruits of the kingdom.

Bible Treasury: Volume 12, Rest of God, The

It is full of encouragement to the hearts of such as believe, that we have God in His word telling us of Christ, not only after He came, but so long before, and thus giving no to see the unity of His mind. What displays its unity is the constant reference, not to ourselves, nor anything that pertains to the church of God in itself, but to Christ. Undoubtedly God has purposes for the earth, as well as those heavenly counsels which necessarily have a nearer hold on our hearts, not so much because we have a part in them, but because it is where Christ Himself is most intimately known, where all that God feels, as well as all that He will do, comes out in unclouded light and glory; for the earth, after all, even in the day when the glory of Jehovah rises upon it, will still be a place not perfectly free from mist, if one may so say, though not of clouds; for it will be a morning without clouds; but even then there will not be that absolute perfection which God will have brought in for the heavenly saint before the day of eternity. On high will be our portion, but, above all, there will be Christ, as God will make Him known, as He knows Him Himself, and will bring us into His own delight in His Son. Even now it is our portion by faith.

Thus, then, it is not merely after Christ came, and redemption was accomplished, that God spake of Him, but here (Lev. 23), long before, in these early days of God's working with man on the earth, where His dealings were only provisional, where He was setting forth a great moral experiment, if I may so speak, in His ancient people; for the question was, whether anything good could be got out of man; even then God would let us know that Christ was ever before Him; for what would this chapter be without Christ? It would be to wrench the heart out of it, the center of all its movements, the attractive power to every saint of God. Accordingly we shall see how, everywhere, Christ is before God; but one may note, too, in this particular chapter, a peculiarity in the way the Holy Ghost discovers to us the Christ. There is a beautiful order in it, which it is helpful for the soul to discern and enjoy. My hope is to contribute somewhat in this respect to the simplest of those who know our Lord Jesus Christ.

First of all notice, that God does here what is often seen elsewhere, though not always with the same completeness which we find in this chapter. He introduces the sabbath, in what may be called a prefatory way, as well as exceptionally. Verse 2 treats it as one of the feasts; and so verse 3 describes it in due course. But verse 4 follows as a fresh beginning of the feasts of Jehovah, which are limited to the holy convocations, which occurred but once a year. Nor was it quite a new thing to have the sabbath. Again, it is observable, in the book of Exodus particularly, that, no matter what God does, the sabbath, somehow or other, is enacted in connection with it. So here with the feasts. If grace is being revealed, the sabbath appears; if the law is enforced, the sabbath has a central place. It matters not what comes out, God is never wearied of bringing in the sabbath', and for the good and plain reason, that the sabbath, in its full meaning, is the ultimate result of all God's ways. The sabbath may be, and in fact is, the first thing God Himself lays down when He gathers His people round, but it is the aim He has in view: whatever He may work, He works to this end—the rest of God; I do not say rest for God, as if He needed it, but it is His own rest; and not merely a rest that God will effect, and that will meet His mind and affections, but a rest that He will share, in one way or another, with all that are His.

What a blessed result! above all the sorrows and difficulties, the trials and exercises, the suffering and tribulation, if we only look at that side; but what a blessed result for those who are now let into the enjoyment of God, and who know the obstacles that are found here below to that enjoyment. How many things flit across the heart, and how little, in the course of any day, one can speak of anything like uninterrupted enjoyment of His presence or His purpose!

Here it is among the feasts the first thoughts that God communicates what He is waiting for, and what He would have His people waiting for, and what He will assuredly accomplish in due time—the rest of God. “Faithful is he that calleth you who also will do it.” Here man, Moses or any other, one cannot doubt would put it last, not first, as being the end of all the work. But it is the first thing God presents to His people—the sabbath—putting it in this peculiar manner to call the more attention to it, in order that it should have a place which no other feast has. It is the only one which periodically recurred at the end of every week. Thus Israel was habitually taught to look beyond daily present toil to the rest of God.

But let us turn elsewhere, as it may be a wholesome thing for us to distinguish between the various forms of rest as presented in the word of God.

Our Lord when here spoke of “rest,” but not “the rest of God.” God had hallowed the sabbath from the beginning, the type and pledge of His rest at the end; but Jesus invited all that labor to rest meanwhile in Himself. Never was there a prophet that did so, least of all did John the Baptist, the greatest of all; for he called the people of God to own their sins; it was no question of calling them to himself, but of pointing them from everything done to Jesus, as he did when he proclaimed Him as the Lamb of God, and the two disciples that heard John speak followed Jesus. But our Lord could say to the most heavily laden one, “Come unto me,” and this too when His work seemed to have been in vain, Himself rejected, despised, about to be slain and crucified, but His resurrection would prove that nothing was really fruitful for sinful man short of His death. His coming was even then shelving what God is, and not merely what man ought to be. He the rejected Messiah but the Son, Emmanuel, Jehovah, He was the first and only One who could say on earth, “Come unto me, and I will give you rest.” Yes, a present soul-rest, in the fullness of divine grace; a rest He was entitled to give to anyone, no matter how burdened or how laboring; no matter what, no matter who, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” He was entitled to say so—He did say so—He loved to say so. No doubt there was more He had to say then, there was also the call to take His yoke on them and learn of Him and they should find rest to their souls. (Matt. 11:29, 30.) But I speak now, as the Lord does first, of the gift of rest in His own grace. (Ver. 28.) Then follows the government which He exercises, which never allows His sovereign grace to be slighted, so that for a season at least, some restive under His yoke find not rest but restlessness, even though He may have given them rest.

This is clearly a different thing from the sabbath, but I have referred to it, for the purpose of distinguishing between the two, and this brings us to another thing very often confounded, the use the Holy Ghost makes of “rest” in the Epistle to the Hebrews. Take for instance the well-known chapter iv. It is not merely true that the Lord has prepared a place of rest in heaven, and that the Epistle to the Ephesians declares us seated together in Him there even now; but we are actually going through the wilderness. Hence the great point urged in Hebrews is that we should not look for present rest here below. It is not of course that any believers can be too full of the rest already found in Christ, or of that which He entitles us to know in union with Himself in heaven. There was a far different reason for the warning to the

Hebrew Christians. They thought that because they had Christ now all difficulty must be over, and that there was no need for making up the mind to suffer as well as walk in dependence on God. Hence these are the consequences of the heavenly calling here insisted on; for it is no less true for the Christian than from Israel redeemed from Egypt, that this is the day of temptation in the wilderness. We are not in heaven yet, though Christ is. But we are marching through the desert-world, just like Abraham's seed of old. Consequently any attempt for the Christian to rest here below is perilous if not fatal. Now is the time for moving onward, at God's word, not settling down where Christ is not, but was refused. “Arise ye and depart; for this is not our rest.” It is polluted. We are brought to God, but only on our way to rest: we have not yet entered His rest. “We which have believed do enter into rest,” but we have not entered into what is here spoken of, for it is in glory. There is no such rest yet. God's rest is not. To seek it there is to court moral destruction. It is to dishonor Christ and to damage if not ruin our souls; again, this precisely is the apostle guarding them throughout; and hence he brings in the rest of God—not rest for the soul now, which last is not the point in Heb. 4. He shows now the time for fear and not ease, for labor and not rest. These saints were disposed to take things easy; they seemed to say, “Now Christ is come and the whole work is done, it is simply a question of our enjoying it.”

In this epistle Christ is shown very fully, not as the Head of a body, but as Apostle and High Priest—as Apostle speaking from God, and as Priest interceding for and bearing up the people of God. So we find the great object is to sustain them in their trials, to assure them of Christ's sympathy in all their suffering. Hence, too, we have believed only “enter” (not have entered) the rest of God. “There remaineth therefore a rest [or sabbath-keeping] for the people of God.” It is not yet come, it remains, it is a future thing. In the whole of Heb. 4 I do not know one word about present rest for the soul. It is exclusively the rest of God which the saints are to share in the day of glory.

We may now see why the sabbath is put first in the feasts, and why it also stands comparatively alone. It was essential that it should be continually before those who were so apt to forget it. The remainder of the chapter may be divided into two great parts, as setting forth the ways of God leading up into that rest: first, the accomplishment of that which alone could be the foundation of the rest of God; the second, what may be called the application of that mighty work. The first three feasts after the sabbath we may consider as answering to the accomplishment of the work in all its fullness, with a little earnest of the rest; whilst the latter feasts describe the application of Christ's work to His people.

Questions and Answers on Scripture: From the Bible Treasury, Why "the Day of Atonement" Should Be Interpreted "of the Judgment Seat of Christ"?

Question: Lev. 23:26-32. Is there any good ground why the day of atonement should be interpreted of the judgment seat of Christ? J. S.

Answer: None whatever. Such an application is wholly incongruous with the Feasts of Jehovah; nor does the order of time favor it save superficially.

For as the earlier series was fulfilled in Christ sacrificed, our Passover, with its accompanying feast of unleavened bread, and in the wave-sheaf, with the wave-loaves, there is ver. 22 following up all this, and hinting not only at that harvest which will clear the wheat for the heavenly garner, but at the righteous remnant left here below in the end of the age.

Then is given the later series beginning with the trumpets as a divine summons to awake God’s ancient people, the atonement-day as the application of Christ’s work in a way (as we know) even more applicable to them than to us by the scapegoat, and last the tabernacles, though there be the eighth day to connect the earthly with the heavenly at the end.

Here all flows on with the simplicity of truth, and in twofold order manifestly required and appropriate; whereas the interpolation of Christ’s judgment-seat confuses, dislocates, and destroys what is most distinctive. Atonement-Day is in no way met by our being manifested to God and receiving accordingly. Nor will there be a day of affliction for the glorified in heaven, any more than a call to do no manner of work on pain of destruction. Both statutes are quite in harmony with Israel when they realize the Messiah’s death for their sins.

Leviticus: Lev. 8-27: from Bible Herald 1880-1881, Leviticus 23:33-44: Feast of Tabernacles

Overview

And what were those sacrifices? A burnt offering with the accompanying meat offerings and drink offerings, a sin offering and peace offering. All these were required for these two loaves, the new meat offering unto the Lord. The burnt offering comes first, composed of seven lambs of the first year, one bullock, and two rams, a collection of sacrifices with which the people were familiar, but a selection peculiar to this occasion, and of course significant of truth in connection with that which by the two loaves was delineated. The seven lambs of the first year without blemish tell of the perfect sacrifice of the Lord Jesus as the Lamb of God. At all the set feasts this number of lambs formed part of the specially appointed burnt offering, except throughout the first seven days of the feast of Tabernacles, when their number was doubled ({vi 4622-4641}Num. 29:13-32). The bullock, as the largest animal offered in sacrifice, may symbolize energy and devotedness, whilst the ram is expressive of consecration. Now for some of the set feasts two bullocks were ordered ({vi 4597-4605}Num. 28:19-27), at others only one ({vi 4611;4617;4645}Num. 29:2, 8, 36); and as for the ram, at the feast of unleavened bread, at the feast of weeks, at the blowing of trumpets, on the day of atonement, and on the eighth day of the feast of Tabernacles, one only was appointed to form part of the special burnt offering, though throughout the previous seven days, during which fourteen lambs were daily offered, two rams were sacrificed as well. But on the occasion of presenting the new meat offering, only one bullock was ordered and two rams; a selection this was, as we have observed, peculiar to this occasion. What was the meaning of it?

Now at those feasts which typify blessings common to Jews and Gentiles, we find two bullocks were appointed for sacrifice; but at those which had reference to that which peculiarly concerned Israel, God's earthly people, only one bullock was called for, and in harmony with this we meet with only one bullock appointed for sacrifice on the eighth day of the feast of Tabernacles, the type of the eternal state, a period begun but never ending, when national distinctions will have ceased, and the tabernacle of God will be, not as of old with Israel, but with men, and He will dwell with them (Rev. 21:3). So it would seem that as the two loaves typify the two companies of saints which together form the one flock (John 10:16), the one bullock, appointed as part of the burnt offering in connection with them, teaches us that they are viewed, whilst on earth, as comprising the whole company of those who are recognized by God as His people. But here we must guard the reader, by reminding him that we have nothing about the truth of the one body of Christ. We have before us the saints who form it, it is true, but as saints of God, and not as the body of Christ. And as saints taken' out of Jews and Gentiles, they were equally consecrated to God, so two rams were offered on this occasion.

Besides the burnt offering there was to be a sin offering, and a peace offering, one kid of the goats for the former, and two lambs for the latter; and all, it would appear, were waved together before the Lord, but after the death of the animals. All then together formed one offering, so all were waved, the token to us that those typified by the loaves are to be for God, as risen with Christ. And here we should mark a difference between Him and us. At the offering of the wave sheaf, as we have remarked, there was no sin offering required. The wave loaves could not be presented to God without one. Further, the wave sheaf, as already noticed, was waved alone without the sacrifices, which were to be offered in connection with it. The wave loaves were waved with the sacrifices. The Lord Jesus needed no accompanying sacrifice to make Him acceptable to God. We could not be presented to God, nor be owned as devoted to His service apart from the sacrifice of His well-beloved Son on the cross. But it is as risen with Christ that saints now are to be for God.

This special service over, the other sacrifices appointed for the day's ceremonial had to be dealt with ({vi 4604-4609}Num. 28:26-31). And the people having kept the day as one of cessation from all servile work, the festival at sunset came to an end, and the males of Israel, who had appeared before the Lord with a freewill offering in their hand, according as the Lord their God bad blessed them, could depart home to wait till the seventh month arrived, on the first day of which there was to be a day of rest, a memorial of blowing of trumpets. At this point, then, we may pause to review the outline of God's ways as delineated in the chief festivals of the sacred year, as far as we have looked into them.

The calendar begins with the celebration of the passover and the accompanying feast of unleavened bread. Of the need of the blood of God's Lamb for sinners we are thus reminded at the outset, and that those who share in the blessings which result from it, should be holy in their ways. Next we are taught of the resurrection of the Lord Jesus Christ on the first day of the week, the morrow after the Sabbath, and of His acceptance before God, who lives to Him in resurrection. Following on that, and closely connected, we see in type Christians brought to God, and to be for God, giving Him the freewill offering, according as the Lord their God has blessed them, the worship of the heart in the power of the Holy Ghost, who was poured out on the feast of Pentecost. Thus these feasts are seen to be typical of God's ways in grace with His people, and as such have received their fulfillment, though the fulfillment is by no means exhausted. The rest of the festivals in the chapter typify blessings to be known by Israel, and enjoyed in the future.

But before proceeding to a consideration of them, there is one more verse which must be noticed (verse 22). The bulk of the crop reaped, of which the two wave loaves had been presented as the first fruits, the people were warned against making a clean riddance of the corners of their fields, or gathering the gleaning of their harvest. “Thou shalt leave them unto the poor and to the stranger." A merciful provision this was for the poor in Israel. But why is it introduced in this place? Why have we a caution only as to the harvest, and none as to the vintage? In {vi 3291-3292}Lev. 19:9, 10, they are warned about both. Why is the harvest mentioned in this way here? The answer appears to be because tracing out, as this chapter does, the outline of God's ways with Israel, there will be found on earth after the church is taken away, saints who will have their part in heaven, so are part of the crop in the field, though they will not form part of the church. Hence this verse just comes in its proper place; filling up in the order of events, what, if omitted, would have left a gap in the history of Jehovah's ways.

Leviticus: Lev. 8-27: from Bible Herald 1880-1881, Leviticus 23:15-22: Sheaf Waved

Sheaf Waved

Returning to Lev. 23, we read that the sheaf was to be waved on the morrow after the sabbath, which was the first day of the week, waved to be accepted for the people, " for your acceptance," as the law-giver wrote. Sacrifices were offered for their acceptance, this was waved for their acceptance, and with it there was to be offered a he lamb without blemish of the first year for a burnt offering, and a meat offering of two tenth deals of fine flour mingled with oil, and for a drink offering, the fourth part of an him of wine. But no sin offering was appointed, a most significant fact, the importance and meaning of which we can now understand. The sheaf waved betokened that it belonged to God; and being the first of their reaping, the earnest of the coming harvest, it betokened that He of whom it was the type, would be raised to live to God. " Christ being raised from the dead dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once. In that He lives, He lives unto God" (Rom. 6:9-10). As typical of Him as the risen One, for it was waved on the day of the week on which He rose, the offerings which accompanied it spake of Him the spotless, perfect One, who lived and died, and in whom God and the offerer can find joy without alloy. No sin offering, therefore, was in place in connection with this sheaf. He of whom it was the type was in Himself holy, and He was not here viewed as made sin for us, though the sheaf was waved for the people's acceptance. For if Christ be not raised we are yet in our sins, but as risen He is the first fruits (1 Cor. 15:17,23), and He was raised for our justification (Rom. 4:25).

To us all this is now clear, but by the people before the Lord's resurrection it was probably not understood. But when Pentecost had fully come how clear and full of meaning must this service have appeared, a service, however, which had then lost its interest for those to join in, who knew not only of what it was the type, but Him, the risen One, therein typified. And what thoughts must have filled the hearts of those priests who became obedient to the faith, if they remembered the fact, that the officiating priest waved the sheaf of first fruits in the temple court on the very morning that the Lord Jesus had come forth from the tomb. The symbol was seen that day on Moriah, of what had really taken place in the garden, ere that morning had dawned. And which place was the place of interest for God's true hearted people on that

morning, the temple court or the garden where the sepulcher was? We know, and we know where the Lord was first seen. He appeared to Mary Magdalene in the garden, but was not seen by the priest at the altar.

How full of meaning, too, must they have seen were the accompanying offerings-the lamb for the burnt offering, and the meat offering with oil, betokening as they did, what those who ministered at the altar were unwilling to admit, the perfectness, the sinlessness of Him, the risen One, whose death both priests and people had three days previously clamorously demanded, and whose dying agonies had been embittered by their taunts and revilings. But he was holy, spotless, acceptable to God, and One in whom both God and the believer can rejoice together. This the offerings typified, and that great company of the priests who became obedient to the faith (Acts 6:7), as Christians fully owned.

A point of interest in the meat offering must be noticed ere we proceed. Its measure, prescribed by God, was to be of two tenth deals of fine flour with a fourth part of an lain of oil. It was the ordinary quantity of oil for a meat offering which was offered with a lamb, but it was double the measure of flour generally appointed where a' lamb only was offered. Why was this? A significance of course there is in it, for all God's ordinances have a purpose and a meaning, whether we can discover that purpose or not. Now the measure of flour for this meat offering was the measure of flour appointed for the two wave loaves offered on the feast of weeks (v. 17). The Lord Jesus Christ is the life of His people, and He alone, as risen, is that, and as alive before God, their life is only} Christ, and nothing else. Hence, was it not that the measure of the flour of the meat offering which accompanied the wave sheaf, was the measure of the flour of which the two wave loaves were made, the new meat offering unto the Lord? Christ, and He only, is equally and solely the life of those whom the two loaves typified.

The seven days of the feast ended, the males of Israel could return to their homes, to await the next appointed time for appearing before Jehovah, which had been fixed by the paschal sabbath, for on the fiftieth day dating from its morrow they were to keep the feast of weeks, on which day they were to offer a new meat offering to Jehovah, viz., the two wave loaves already mentioned, baked with leaven, first fruits to Jehovah.

The wave loaves and wave sheaf bearing such close relation the one to the other, the directions about the former are given as we have stated, in the same revelation which tells us about the latter, and ere the lawgiver defined the character of that day (for the feast of weeks lasted but one day), lie set forth at length, that which we read not of elsewhere, the directions about these two loaves, and the offerings which were to accompany them. For the wave sheaf and the wave loaves are made very prominent objects in this chapter of Leviticus. In Num. 28:26, the loaves are just referred to, but as a subject with which all were acquainted. Here only are they described.

Prepared as directed, and brought to the officiating priest, seven lambs of the first year, one bullock and two rams were brought for a burnt offering, with their usual meat offerings and drink offerings. Besides this one kid of the goats was to be offered for a sin offering, and two lambs of the first year for a sacrifice of peace offerings, and the priest was to wave them with (lit. on) the bread of firstfruits a wave offering to Jehovah, with the two lambs. " They shall be holy to Jehovah for the priest." These sacrifices were waved with the loaves, whereas the wave sheaf was waved by itself (11). The Lord Jesus was personally acceptable to God apart from any question of sacrifice. So the wave sheaf was waved before the sacrifices appointed in connection with it were dealt with at all. With the wave loaves it was wholly different. The appointed sacrifices were waved with them. The loaves could not be waved without them. A man there was and is, a risen man, the Lord Jesus Christ, who in Himself is personally acceptable to God. Saints there are, whose standing before God is in resurrection, for the loaves were the firstfruits of the new harvest, whom God can receive, and who are to be for God, but only in the closest connection with the sacrificial death of the Holy Son of God. Apart from Him and His death they would not be presented to God. The loaves composed cf two tenth deals, typify that Christ, and He alone, is the life of His people, and that is not more true of one than of the other company, both of which the loaves typified, those who from Jews and those who from Gentiles are now owned as God's saints. Hence, it would appear the reason for the number two. And baked with leaven they remind us that, though Christ is our life, we have within us that hateful thing, the flesh. The presence of sin, the old man, in His saints, equally true of all of them, God hereby distinctly recognizes and teaches, but thanks be to His name, its presence is no hindrance to their being brought to Him. The priest waved the two loaves before Jehovah, but waved them with the sacrifices.

Leviticus: Lev. 8-27: from Bible Herald 1880-1881, Leviticus 23:23-32: Trumpet Blowing

Trumpet Blowing

The work of God's grace, in converting souls after the rapture of the Church who will have a portion in heaven having been just intimated, as we have seen, work more fully referred to in Rev. 6:9; 14:2; 15: 2-4; 20:4; Psa. 79:2, 3; we are reminded by what follows in this chapter of the Lord's ways in goodness with His earthly people Israel, For He that scattered Israel will gather him (Jer. 31:10). So the prelude to their final blessing will be the return to their own and, and the knowledge pressed home on them by the Spirit of God of the beneficial results of the atoning death of the Lord Jesus Christ. The Jews will first be brought back, the bulk of them in unbelief, to become followers of antichrist, and worshippers of the image of the beast. The ten tribes will return, but only to enter the land after the transgressors amongst them have been purged out on the way (Ezek. 20:38). To accomplish, then, all this, God must take up afresh-His earthly people, for He will not forget them, but until He has done that, rest and blessing under the millennial sway of the Lord Jesus Christ cannot be known upon this earth.

In harmony with this we read, " And the Lord spake unto Moses saying, speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall ye have a sabbath (rather, a rest) Shabbathon, a memorial of blowing of trumpets, an holy convocation, ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord," (Lev. 23:23-25). At the recurrence of each new moon special sacrifices were appointed (Num. 28:11-15); and trumpets were blown (Num. 10:10)," but this day was a special one, marked by absence of servile work, kept as a day of rest, and characterized by the presentation of special offerings (Num. 29:1-6), besides the monthly and daily sacrifices. What these were the lawgiver sets forth in Numbers in detail, viz., a burnt offering, consisting of one bullock, one ram, and seven lambs with their meat offerings and drink offerings, and one kid of the goats for a sin offering. Hence we gather that as one bullock only was offered in the burnt offering, that memorial of blowing of trumpets directly concerns Israel, and Israel only. And tracing out their future history, as the divine word enables us to do, we can see that the day of blowing of trumpets was typical of something that they will

some day, and perhaps ere long, know. The blast of the trumpet t'ruah on their solemn day was for a memorial before their God.

For centuries the Jews have been scattered abroad, and for ages have the ten tribes been exiles, the whole nation regarded as "Lo-ammi " by God (Hos. 1:9), but His mercy endureth forever, as they will own, when gathered out of all lands, and the prayer of Psa. 106:47, is fulfilled, "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise." Of that the entrance of the ark into Jerusalem under David was the earnest (1 Chron. 16:34-35). How soon shall we from on high witness its accomplishment? The gathering back of Israel into their own land there will be, but as that cannot take place till all those who are to form the body of Christ have been called out to believe on Him, and the rapture has been effected, we have It considerable interval between Pentecost and the seventh month, during which we read of nothing about the people beyond the weekly sabbath, which betokens rest, and the monthly new moon, which tells of renovation. But with the arrival of the seventh month a great change took place. The silence was broken, and the Lord was once more occupied with His people, and they with Him. The memorial of blowing of trumpets inaugurated some further and fresh displays of divine grace on their behalf, consequent upon which those words of Psa. 89:15, will have their application, Blessed are the people that know the joyful sound, t'ruah, they shall walk, O Lord, in the light of thy countenance."

What a time has elapsed since this revelation about the feast of trumpets was given to Israel; the witness, when as yet they were under the shadow of Mount 'Sinai, that the Lord would not forsake them, nor leave them to suffer forever the consequences of national unfaithfulness. “Ye shall be gathered one by one " Is the word of the prophet (Isa. 27:12). " He shall feed his flock like a shepherd, he shall gather the lambs with his arms and carry them in his bosom, and gently lead those that are with young “(Isa. 40:11).

An earnest of this future gathering together of His exiled people, we have in the return of the Jewish remnant under Zerubbabel from their captivity in Babylon. And it was by the commencement of the seventh month that they were once more in their cities (Ezra 3:1-6). Under Joshua the people had entered in Nisan. Under Zerubbabel they were back for the first of Tisri. Under Joshua they entered as the people of the Lord, to take possession of their inheritance which He had provided for them. So the first great feast which they kept after crossing the Jordan was the Passover, and the feast of unleavened bread; the reminder that they had been sheltered by blood from divine judgment, and redeemed by the arm of God's power out of Egypt. That if remembered, would nerve them for their conflicts, and the task which lay before them. In the days of Zerubbabel it was otherwise. They were coming back to the land they had once enjoyed, but now without a king, and without national freedom, though they had regained, in a measure, national existence and position. So they entered the land just before Tisri commenced; and the first great festival of the three chief ones, which they had to observe, was that of tabernacles, typical of future and millennial rest. Thus at this time, when painfully conscious of weakness, they could look forward in hope. How suited to encourage them was the time of their arrival, just previous to the seventh month!

Christian Treasury: Volume 2, Sheaf of First Fruits, The

The sheaf of first fruits was, typically, Christ risen. "On the morrow after the Sabbath" it was waved, and that was the first or resurrection-day.

In the ordinance of waving it we observe that:

1. The Jew, (Israel as a nation), was to bring the sheaf to the priest.

2. The priest was to wave it before the Lord, to be accepted for Israel.

3. Israel was, then, to offer a burnt offering with its meat and drink offering.

4. Israel was not to eat of the new corn, in any form till this was done.

This ordinance, very simple in its materials, was very significant of the way of a believer or of the Church touching the resurrection of Christ, as we see that way presented to us in Luke 24:44-53.

1. The disciples bring the sheaf, that is, they apprehend and believe the fact of the resurrection.

(vv. 44, 45.)

2. Christ, the true Priest, teaches them that this resurrection was for them—that the sheaf was accepted of the Lord for them, and He gives them a blessed pledge of this. (Vv. 46-51.)

3. They make their offerings, because of this, offerings of worship and joy. (v. 52.)

4. They know of no eating, no feast, no communion, but in connection with the waved sheaf, or risen Christ. They occupy the temple only as in company with that very story. (v. 53.)

Such is the simple and direct illustration of this beautiful type, which the earliest moment in the experience of the saints after the resurrection of the Lord affords us.

The principal point of attraction, at least, to me, is in Luke 24:53, connected, as it is, with Lev. 23:14.

The disciples can do nothing but rejoice in the wave sheaf. It affords them their one commanding, absorbing thought. They fill the temple, not as worshiping Jews, with sacrifices and remembrances of sins, but as believing souls with thanksgiving for the resurrection and the remission of sins.

It was the first day of harvest with them. They have lost sight of the temple, save as the due spot for rendering offerings on the waving of the first fruits.

And in all this we have another form of owning, as David did in his day, a new place of service. (1 Chron. 21.) The wave sheaf or Christ risen tells us, like Ornan's threshing-floor, that "mercy rejoices over judgment." David, therefore, could not seek the former altar, or the high place at Gibeon, and so the disciples here forget the old temple, or the temple in all its wonted services, except that which belonged to the first day of harvest.

The resurrection had already done much sweet service for them. It had removed their fears, cleared up many a doubt and perplexity, gratified their poor wounded affections, anticipated the toil of their hands at the great stone of the sepulcher, and the value of their spices for the body of their Lord. But now it does the most sublime service of all for them: it changes their religion. As it had already rolled away the heavy stone for them from the door of the sepulcher, so it now rolls away a yoke which neither they nor their fathers had been able to bear. It builds a temple for them fairer than Solomon's. They serve now in the sense of the victory of Jesus, in the waving before the Lord of the sheaf of first fruits accepted for them. "They returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Theirs was now, as the Church's still is, the religion of the victory or resurrection of Christ.

Bible Treasury

Israel's Practical Sanctification, Israel's Practical Sanctification: Part 2

The closing paragraph of the chapter is of a more general character, and opens with that obedience to which Israel was called. The law given through Moses defined it. If Jehovah called a people to be His, they must be conformed to His word. They had to learn that, being sinners, they had no power to please Him, but continually failed. If they kept not His covenant and refused to walk in His law; if they forgot His doings, and His wondrous works that He had shown them in Egypt, in the desert, and in the land of Canaan, still less did they judge themselves and remember His promises or look on to the Messiah in faith. And thus their unbelief has brought on them the sad fate, to be driven out of the goodly land as the Amorite should have been before them. Can they deny its righteousness? It was not only Israel greedily lapsing into idolatry as keenly as the Gentiles, but even Judah's favored remnant sent back to their land by Cyrus according to the prophets guilty of rejecting their own Messiah, and the chief priests professing the apostasy of the people in the renegade sentence, “We have no king but Caesar.” What could God do to them in adequate retribution, but send the Romans to take away both their place and their nation?

Nevertheless scripture is no less clear that, if God tells us the sad tale of their ruin through trusting themselves and unbelief of His grace, He will surely and soon work for His own glory in the Messiah risen and exalted to prove Himself their merciful and faithful Savior God. For He will restore health to His people, in spite of the multitude of their iniquity, and will heal them of their wounds however deserved. Do men call them an outcast, and say that none cares for Zion? Thus saith Jehovah, Behold, I will turn again the captivity of Jacob's tents, and will have compassion on his dwelling-places, and city and palace and temple shall rise never more to fall as long as earth endures. And everlasting joy shall be theirs under the reign of Jehovah-Jesus. Nor shall they be small but exalted beyond all nations, and their oppressors punished by Jehovah. Not the Jews only, but all the families of Israel shall be His people as they never were, and He their God in sovereign mercy rejoicing over judgment.

But here we have the humbling story of their responsibility before they are brought to say, Blessed is He that cometh in Jehovah's name. No believer should wonder that “this generation” came to naught—that such a fig-tree bore no fruit, nothing but leaves. Grace, will create a generation to come. No doubt that sovereign grace has called in us of the Gentiles who believe, while the Jew holds out in his incredulity; but the same grace will bless them, beginning with a remnant when we are caught up, and issuing, after awful judgments which cut off the wicked, in His people being righteous and mighty, the days of their mourning ended forever.

“22 And ye shall observe all my statutes, and all my judgments and do them, that the land whither I bring you to dwell therein vomit you not out. 23 And ye shall not walk in the customs of the nation which I cast out before you; for all these things they did, and therefore I abhorred them. 24 And I said to you, Ye shall inherit their land, and I will give it to you for a possession, a land flowing with milk and honey: I [am] Jehovah your God who separated you from the peoples. 25 And ye shall make a separation between the clean beast and the unclean, and between the unclean bird and the clean; and ye shall not make your souls abominable by beast or by bird, or by anything which creepeth on the ground, which I have separated from you as unclean. 26 And ye shall be holy to me; for I Jehovah am holy, and have separated you from the peoples that ye should be mine. 27 And if there be a man or a woman in whom is necromancy or soothsaying, they shall certainly be put to death: they shall stone them with stones; their blood [is] upon them” (vers. 22-27).

Yet there stands written not less indelibly the history of Israel in flagrant derelictions, notwithstanding a patience on Jehovah's part as admirable as it is affecting. They fell in their way like Adam in his. And Christendom has followed not less but more than man or Israel. Happy they who find in the Second man the only refuge, salvation, and rest for the guilty and lost. “This is the victory which hath gained the victory over the world—our faith. And who is he that gaineth the victory over the world, but he that believeth that Jesus is the Son of God?”

Those who looked for His coming alone sought to please God in heeding His statutes and doing them. They abhorred the unnatural horrors of Canaan. They felt God's goodness in giving them the land flowing with milk and honey. They bowed to each mark in daily life whereby He had severed them from their heathen neighbors, and recognized that they were bound to be holy to Him, because He was holy who separated them from all peoples to be His people. And their hearts would go with His burning anger against such as in the face of all lent themselves to the old enemy in necromancy and soothsaying as unworthy to live in His land.

The great error of foes, and even friends sometimes, lies in making this to be a question for Christians. It was really so for Israel. Christians are a heavenly people, with a calling on high, which the New Testament defines and expounds. Their responsibility is wholly distinct, being under grace, not law, as Israel was if we defer to the authority of the apostle of the Gentiles, as we surely ought. Yet it is our privilege to

profit by the teaching of the older scriptures, and to draw out the divine principles which underlie even the least shadow of the Levitical economy.

But we stand on a ground different from that of Israel. The coming of the Son of God and accomplishment of redemption made the way for this. The rent veil has for the present closed the Mosaic system, and opened the door for the better hope by which we draw nigh to God, as no Jew could.

We are now free and exhorted to enter boldly into the sanctuary by the blood of Jesus. He is become surety of a better covenant. There are moral truths which ever abide as faith in God and obedience of His will; but as Israel had marked peculiarities, so has the church what rises immeasurably higher, and distinct even from what Israel will have in the day of the millennial glory. However blessed, and they will be so richly, they do not cease to be an earthly people in that day. We are even now heavenly, according to 1 Cor. 15:48; and then we shall bear the image of the Heavenly One, instead of suffering with Him till He come again.

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Israel's Practical Sanctification, Israel's Practical Sanctification: Part 1

The first place is given, as is meet, to heinous rebellion against Jehovah in an Israelite or a sojourner in their midst. This is followed up by an awfully dark list of enormous wickedness, which opens with reviling one's father and mother. Setting up one's own will against a parent's authority is akin in a lower way to renouncing the true God for a false one. Hence it is that not a few connect ver. 9 with the preceding paragraph rather than with the subsequent one. Indeed the “For” with which it begins, if so rendered, goes to support it. On the other hand, revolt from Jehovah makes a good division.

“9 For everyone that curseth (or, revileth) his father and his mother shall surely be put to death; he hath cursed his father and his mother; his blood [is] upon him. 10 And a man that committeth adultery with a man's wife, that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. 11 And a man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood [is] upon them. 12 And if a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion; their blood [is] upon them. 13 And if a man lie with a male, as he with a woman, both of them have committed abomination; they shall surely be put to death; their blood [is] upon them. 14 And if a man take a wife and her mother, it [is] enormity (or, incest), with fire shall they burn him and them, that there be no enormity among you. 15 And if a man lie with a beast for copulation, he shall surely be put to death; and ye shall kill the beast. 16 And if a woman approach unto any beast to gender with it, thou shalt kill the woman and the beast: they shall surely be put to death; their blood [is] upon them. 17 And if a man take his sister, his father's daughter, or his mother's daughter, and see her nakedness and she see his nakedness, it [is] a disgrace: and they shall be cut off before the eyes of the sons of their people. He hath uncovered his sister's nakedness; he shall bear his iniquity. 19 And if a man shall lie with a woman in her infirmity, and uncover her nakedness, he hath laid naked her flux, and she hath uncovered the fountain of her blood; and both of them shall be cut off from among their people. 20 And the nakedness of thy mother's sister and of thy father's sister thou shalt not uncover; for he hath laid naked his own flesh (or, near of kin): they shall bear their iniquity. 20 And if a man lie with his aunt, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. 21 And if a man take his brother's wife, it is uncleanness; he hath uncovered his brother's nakedness: they shall be childless” (vers. 9-21).

Here then we commence with open and deep dishonor to one's parents, which was to be punished with death. And the same sentence is pronounced upon the nearest and deepest wound one man can inflict on another, a sin not foully wrong only but in despite of Jehovah who instituted married union from the beginning. His law was as extreme against these sins, as against what denied Himself.

But greater impurity prevailed among the heathen, and especially those who occupied the promised land. The sons of Israel too were soon to be exposed to their shameless example. He who gave them Canaan knew their hearts far better than they themselves did. Hence these solemn and painful denunciations of incest, &c. Flesh is the same root of vileness in a Jew as in a Gentile. Restraint may hinder its outbreak; but evil lusts are there, ready to carry away the impulsive and headstrong beyond all bounds.

The Lord Jesus is in every way the Savior; not from divine punishment only but from sins. In Him we have redemption through His blood, the forgiveness of offenses according to the riches of God's grace; but in Him we have life also, life eternal, for He is the Son, and gives nothing less than this life to everyone that believes on Him. And life in Christ is the indispensable basis of the new nature, and of our new relationships and duties, affections and privileges, crowned since redemption with the indwelling Spirit for the Christian and for the church, that both might have an immediate link with God and power from Him.

Is the flesh then gone in fact? By no means; but it is gone for faith, as condemned by God in Christ's cross, where our old man was crucified with Him, that the body of sin might be annulled, that we should no longer serve sin. We are entitled therefore to say henceforth, that we died with Him, not only to and from sin, but from the religious elements of the world and its philosophy; and our life is hid with Him in God. We are not of the world as He is not; and we await His coming, not to be unclothed but with our eternal house from heaven, when the mortal shall be swallowed up of life. Meanwhile we are exhorted and bound to mortify our members which are upon the earth, instead of gratifying unclean lust or passion; also to put off those of violence, and not to lie one to another. We have put off the old man with his deeds, and have put on the new man that is being renewed unto full knowledge according to the image of Him that created him. Thus Christ is the all, and in all.

But for practice everything turns on our dependence by faith on Christ every day and all through it. Nor is anything more dangerous or ruinous than the highest truth without such dependence. Apart from Him we can do nothing, On the other hand, If ye abide in Me, and I in you, ye shall ask what ye will, and it shall come to pass to you. So even the Ephesian saints, addressed in the most elevated of the Pauline

Epistles, were told, Let the stealer steal no more. Let no corrupt word go out of your mouth. Be not drunk with wine wherein is riot and debauchery. What dishonor to the Lord, what pleasure to Satan, that they should be entrapped into these evils or even worse! What need to be kept of God!

Correspondence, Correspondence: James 5:14; Lev. 1:4; Luke 18:22

Ques. 143. What is the meaning of James 5:14? Did the anointing of the sick only apply in those days? S. C.

Ans. James 5:14 may be used in faith now. If a child of God recognizes God's hand upon him in chastening, he may ask those whom he has confidence in, as men of God, to take up his case in prayer before the Lord, and count on God's forgiveness and restoration.

Ques. 144. Lev. 1:4. What should we learn by the offerer laying his hand on the head of the burnt-offering, and why is atonement mentioned here? Is it sin-bearing? M. L. E.

Ans. The laying on of the offerer's hand expressed identification with the victim.

In the burnt-offering it is the question of glorifying God in the place of sin itself-Christ "made sin" to glorify God there. Christ was made sin of His own voluntary will, and yet it was obedience. He was perfect in obedience and devotedness unto death, and that the death of the cross; it is all a sweet savor to God and for us. A man's bringing a burnt-offering is as good as coming to the Lord, and saying, "I have no devotedness to bring; but all is due to the Lord, and I bring it in the person of my sacrifice." We have nothing of our own but what is bad, but we are accepted in all the value of what Christ has done. The burnt-offering has more to do with the nature; the sin and trespass offerings with offenses. The great thing with the burnt-offering is that it, meets all of God's holy requirements, and glorifies Him, and in the place of sin.

Ques. 145. What is the meaning of Luke 18:22? Is it to-be fulfilled literally now? M. L. E.

Ans. It is for us figurative language, but easily understood. Our blessings are heavenly and spiritual. These are "our own" things and the "true riches". (Luke 16:11, 12; Eph. 1:3.) We are stewards of all the Lord has entrusted to us; if our hearts are taken up with them as if they were our own possessions, we are, worldly. (1 John 2:15.) We are then living in them instead of the things of Christ. Luke 12:15, (new trans.); Luke 12:33; and 18:22, put things in their right places. Selling is getting rid in our hearts of what would keep us from Him. 1 Tim. 6:17-19, with 1 Cor. 7:30, 31 (new trans.), help us to see how we can use the world without counting it our own. We are to let nothing hinder us from following Christ.

Things New and Old: Volume 3, Jehovah's Tender Care

(an extract.)

“And, now, as to the second class of statutes contained in our section, namely, those which so touchingly bring out divine tenderness and care. Take the following, “And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard, thou shalt leave them for the poor and stranger; I am the Lord your God.” (chap. 19:9, 10.) This ordinance will meet us again in chap, 23; but there we shall see it in its dispensational bearing. Here we contemplate it morally, as unfolding the precious grace of Israel’s God. He would think of “the poor and stranger,” and He would have His people think of them likewise. When the golden sheaves were being reaped, and the mellow clusters gathered, “the poor and stranger” were to be remembered by the Israel of God, because Jehovah was the God of Israel. The reaper and the grape-gatherer were not to be governed by a spirit of grasping covetousness, which would bare the corners of the field, and strip the branches of the vine; but rather by a spirit of large-hearted, generous benevolence, which would leave a sheaf and a cluster, for “the poor and stranger,” that they, too, might rejoice in the unbounded goodness of Him whose paths drop fatness, and on whose open hand all the sons of want may confidently wait.

The book of Ruth furnishes a fine example of one who fully acted out this most benevolent statute. “And Boaz said unto her, (Ruth) At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers, and he reached her parched corn, and she did eat, and was sufficed and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall some of the handfuls of purpose for her; and leave them, that she may glean them, and rebuke her not.” (Ruth 2:14-16.) Most touching and beautiful grace! Truly it is good for our poor, cold, selfish hearts, to be brought in contact with such principles and such practices. Nothing can surpass the exquisite refinement of the words, “let fall also some of the handfuls of purpose for her.” It was evidently the desire of this noble Israelite that “the stranger” might have abundance, and have it, too, rather as the fruit of her own gleaning than of his benevolence. This was the very essence of refinement. It was putting her in immediate connection with, and dependence upon, the God of Israel, who had fully recognized and provided for “the gleaner.” Boaz was merely acting out that gracious ordinance, of which Ruth was reaping the benefit. The same grace that had given him the field, gave her the gleanings. They were both debtors to grace. She was the happy recipient of Jehovah’s goodness. He was the honored exponent of Jehovah’s most gracious institution. All was in most lovely moral order. The creature was blessed and God was glorified. Who would not own that it is good for us to be allowed to breathe such an atmosphere?

Let us now turn to another statute of our section. “Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning” (chap. 19:13.) What tender care is here! The high and mighty One that inhabiteth eternity can take knowledge of the thoughts and feelings that spring up in the heart of a poor laborer. He knows, and takes into account, the expectations

of such a one in reference to the fruit of his day's toil. The wages will naturally be looked for. The laborers heart counts upon them—the family meal depends upon them. Oh! let them not be held back. Send not the laborer home with a heavy heart to make the heart of his wife and family heavy likewise. By all means give him that for which he has wrought, to which he has a right, and on which his heart is set. He is a husband; he is a father; and he has borne the burden and heat of the day, that his wife and children may not go hungry to bed. Disappoint him not. Give him his due.

Thus does our God take notice of the very throbbings of the laborers heart, and make provision for his rising expectations. Precious grace! Most tender, thoughtful, touching, condescending love! The bare contemplation of such statutes is sufficient to throw one into a flood of tenderness. Could anyone read such passages, and not be melted? Could anyone read them, and thoughtlessly dismiss a poor laborer, not knowing whether he and his family have wherewithal to meet the cravings of hunger. Nothing can be more painful to a tender heart than the lack of kindly consideration for the poor, so often manifested by the rich. These latter can sit down to their sumptuous repast, after dismissing from their door some poor industrious fellow creature, who had come seeking the just reward of his honest labor. They think not of the aching heart with which that man returns to his family, to tell them of the disappointment to himself and to them. Oh! it is terrible. It is most offensive to God, and to all who have drank in any measure into His grace. If we would know what God thinks of such acting, we have only to hearken to the following accents of holy indignation: "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." (Jas. 5:4.) "The Lord of Sabaoth" hears the cry of the aggrieved and disappointed laborer. His tender love tells itself forth in the institutions of His moral government, and even though the heart should not be melted by the grace of those institutions, the conduct should at least be governed by the righteousness thereof. God will not suffer the claims of the poor to be heartlessly tossed aside, by those who are so hardened by the influence of wealth as to be insensible to the appeals of tenderness, and who are so far removed beyond the region of personal need as to be incapable of feeling for those whose lot it is to spend their days amid exhausting toil or pinching poverty. The poor are the special objects of God's care. Again and again He makes provision for them in the statutes of His moral administration; and it is particularly declared of Him who shall, ere long, assume in manifested glory the reins of government, that "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy; He shall redeem their souls from deceit and violence, and precious shall their blood be in His sight." Ps. 62:12-14.

May we profit by the review of those precious and deeply practical truths! May our hearts be affected, and our conduct influenced by them! We live in a heartless world; and there is a vast amount of selfishness in our own hearts. We are not sufficiently affected by the thought of the need of others. We are apt to forget the poor in the midst of our abundance. We often forget that the very persons whose labor ministers to our personal comforts are living, it may be, in the deepest poverty. Let us think of these things; let us beware of "grinding the faces of the poor." If the Jews of old were taught by the statutes and ordinances of the Mosaic economy to entertain kindly feelings towards the poor, and to deal tenderly and graciously with the sons of toil, how much more ought the higher and more spiritual ethics of the gospel dispensation produce in the hearts and lives of Christians a large-hearted benevolence toward every form of human need.

True, there is urgent need of prudence and caution, lest we take a man out of the honorable position in which he was designed and fitted to move, namely, a position of dependence upon the fruits—the precious fruits of honest industry. This would be a grievous injury, instead of a benefit. The example of Boaz should instruct us in this matter. He allowed Ruth to glean; but he took care to make her gleaning profitable. This is a very safe and a very simple principle. God intends that man should work at something or another; and we run counter to Him when we draw our fellow out of the place of dependence upon the results of patient industry, into that of dependence upon the results of a false benevolence. The former is as honorable and elevating as the latter is contemptible and demoralizing. There is no bread so sweet to the taste as that which is nobly earned; but then those who earn their bread should get enough. A man will feed and care for his horses; how much more his fellow, who yields him the labor of his hands from Monday morning to Saturday night. But some will say, "There are two sides to this question." Unquestionably there are; and no doubt, one meets with a great deal amongst the poor which is calculated to dry up the springs of benevolence and genuine sympathy. There is much which tends to steel the heart and close the hand; but one thing is certain, it is better to be deceived in ninety-nine cases out of a hundred, than to shut up the bowels of compassion against a single worthy object. Our heavenly Father causes His sun to shine upon the evil and on the good, and sendeth rain upon the just and upon the unjust, &c. The same sunbeams that gladden the heart of some devoted servant of Christ are poured upon the path of some ungodly sinner; and the self-same shower that falls upon the tillage of a true believer, enriches also the furrows of some blaspheming infidel. This is to be our model, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." (Matt. 5:4, 8.) It is only as we set the Lord before us, and walk in the power of His grace, that we shall be able to go on from day to day, meeting with a tender heart and an open hand every possible form of human misery. It is only as we ourselves are drinking at the exhaustless fountain of divine love and tenderness, that we shall be able to go on ministering to human need, unchecked by the oft-repeated manifestations of human depravity. Our tiny springs would soon be dried up, were they not maintained in unbroken connection with that ever-gushing source. —From MS. of "Notes on Leviticus."

Things New and Old: Volume 1, Cross and the Throne, The

My dear young Brother, Any question you are led to ask, on such subjects as "the cross and the throne," will give me unfeigned pleasure to answer, so far as I am enabled. And if we are truly subject to the Word of God, and simply depending on the teaching of His Spirit, we shall assuredly be instructed. "He shall glorify me," says Jesus, "for he shall receive of mine, and shall show it unto you." Thus, light will flow in. "The entrance of thy words giveth light." (John 16:14; Psalm 119:130.) This is a point of much practical value in the study of the Word. I mean the state of our own souls. The disciple's place is at the feet of Jesus. Simplicity, humility, dependence, should characterize him.

Much precious truth may be read, or listened to, with little profit if our own hearts are not in a proper state to receive it. The husbandman prepares the ground before he casts the seed.

To profit by the study of the Word, the soul must be in the presence of God, and in a spirit of child-like dependence on Him. It is to be feared that many go to the Bible merely to find passages, in order to support their own views or break down those of others. By so doing, an

acquaintance with the Word may be attained, but a knowledge of it never can.

There is a wonderful difference between familiarity with the letter of Scripture, and a knowledge of its true and spiritual meaning. The former may be acquired by the human intellect, but the latter can only be learned at the Master's feet.

When I sit down and open my Bible, I should distinctly realize the presence of the Lord and the authority of His Word; and acknowledge Him as the only source of blessing. This will give true subjection of heart to the holy Scriptures, and check the natural tendency of our own minds to reason and speculate thereon. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11.)

But this is away from our subject, and yet not away, for it is always important to see that the first step we take in any matter should be a right one.

Your question, dear brother, as to "the cross and the throne" presents a wide and an all-important theme, especially that of the cross. It has many aspects, both Godward and man ward. It has a bright and blessed aspect to the believer, but a dark and gloomy one to the unbeliever. And there God was perfectly revealed in all the moral glory of His character.

But, at present, I will confine myself, chiefly, to what was in my own mind when I used the expression, "To see Christ on the cross for us, and Christ on the throne for us, is perfect peace to the conscience, and eternal rest to the heart." My thought was of Him as our representative on the cross and of His place on the throne as the triumphant proof of the completeness of His work, as such. The one proves the other; but I will first show you the type.

On the great day of Atonement in Israel, (see Lev. 16) Aaron, the high priest, laid his hands on the head of the scape-goat, and there confessed the sins of the whole congregation. Now, in this part of the service, he acted more as the representative of the people than as their priest. Doubtless he was their priest, and acted as such all through the work of that most interesting day. But in this special act, he stood before the Lord as the representative of the congregation. " And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit person into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited." (Verses 21, 22.)

In this deeply significant action, Aaron stands before us as a most expressive type of Christ, on the cross, as the representative of His people: of all who, in every land, and in every age, believe in His name. But mark the striking contrast, notwithstanding the resemblance.

Aaron, as the representative of the congregation, confesses the sins of all Israel, over the head of the live goat. Typically, their sins are transferred to the head of the goat. The blessed Lord Jesus, as the apostle tells us, "offered himself without spot to God." It was an entirely voluntary act. "And the Lord laid upon him the iniquities of us all." These iniquities He confessed as His own. "Mine iniquities," He says, " have taken hold upon me." He was both the REPRESENTATIVE and the VICTIM. He takes our sins upon Himself, and in perfect love to us, becomes our sin-bearer. Himself, the holy, spotless, sinless Lamb; He is made sin for us.

This is grace, my child, the grace of our Lord Jesus Christ. It is boundless! An ocean without a shore! Listen to His own mournful and pathetic language at this moment, "Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up. They are more than the hairs of mine head: therefore my heart faileth me." (Comp. Isa. 53; Psalm 40) Thus, He became on the cross, our sin-bearer, and made Himself responsible to God for all our liabilities. The precious blood of that cross was a perfect answer to all the demands of Heaven—and a perfect atonement for the whole condition and character of the sinner. By the shedding of His own blood He put away forever ALL our sins.

In the Epistle to the Hebrews we learn, that the Captain of our salvation was made perfect through suffering. He reached the throne through suffering. He is perfect there,—on the throne—in glory. Of course, you are bearing in mind, that I now speak of Him as the sinner's substitute, for He ever was, in Himself, intrinsically perfect. We are contrasting the throne with the cross, as set forth in the first chapter of this epistle, which speaks of Him as God, and in the second, which treats of Him as man.

Seeing then, that Christ is on the throne, where are my sins? They are not on Him now. Oh, No! No! They were all put away on the cross, and buried in the grave of everlasting forgetfulness. Not one of them will ever be found. They have even gone from the very recollection of God: "Their sins and iniquities will I remember no more." (Heb. 10:17.) And faith's judgment always agrees with God's.

But suppose, for a moment, that they are not all put away. What then? Where would they be? They could only be on the head of Jesus still. Because He was my sin-bearer. This, you will see at a glance, is utterly impossible, and altogether out of the question. The believer is not his own sin-bearer. "Who shall lay anything to the charge of God's elect?" (Rom. 8:33.) It is not, observe, who shall prove them guilty? But who shall lay anything to their charge?

The cross answers every charge, not the believer. One glance, my child, at Jesus on the throne in glory, is rest to the heart forever. Faith's triumphant answer to every accuser is, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." (Heb. 2:9.)

Now, you will here see two things of immense value.

1. That the believer is not his own sin-bearer. Christ is the sin-bearer, "who his own self bare our sins in his own body on the tree." (1 Pet. 2:24.)

2. That by blood shedding they were all put away. And "without shedding of blood is no remission." (Heb. 9:22.)

It is not said, observe, without sprinkling of blood is no remission, but without shedding of blood: this is all-important. The victim's blood can only be shed ONCE. Oh, how conclusive this passage is as to WHEN our sins were, put away. "For by one offering he hath perfected forever them that are sanctified." With the Jew, it was a sin and a sacrifice,—a sin and a sacrifice continually, simply because he never had a perfect sacrifice. But we are perfected forever, "through the offering of the body of Jesus Christ ONCE." (Heb. 10:10, 14.)

You may sometimes hear Christians speaking about "coming afresh to the blood of sprinkling," and "that we daily need a fresh application of the blood to put away our daily sins." Now, although they mean a right thing, they express it in a wrong way. The blood of Jesus can never lose its efficacy. If a second application were necessary, that would prove that the first had lost its value. True, Scripture speaks of various uses and applications of the blood, such as cleansing the leper, consecrating the priests, "and almost all things are by the law purged with blood;" but when the apostle speaks of REMISSION, he uses the word SHEDDING: "and without shedding of blood is no remission." There must be suffering and death to put away sin; but the soul that has been ONCE washed in that precious blood is clean every whit, clean forever. Its efficacy is eternal. But the soul needs to have this precious truth constantly applied by the Holy Spirit, and that is called "the washing of water by the word." There is a needful daily application of water. The brazen laver in Exod. 30, and the basin and towel in John 13 clearly teach us this. As Jesus says to Peter, "he that is washed needeth not save to wash his feet, but is clean every whit."

Thus are we cleansed from the defilements of the way, and have our hearts assured that all our sins were forever put away by the sufferings and death of Jesus on the cross. There He bore our sins. There the victim's blood was shed. There a full, a perfect, and eternal atonement was made. And the moment I see Him on the THRONE, my conscience is at perfect rest as to sin, and my heart finds perfect joy in Himself. For I know He has brought me into the same position as Himself. "For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God." (1 Pet. 3:18.)

With these eternally precious truths, simple faith will have no difficulty, as may be seen in the following sweet testimony:

A neighbor stepped in to see Miss—only a few hours before she fell asleep in Jesus. And when asked, how she felt this morning?

"I am going," she faintly replied.

"I trust," said the neighbor, "you have a good hope."

"O, no!" she distinctly answered, "I am not hoping—I am certain. MY SALVATION WAS FINISHED ON THE CROSS. I am going to Jesus—He is my hope."

Oh! my dear young brother, this is testimony—the testimony of simple faith, from one who was so weak, that she could hardly speak.

May we ever live in the enjoyment of this blessed truth, and be its faithful witnesses, until the Saviour come.

So prays, yours, most affectionately,

THE CROSS.

Behold, behold the Lamb of God,

On the cross!

For us He shed His precious blood

On the cross.

Oh! hear that strange expiring cry—

"Eli lama sabacthani."

Draw near and see the Saviour die

On the cross.

See, see His arms extended wide

On the cross;

Behold His bleeding hands and side

On the cross.

The sun withholds his rays of light,

The heavens are clothed in shades of night,

While Jesus wins the glorious fight

On the cross.

Come, sinners, see Him lifted up

On the cross.

He drinks for us the bitter cup

On the cross.

The rocks do rend, the mountains quake,

The earth doth to its center shake,

While Jesus doth atonement make

On the cross.

And now the mighty deed is done

On the cross.

The battle’s fought, the victory won

On the cross.

To heaven He turns His languid eyes,

“Tis finished,” now the Conqueror cries,

Then bows His sacred head, and dies

On the cross.

Where’er I go I’ll tell the story

Of the cross;

In nothing else my soul shall glory,

Save the cross,

Yes, this my constant theme shall be,

Through time, and in eternity,

That Jesus conquered death for me

On the cross.

Questions and Answers on Scripture: From the Bible Treasury, Azazel the Goat? Then How "To" or "For"?

Question: Lev. 16:10. No one can be surprised at the uncertainty of such as trust either the ancient fathers or the modern Germans. But one does wonder at the dilemma of the late Archdeacon Hardwick in “Christ and other Masters” (Procter’s Ed. 1874, p. 504): “How...could the goat as mentioned in ver. 10 be sent to or for Azazel, if Azazel were the goat itself?” Pray explain this. X.

Answer: The answer is simple enough. Azazel does not mean the goat simply, but the goat of dismissal. It is all a mistake that the phrase leads directly to the notion of either a person or a place. As the first goat was that on which Jehovah’s lot fell for sacrifice, the second was allotted to signify in a striking light the people’s sins sent away into oblivion. The foundation was laid in the goat sacrificed to Jehovah. The goat on which the lot fell for Azazel (i.e. for this specific sign of dismissal) was set alive before Jehovah, to make atonement with or on it (i.e. in conjunction with the one slain), to send it away as Azazel into the wilderness, or as said in ver. 22 to a land apart. This was the place; and it is wholly unfounded to conceive Satan or a demon, or any other being. Jehovah forbade everything of the sort in the next chapter (Lev. 17:7), and is as far as possible from sanctioning such wicked folly here or anywhere else. It is sad to think of a pious man like Hengstenberg carried away by a notion so gratuitous, to say nothing of its impiety. The true and only sense is as evident as it is satisfactory, adding substitution to propitiation, and thus completing atonement, as far as the type could.

Bible Treasury: Volume 6, Leviticus 25:1-25

The ordinances of God in the old time of the law will be found, in their materials, to have been very homely, such as had to do with the commonest transactions of human life; and yet, in their meaning, to have disclosed or shadowed forth the deepest mysteries of Christ: for instance, the ordinance of the servant with the bored ear. The material there was the common matter of hiring a domestic, a thing, we will allow, of the most homely nature; and yet in it was involved, and through it was shown forth, the mystery of the riches of the grace of Christ.

So in the scripture am now looking at. The subject or material is the sale and purchase of laud, the price at which such bargains shall be regulated, and the term of years for which such transfers of property shall continue. But the truths conveyed through this ordinance are some of the profoundest and most interesting parts of the ways of God. This quality in the divine institutions only sets them off to greater admiration, while conveying to the soul the knowledge of Christ. The more homely they are in their materials, the more serviceable they must be to us, and the more welcomed they ought to be by us. We should afresh honor the skill of the Master who can teach so profoundly with such a book. And we have another beautiful illustration of that truth, “To the poor the gospel is preached.”

The divine ceremonies are not ceremonial, if I may so speak. They are ceremonies, as being the due ways of the house. But they are not stiff and stately. They do not keep us at a distance, or require some special occasions for their display. The disciple learns them, and the worshipper observes them, in the midst of family or social life. Among these institutions or divine ordinances, I would now look a little more particularly at that enacted in this scripture, Lev. 25:1-25. The great principles of the whole chapter will be found, I believe, in this portion of it; and therefore I look only at so much of it.

First, there is the principle of “earnest,” a well-known principle, I may say, in the actings of God with us. The grapes of Eshcol were the earnest of Canaan to the camp of Israel while still in the wilderness or on the way. The Holy Ghost is, now the earnest of the inheritance in the saint traveling on through “this present evil world” to “the rest that remaineth.” And the sabbath of the land, enacted in this scripture, was the earnest of the jubilee, while the term of forty-nine years, the age of the confusion and disorder of man’s way, was still existing. It was a bunch of the fruit of the jubilean year brought into the midst of the wilderness again. This sabbath did not do the business of the jubilee, but still it savored of it; it did not anticipate it, but it witnessed it. (See ver. 1-7.)

In the next place, we find the principles of redemption by purchase, and redemption by strength in this scripture; and the gap or interval, which we know there is between the seasons of these two actions of the Church of God, is likewise beautifully intimated. The kinsman, according to this ordinance, was to redeem the sold possession by paying the proper price of it to the stranger who had purchased it. This was to be done during the forty-nine years, the age of misrule and confusion, “man’s day,” as Scripture would call it. But then, also, in due season, or on the fiftieth year, the jubilee would, by its own native strength or virtue, restore every such sold possession, and with it every sold Israelite, to that place in the land and among the people appointed at the beginning by the Lord of the land and the people. Every man was then to return to his family and his possession. God’s order, disturbed for forty-nine years by man’s traffic, was then to be asserted and exhibited again.

These are some of the deep purposes of God in Christ. Paul speaks of “the earnest of the inheritance till the redemption of the purchased possession” (Eph. 1), thus disclosing the very principles we discover in this beautiful ordinance, as we have seen! the earnest, the purchase, the full redemption or restoration, and the necessary interval between the purchase and the redemption. So again in Rom. 8; for there he speaks of “the firstfruits of the Spirit” in the saints, while they wait for “the adoption, to wit, the redemption of the body.”

And what (I pause for a moment to ask) is the living power of such mysteries in our own souls? Peace and hope dwelling there together with the taste or enjoyment of the Spirit’s presence; the peace which the accomplished purchase by the blood speaks; the hope which the approaching jubilee or full redemption inspires; and the consolation of the indwelling Spirit who is the seal of the accomplished peace and the earnest of the expected inheritance. When peace and hope dwell together in the soul, and the indwelling Spirit is enjoyed, we do, in living experiences, understand the mysteries of this fine scripture.

Further, however, still. This ordinance tells us, that the Lord God, if I may so express myself, will not allow man to have the last word, or to take eternity into his hand and dispose of it as he pleases. Dian has a term of years granted him, in which it is left in his power to disturb God’s order. But that license is limited. It continues, as we have seen, only for forty-nine years. But “the land shall not be sold forever,” says the Lord, “the land is mine.” (Ver. 23.) In the fiftieth year the Lord will assert His right and restore all things according to His own mind. A time of “refreshing” that will be, a time for “the restitution of all things.”

What a bright and happy truth thus shines in this verse of our chapter! “The earth is the Lord’s and the fullness thereof,” is the fine proclamation of Psa. 24, as of this ordinance. And then the challenge goes forth, “Who shall ascend into the bill of the Lord?” i.e., who shall take the government of this earth and its fullness? And the answer is made by another challenge to the city-gates, the seat of government, to lift up their heads to the King of glory, the Lord of hosts; a fervent style and form of words whereby to convey the truth, that the Lord in strength and victory, the Lord as Redeemer and Avenger, the Lord alone shall have the government in the ages to come, when man, as the corrupter of the earth, shall have closed his career.

How does the voice of this ordinance thus join in concert with other words of the same Spirit! And I may again say, What bright and happy truth thus shines through this ordinance touching the common matter of buying and selling land! No material or subject, I may also again say, could be more homely, no mysteries more profound and blessed. We cannot but admire the wisdom which thus teaches, which finds, as people have aptly said, “sermons in stones and words in the running brooks;” which leaves the memorial of the Lord and His counsels in the midst of the occasions and circumstances of everyday life.

But further still. There are moral admonitions and principles of godly conduct here, as well as deep and precious mysteries. The Jew was taught by this ordinance to measure the value of his worldly possessions by the year of jubilee; for his sales and purchases were to be appreciated by either the distance or the nearness of that season. All his trading or worldly business, therefore, of necessity reminded him of the fiftieth year, or God’s approaching kingdom. All his traffic in the land measured for him how near or how distant that season was.

What a consecration of all the business of life was this! What a constant sense of God did this maintain in the hearts of the children of Israel! Just as the Spirit, through the apostle, seeks to maintain the same in us, saying, “the time is short; it remaineth that they that have wives be as though they had none, and they that weep as though they wept not, and they that buy as though they possessed not.”

But I must speak still once more. This beautiful scripture exhibits the encouragements of the Lord in obedience, as well as the commandments or admonitions to it. For the Israelites are here animated in the observance of the sabbath of the land by a promise of great increase every sixth year.

How lovely this is as well as all the rest! and how significant of another well-known way of the Lord! For to this hour, in our own dispensation, encouragements of the highest character are given to the obedience of the saints. For to those who keep His words, the Lord says, “My Father will love him, and we will come unto him, and make our abode with him.”

Christian Friend: Volume 14, Cleansing of the Leper*, The

In this passage we find the ceremony, according to the law, for the cleansing of the leper—a figure of the cleansing which Christ has accomplished for us, for leprosy is a type of sin. There is a distinction to be made between the purification of the leper and that of the priest.

There were but three sprinklings with blood in the Old Testament—the sprinkling of the leper, that of the people, and that of the priest; they each took place once and were not repeated. There was nothing to be done for the healing of the leper; it was the work of God. In order to prove that the disease was leprosy, the leper was kept by himself, set apart and watched and observed every seven days. When he was entirely white, or when the spot had become white, he was purified. (Compare Psalms 32:3-5) When sin is hidden, and the leprosy internal, the evil is greater. The manifestation and confession of sin lead to peace, and the heart is set at ease; this is the upright and honest heart. The symptoms of leprosy are described in

Leviticus 13. The healing came from God; the priest could only ascertain the disease, and perform the acts for purification. Leprosy excluded its victim from the camp; sin hinders communion with God and His people.

After his cleansing, the leper was reinstated in communion with the children of Israel; but the first effect of the knowledge of sin is to take from us the desire for communion with God, the intelligence of that communion, and the seeking after it. Cleansing gives us, indeed, the right of communion with the children of God, although souls often fail to understand from the first that they have this right. Healing often precedes the knowledge of this healing; the converted soul puts itself under law, instead of accepting joyfully the whole gospel.

As to the means used for the cleansing of lepers, they are: First, the birds, one dead—a type of the death of Christ. It was killed over a vessel of running water. The living bird is a type of Christ’s resurrection. (Leviticus 14:4-7) Our sins brought Jesus to the tomb, but He rose out of it, and left them behind Him there; He had accomplished all. Second (vss. 8, 9), the leper was to be, washed with water. Jesus cleanses us by the Word which He has spoken to us; His Word does for our souls what the cleansing with water did for the body. (See Ephesians 5:25-27) This cleansing was done once for all. Sanctification is once for all, but the Christian must grow in it. All believers are justified in Christ. This is an accomplished reality; the Holy Ghost puts us in this position. There is the sanctification by God the Father (John 17:17), that of Jesus by His blood, and that of the Holy Ghost, who gives efficacy to the Father’s will and the work of the Son. The Holy Ghost accomplishes it in individuals. He communicates life to us by the Word, and sanctifies us wholly. Third, after cleansing follows thee knowledge of what has been done; the leper must understand it, and receive its efficacy in his heart, (vss. 10-20) The leper is presented to God, with a sacrifice for his offense. He was anointed with blood as a sign of sanctification.

The Christian is never to allow anything to enter his ear which would be inconsistent with the blood of the Lamb. The right hand is the symbol of action. The Christian should not do anything which would be dishonoring to the blood of Christ; all that he does every day should be done in the name of the Lord Jesus, and he must not act in any way which would not accord with the measure of God’s thoughts in the death of Jesus. All in our actions which is not holy as the blood of Christ is sin. Blood on the great toe is a, figure of holiness in our walk. We are not negative beings; Christ’s life should always act in us. Our thoughts, actions, walk, all are under the blood of Christ, and that blood is the measure of what our holiness should be. One must either be under the shelter of the blood of Christ, or outside it. The child of God has on him that blood which can neither be effaced, nor lose its value. There is never need of another sprinkling. Every day our souls are renewed inwardly by the, Holy Ghost, and we confess our sins before our Father. Fourthly; blood was not the only thing necessary; oil was also required. The oil, a type of the Holy Ghost, is given because the blood is there. It was not after the water, but after the blood, that the oil was applied.

The Holy Ghost comes to dwell in us because the blood of Christ is on us. If we are as pure in the sight of God as that blood, why should not the Spirit be in us? The blood of Christ has exhausted the wrath of God against sin. There is nothing but love for those who are sprinkled with that blood. The Holy Ghost is a Spirit of knowledge, joy, peace, and love; these are His first-fruits. He is also a Spirit of strength and power, able to overcome the obstacles which arise in our path.

The effect of all was to re-establish the leper in communion with God.

J. N. D.

Christian Truth: Volume 32, Cleansing of the Leper, The

Lev. 14:10-20

In this passage we find the ceremony according to the law for the cleansing of the leper, which is a figure of the cleansing which Christ has accomplished for the believer; for leprosy is a type of sin. There is a distinction to be made between the purification of the leper and that of the priest.

There were but three sprinklings of persons with blood in the Old Testament-the sprinkling of the leper, that of the people, and that of the priest. They each took place once, and were not repeated (Exod. 24:8; Lev. 8:30).

No individual could do anything for the healing of the leper; it was the work of God.

In order to prove that the disease was leprosy, the leper was kept by himself, set apart, and watched, and observed every seven days. When he was entirely white, or when the spot had become white, he was purified. (Compare Psalm 32:3-5.)

When sin is hidden (the leprosy internal) the evil is greater, but the manifestation and confession of sin leads to peace, and the heart is set at ease. This is the upright and honest heart.

The symptoms of leprosy are described in Lev. 13 The healing came from God; the priest could only ascertain the disease, and perform the acts for purification. Leprosy excluded its victim from camp, as sin hinders communion between God and His people.

After his cleansing, the leper was re-instated in communion with the children of Israel; but the first effect of the knowledge of sin is to take from us the desire for communion with God, and the seeking after it.

As to the means used for the cleansing of lepers, they are The birds, one dead, which is a type of the death of Christ. It was killed over a vessel of running water. The living bird set free is a type of Christ's resurrection (Lev. 14:4-7). Our sins brought Jesus to the tomb, but He rose out of it; the work was finished; He had accomplished all.

The leper was to be washed with water (vv. 8, 9). Jesus cleanses us by the word which He has spoken to us. His word does for our souls today what the cleansing with water did for the body then. (See Eph. 5:25-27.) This cleansing was done once for all. Sanctification is once for all, but the Christian must grow in it. All believers are justified in Christ. This is an accomplished reality; the Holy Spirit puts us in this position.

There is the sanctification by God the Father, that of Jesus by His blood, and that of the Holy Spirit who gives efficacy to the Father's will and the work of the Son (John 17:17; Heb. 13:12; 1 Pet. 1:2). The Holy Spirit accomplishes it in individuals. He communicates life to us by the Word, and sanctifies us wholly.

3) After cleansing follows the knowledge of what has been done. The leper must understand it and receive its efficacy in his heart (vv. 10-20). The leper is presented to God with a sacrifice for his offense. He was anointed with blood as a sign of sanctification. The Christian is never to allow anything to enter his ear which would be inconsistent with the blood of the Lamb.

The right hand is the symbol of action. The Christian should not do anything which would be dishonoring to the blood of Christ. All that he does every day should be done in the name of the Lord Jesus, and he must not act in any way which would not accord with the measure of God's thoughts in the death of Jesus. All in our actions which is not holy as the blood of Christ, is sin.

Blood on the great toe is a figure of holiness in our walk. We are not to be negative beings; Christ's life should always act in us. Our thoughts, actions, walk, all are under the blood of Christ, and that blood is the measure of what our holiness should be. One is either under the shelter of the blood of Christ, or outside it. The child of God has on him that blood which can neither be effaced nor lose its value. There is never need of another sprinkling. Every day our souls are renewed inwardly by the Holy Spirit as we confess our sins before our Father.

4) Blood was not the only thing necessary; oil was required. The oil, a type of the Holy Spirit, is given because the blood is there. It was not after the water, but after the blood, that oil was applied.

The Holy Spirit comes to dwell in us because the blood of Christ is on us. If we are as pure in the sight of God as that blood, why, indeed, should not the Spirit be in us? The blood of Christ has exhausted the wrath of God against us. There is nothing but love for those who are sprinkled with that blood.

The Holy Spirit is a Spirit of knowledge, joy, peace and love; these are His first fruits. He is also a Spirit of strength and power, able to overcome the obstacles which arise in our path.

The effect of all was to re-establish the leper in communion with God.

Bible Treasury: Volume N3, The Creeping Not to Be Eaten

Lev. 11:41-47

Here the things that crept on the earth are forbidden to be eaten. It is a lower grade than in ver. 2, and ver. 9; for these flew or hopped. Those which now come before us crawled and went on their belly. Nor is it touch we read of here, but eating.

“And every creeping thing which creepeth, (or, crawleth) on the earth shall be an abomination; it shall not be eaten. Whatever goeth on the belly, and whatever goeth on all four, and all that have a great many feet, of every manner of creeping thing which creepeth on the earth, these ye shall not eat; for they are an abomination. Ye shall not make yourselves abominable through any creeping thing which creepeth, nor shall ye make yourselves (souls) unclean with them, that ye should be defiled thereby. For I am Jehovah your God; and ye shall sanctify yourselves, and ye shall be holy, for I am holy; and ye shall not make yourselves unclean through any manner of creeping thing which creepeth on the earth. For I am Jehovah who brought you up out of the land of Egypt to be your God; ye shall therefore be holy, for I am holy” (vers. 41-45).

We turn from the touch of death to the eating of crawling things, which is pronounced an abomination and utterly forbidden. Man depraved by sin is easily led to feed on the loathsome. Jehovah takes note of the meanest creatures, such things as crawl on the earth, to prohibit them as food for His people. Creatures that go on the belly, or on all four, or with numerous feet, have their place and function in the realm of

nature; but they are denounced for Israel's use: even all crawling things that crawl on the earth, these ye shall not eat, for they are an abomination. “Ye shall not make yourselves abominable with any crawling thing that crawleth, nor shall ye make yourselves unclean with them, that ye should be defiled thereby.” Nature has no power against the fall or its effects; nor has the law power save to prohibit, and if violated to condemn. Such was Jehovah's attitude as thus putting Israel to the proof by the law. “For I am Jehovah your God: sanctify yourselves therefore, and be ye holy, for I am holy: neither shall ye defile yourselves with any manner of crawling thing that crawleth on the earth. For I am Jehovah that brought you up out of the land of Egypt to be your God: ye shall therefore be holy, for I am holy.” But law gave power no more than life, which are alone given in Christ received by faith. Therefore all was unavailing for unbelieving Israel, themselves the most unclean of all.

Immense and fundamental is the change brought about by Him Who came in love and went down for the guilty and lost to the dust of death, yea under divine judgment beyond all man can see or realize. And this was significantly brought before the vision of the apostle of the circumcision, and with express bearing on the uncircumcised Gentile. Hence he was given to behold heaven opened, and a certain vessel descending, as a great sheet, by four corners let down on the earth, in which were all the quadrupeds and creeping things of the earth, and birds of heaven. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, By no means, Lord; for I never ate anything common or unclean. And there was a voice again the second time to him, What things God cleansed, do not thou call (or, make) common. And this took place thrice, and the vessel was taken up into heaven. The fullest witness was given.

Thus grace accomplished what was impossible for the law; and this, because God condemned sin in the flesh, and sacrificially for sin, in His own Son. There is too sanctification for the foulest in the cleansing power of the blood of Jesus; and He proclaims it to every creature that whosoever believes may be saved. For as law was just an earthly dealing at Sinai, but the Savior was from heaven, so the issue is heavenly. Thus God in Christ has wrought for His own glory, where man proved a total failure, as He knew from the first it must be.

Hence while sanctification is an immutable truth of God since sin entered the world, it has now a divine character by grace, instead of being a moral requirement and ineffective under law. So we see in 1 Peter 1:2 sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus, which is the principle of vital work from the start; and the practical exhortation follows in vers. 15-21 to holiness in all manner of conduct grounded on redemption. For it is no longer external or fleshly but a living reality, which takes account of man as he is, sinful and guilty, and can reach equally to the most distant and dark; for God acts in sovereign grace through our Lord Jesus and by His quickening Spirit.

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