

LEVITICUS
The Book of Sanctification
Mary M. Bodie

INTRODUCTION

"And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the Children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him" - Leviticus 1:1-4.

GENESIS is the book of life. It begins with man in a garden; but ends with him in a coffin in Egypt - the result of the fall.

EXODUS begins with man down in Egypt in bondage to Pharaoh and his taskmasters (figures of Satan and sin); but ends with him in the wilderness in provisional fellowship with God - the result of redemption.

LEVITICUS continues the record, and shows us man walking and talking with God - the practical outcome of fellowship. Over and over, the phrase "And the Lord spake unto Moses" is repeated, emphasizing the fact of the authority of the book. The key word is "atonement."

From the beginning of the book we view God speaking out of the tabernacle which is now built and set up, and which He has consecrated by His Presence. Later on, in the midst of the book, we will see the way opened into His Presence. But, as it is only the figure of redemption and its results, the door is opened but a moment and then closed again.

Sanctification, which is the subject of the teaching of Leviticus, has two aspects which it is well to note. First, the provisional side, the complete and perfected sanctification which has been made possible for man by the death of Christ. Second, the practical experimental side - the progressive side - which is the result of the power of the Holy Spirit working in us day by day, year by year, as we surrender to Him and read and heed the Word of God. The work of atonement - Christ's death upon the Cross - is the basis of sanctification; for thus we are brought to God. Then the Holy Spirit begins to work in us, and actually and practically fits us for His Presence.

In GENESIS, man was created, and died

In EXODUS, he was redeemed, and tried.

In LEVITICUS, redemption is being applied.

Leviticus 4 and following

DIVISIONS OF LEVITICUS

The book of Leviticus begins with the details of the five offerings. The number five suggests the fact that God has come to dwell with man. It is the number of the divisions of the book, corresponding with the five books of Moses.

The offerings give us, in figure, a full view of Christ and His accomplished work on Calvary and our identification with Him in that one obedience which makes men righteous ("By the obedience of One shall many be made righteous" - Romans 5:19) - Leviticus 1 to 7.

Next, we are shown the consecration of the holy priesthood, when the priests draw nigh to God on the basis of the blood which has been shed. Here, we have figured, association with Christ (the priests with the priest) and the resultant fellowship with God - Leviticus 8 to 15.

Then the sanctuary is opened by the blood of the sin offering, whose body was burned outside the gate - "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" - Hebrews 13:11, 12. This is also typical of Christ entering Heaven in the value of His own precious blood - "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" - Hebrews 9:12. He thus opened Paradise again to man, which Adam's sin had closed - Leviticus 16 and 17.

Then the practical holiness, befitting a people in fellowship with a holy God, is insisted upon by the types - Leviticus 18 to 22.

Finally in the last division, in the feasts and in the accompanying closing chapters of the book,

man is seen with God. This is the glorious consummation of the whole plan and purpose of God - Leviticus 23 to 27.

THE FIVE OFFERINGS

CHRIST - THE SUBSTANCE OF THE SHADOWS

The offerings, as we noted, were five. "The meat offering," or as the Revised Version more correctly translates "the meal offering," was not a sacrifice but an accompaniment of them. These are all necessary to give us a full-orbed view of Christ and His marvelous work on the Cross. The four Gospel records answer to these offerings. It took four writers to furnish us a complete description of the God-Man that walked in Galilee, and of the different phases of His Person and work. One record was not sufficient to fully show Him up in His four-sided official character, and sacrificial offering of Himself to God.

He is seen in JOHN'S description as the BURNT OFFERING, the Doer of His Father's will, the Object of His Father's delight. His death was a sweet savor to God; for the fire only served to manifest the perfect devotedness of His life to God.

LUKE gives us the PEACE OFFERING aspect of the Cross. God and man are brought together in fellowship, because of the atonement of Christ.

In MARK, we get a view of Him as the SIN OFFERING, being made sin for us; thereby reconciling us to God, having put away sin by His blood.

MATTHEW describes Him as the TRESPASS OFFERING, making amends for the disobedience of Adam by restoring man back to God. He is seen as bearing our individual sins in His own body on the Tree.

In Leviticus, Jehovah is heard speaking to Moses out of the tabernacle which was at that time finished and set up. He gave explicit directions as to the details of the offerings and other matters concerning the official duties of the priesthood. Leviticus has been called the "Priests' Guide Book," which is truly significant of its character. Everything, as to the priests' duties, was found herein; and all were the orders of Jehovah Himself. Nothing was left to expediency, choice, or chance. The reason of man was absolutely barred from any part in the work of the priesthood, and it was woe to the one that disregarded orders. Yes, more than this. There could be no substitution of anything else - just as good, as men say - or additions of something better, to the ordained ritual of the priests. We have an example of the speedy retribution that came upon the disobedient - chapter ten. God is not one whit less jealous of His requirements of priestly service today than He was in that far-off time. Yet, how little searching of the Guidebook is seen. There is so much religious work; but very little concern as to whether it is according to the orders of the Lord, or not. What will the harvest be? A bonfire, we fear, of much of that which purports to be of Christ and for Christ.

THE BURNT OFFERING

The burnt offering was the first and most important of the offerings as regards the Godward aspect. It was the only offering which was altogether burnt upon the altar. It was all offering; that is, it was altogether burnt upon the altar. Hence, it was correspondingly all delightful and fragrant to Jehovah. The altar takes its name from this offering; and the fire upon it was never allowed to go out. Day and night it burned and fed upon the sacrifice which was laid upon it. The fat of the peace offering, sin offering, and trespass offering, was burnt upon it, as also part of the meal offering; teaching us that it is the basis of all the other sacrifices and offerings to Jehovah. The others were all dependent upon and effectual because of the burnt sacrifice.

It was a voluntary oblation as to the individual offering it; but not as to the requirement of the tabernacle. In the latter, it was a continual sacrifice. God must smell a sweet savor day and night, as it were, of His Son and His offering up of Himself; otherwise, He could not go on with the people. When any man desired, he was allowed to furnish one or more of the animals burnt upon the altar, with one condition attached in every case. It must be an unblemished offering, perfect in every respect, for it pointed to Christ. Nothing defective inwardly or outwardly was allowed in any of the offerings to Jehovah, because of their relation to Him.

The burnt offering is the greatest offering, because it is representative of Christ in the special phase of His unreserved devotedness to death. Doing His Father's will expresses this offering in its typical sense. Beautiful the assurance to the voluntary offerer, "It shall be accepted for him to make atonement for him." The sin offering might put away his sin as representing the exhaustion of God's wrath upon Christ, and loose the sinner from every charge; but that is merely negative. It

is positive acceptance in Christ that is figured by the burnt offering. Justification - identification in the perfection and worth of another Head, Christ - was blessedly told out in the type. Thus, our acceptance with God is in the Beloved. Can we measure the favor of His standings? If so, we can measure our own, not otherwise. Hallelujah! Let us lay our hand on Him and rejoice.

In Psalm 40:6-8, the heart of Christ is bared to our view. We see Him there in His entire surrender to God and His will - a whole offering - nothing is kept back. We hear Him say, "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened (or, "digged," Hebrew): burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God." Christ is shown as the Fulfiller of the will of God - first, last, and always. He was concerned with obedience to His commands, irrespective of the will of others. He did come to redeem man, that is true; but pre-eminently He came to fulfill Scripture, wherein God's will was inscribed. In the volume of the Book, the Bible, was written the will of God; and that will led Him to Calvary, where He glorified God in His obedience to the humbling death of the Cross. Also His words in John 17:4 - "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" - tell us the same story. He fulfilled His Father's will. God was first in everything with Him.

FOUR TYPES ACCEPTED

There were four phases of the burnt offering - bullock, sheep, or goat, and also a bird was allowed in cases of extreme poverty. The offerer had to kill his offering before the Lord, at the entrance to the tent of meeting. This signifies that we acknowledge that we were responsible for the death of Christ. It was because of our lack that He offered up Himself. He gave to God the obedience that we were unable to give, and thus glorified Him as we could not do.

The different grades indicate different apprehensions among believers, as to the matchless worth of Christ's Person and the great work which He has accomplished. Some saints' view is much greater and more exalted than that of others. They have learned more of the Scriptures; hence, realize far more than others, the worth of Christ and the great atonement of the Cross.

The "bullock" stands by itself as the greatest offering; not only as being the largest, but also as that which typically most fully develops the thought of the burnt offering as representative of Christ the Fulfiller of the will of God. According to Paul's interpretation, the ox is the type of the patient laborer of Jehovah - I Cor. 9:9, 10. The ox is content to know that he is doing the will of his master, whether he sees anything accomplished or not. Contrary to the habit of the horse he will go round and round in the same old beaten path day after day, without restiveness or refusal, at the command of his master. What a marvelous figure of Jehovah's faithful Servant!

The "sheep," the next type of offering, is representative of the selfsurrender of the Lord Jesus Christ. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" - Isaiah 53:7. This was Isaiah's description of Him in this role. Though this view of Christ is great, yet as relating to the burnt offering, Christ is not seen in His greatest aspect.

The "goat," the third phase of this offering, cannot be the figure of Christ except as He is seen merely as the Substitute for sinners. In the burnt offering, the goat conveys the thought that Christ gave an obedience and loyalty to God that we as the old creation did not and could not give. Each one of these three grades of offerings shows us Christ in a special phase. They are in harmony with the knowledge and appropriation of Him that different saints manifest. Some have views of Christ that are far beyond the ken of others. While many may imagine that there is no view of Christ more forcible or beautiful than that of the Lamb "which taketh away the sin of the world," yet looked at in the aspect of the burnt offering the bullock is greatest. Though the will of Christ is represented as subject to God in the offering of the lamb, yet we see that it is not able to assert itself and do otherwise. It is this aspect of the surrender of Christ that is figured by the sheep. But the bullock stands for Him as the Mighty Doer of the unalterable counsels of God, nothing bringing Him to earth but the will of God. Observe that none of the animals or birds were of the wild hunted variety, but the domestic kind - those that presented themselves at the door for man's use, as it were. There was no fight in them.

So with Christ. They would not have needed to send out soldiers to arrest Him. We have a wonderful illustration of Him in this respect, in the Gospel of John. The rulers of the Jews sent a great company of soldiers to take Him; but they fell back when He stepped forward and said, "I am He." He could have blown upon them and withered them, but that was not the will of God. He

had the power to resist them, but He yielded and let them take Him away. He gave Himself up to the soldiers, else they could not have taken Him. They need not bind Him; for He was already bound to His Father's will. He was the anti-typical Burnt Offering in the fullest sense - the unblemished sacrifice to God, whether seen as the bullock, sheep, or goat.

When we come to the "birds," the fourth type of offering in connection with the burnt offering (for in cases of extreme poverty they were allowed), we have a still lower grade as is plainly evident in several instances. The birds of heaven, in Scripture, are a type of Christ as a heavenly being; yet, they present a very small and limited view of Christ. We cannot have a full apprehension of Him, if we see Him only as divine. If our vision of His humanity is blurred - the sufferings He endured, His conflict with the devil, and His obedience to God are not viewed as a reality. In fact, if we see Him only as the Son of God we cannot understand Him at all. He is removed far off from us. Only the Father "knoweth the Son"; and, though He reveals Him to His people, the knowledge is a matter of time and growth as we follow on to know Him. Therefore, while it is absolutely necessary to see Him as come from Heaven, and God puts His seal upon the truth that the Second Man is from Heaven (I Cor. 15:47) - yet, He would caution us by the very place assigned to the offering here, that we must not allow His humanity or the intensity of His sufferings and thus obscure what it should magnify.

The birds were not divided like the greater offerings, which is a forcible proof that this is the lesser offering. We cannot know the Son apart from the humanity in which He tabernacled while on earth. It is His Manhood which makes Him kin to us; hence, a superficial knowledge of the Scriptures regarding His Person and work means a great loss to the saints as well as to the Lord. They do not see the might of Christ as a Man, nor their acceptance in that unqualified obedience which He offered to God - and which they, too, must offer as joined to Him and being partakers of His life; for to that marvelous consecration we have been set apart.

When Christ arose, He appeared to God His Father in the beauty of His new life at the dawning of the morning. That is the meaning of His words to Mary when He revealed Himself to her before others, because she was broken-hearted at His death. He said, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God" - John 20:17. God had to get His part first, from His risen Son. He had to touch and kiss Him, before man could share in the glorious heritage of His Sonship.

Man is the creature in whom God has decreed that He shall be represented and glorified. Before the habitable world was set apart as the dwelling place of the sons of men, the delights of the Son of God were with them - Proverbs 8:3 It is man who has been chosen, the very lowest of all created intelligences, for exaltation to the highest place in God's universe. The Man Christ Jesus shall reign as God Almighty for one thousand years joined to those of His fellows - a new creation - that yield to the will of God, even as He has done, and finish the work that has been given them to do. Are you one of them? May it be so.

Always yearning, always longing,
Reaching out for something more;
Always hungry, hardly knowing
What it is we hunger for.
Wistful eyes forever searching
Past the far horizon's rim.
Know you not it is your spirit
Ever thirsting after Him?
This divine dissatisfaction,
Surely He would have it so,
Showing us our incompleteness
While we tarry here below.
When at last we stand beside Him,
He the Bridegroom, we the bride,
And these eyes of ours behold Him-
Then we shall be satisfied!

THE MEAT (MEAL) OFFERING

"And when any will offer a meat (meal) offering unto the Lord, his offering shall be of fine flour;

and he shall pour oil upon it, and put frankincense thereon" - 2:1.

As was said, all the offerings refer primarily to Christ and His peerless work of redemption; though in a lesser sense the saints, too, may enter into the meaning of these sacrifices and have a part experimentally in offering themselves as living sacrifices to God. In fact, because of the work of Calvary, in view of what Christ has done for us we are admonished by the Apostle Paul, saying, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" - Romans 12:1. As accepted in Christ, a new creation, we are a sweet savor to God. As figuring Christ, the meat offering (or rather, "meal offering," Revised Version), refers to His humanity as having within itself the essence of resurrection. As Peter exclaimed, in his sermon on the day of Pentecost, speaking of Christ and His resurrection, "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" - Acts 2:24. The corn of wheat must fall into the ground and die, that there might be the harvest; and also, as relating to Him (Christ) as "the fine flour," He must come up in resurrection before any one could feed upon Him. He could not save us, though He was "that holy Thing which was born of a woman; though many professed Christians do not realize the vast difference for us between the death of Christ and His life. They do not understand the necessity of the atonement, for they have never been taught the truth as to themselves or the Cross. Furthermore, many religions that claim kinship with Christ (some that were formerly orthodox) teach the ethics of the Christian religion and the beautiful truths which the Master uttered, instead of teaching the depravity of the human race and the beauties of Christ's redemption. Thus, they inculcate the desire in their disciples to imitate the Lord (which would be good if it could be done), instead of making them know their need of Him as their Savior. Man cannot imitate Him except as newborn; and, even then, it is not imitation but a new creation - a reproduction of that holy Man that tabernacled in the earth for thirty-three years.

THE PERFECT MAN

Jesus Christ was the only perfect human the world has ever beheld. He was "a root out of a dry ground" - the only green and growing thing that God saw in His great field. But this green tree had to be cut down. He had to die before His life could be made flesh in others. Humanity died in the first Adam; hence, they needed a new source of life. Christ is that Source. He said to the Jews (the most moral clean-living people), "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" - John 6:53.

Observe that the meal offering must be of "fine flour," the fruit of the ground. Only the choicest of the wheat and the most even and perfect flour were used in the offering, emphasizing the excellency of His humanity. Every thing that was pure, perfect, and lovely was manifested in human nature in Christ. Even in deepest sorrow, nothing but perfection was evident. There was no unevenness in His character, no excess quality in any measure, making Him distinct in that phase. He was all-round and perfect in every line and way. All the sensibilities of the human - the firmness and decision of the mind, the energy and loyalty, the meekness, the gentleness, and the patience, so much needed - were found in Him; but no one characteristic dominated. In other men, though born of the Spirit, there is not this evenness; though, there is the possibility, as we feed upon and assimilate Christ into our very being. But so often (because we are as yet in a body of infirmity), when we ought to be stirred with righteous anger and resist the devil, we tamely submit to his insinuating accusations of the Lord and His people and we run away from him. Then on the other hand, when we ought to be meek and gentle, we are often impatient and self-assertive. But not so was Jesus. When meekness was in order, He was meek; but, when indignation, who could stand before His withering rebuke? He was always just as He ought to be, moved by the Spirit and pleasing His Father to the uttermost. God was glorified in every step of His life, because all was in perfection and subjection to Him.

THE PERFECT ONE ANOINTED

It was upon the fine flour that the oil was poured, the symbol of the anointing of the Holy Spirit. It was the fact of the Spirit coming upon Him that declared His perfection. He was thus set apart as the incorruptible Meat, the Food of God's people, as He Himself states - "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed" - John 6:27. The oil was poured on the meal offering, symbolic of the fact that the Father "giveth not the Spirit by measure unto Him" - John 3:34. God looked down from Heaven; and, even with His sharp penetrating eye, could find

nothing but perfection in His Son. He saw that Man Jesus, standing on the banks of the Jordan, and He just suited Him; hence, He sent His Holy Spirit upon Him. Jesus had already lived thirty years in the world - hidden away from all men, as it were, but not from His Father. He was a delightful sight and savor to God all those years. Hence, in due time, the Father acknowledged His excellency. He said, "This is My Beloved Son, in whom I am well pleased," and put His seal upon Him. Then, immediately, He was sent into the wilderness as though to challenge the devil to find one fault in Him. God said, as it were, "Now go after Him. Tempt and try Him in every possible way; but you will not be able to cast Him down from His excellency. He is My Son and your Master." So the devil found. In a wilderness without one token of His Father's favor or care, He stood for the full time of testing - forty days - believing God and resisting the devil on every point. He was not moved from His integrity. Jesus was in a place where He did not look like He was the Son of God. Everything looked just the opposite. The first man Adam was in a beautiful garden, as perfect as anything was on earth; and, yet, Adam fell in that garden. But, Christ was an Over-comer in the wilderness, without one thing of comfort or blessing. He had no companion. The Wife could not be with her Husband yet. He was alone in that scene when He suffered. But, glory to God, He won the victory. He came up out of that wilderness triumphing "over all the power of the enemy." The devil found in a Man, more than his match that day. Hallelujah! The devil put one over on a man in a garden; but, glory to God, Jesus Christ got it back on him in a wilderness. He triumphed over the power of the devil. We have that victorious life, if we have believed on Him. Glory to God! We can dare the power of the devil. Satan has been defeated by the Man Christ Jesus. We are more than conquerors through Him.

All the frankincense that was put upon the meal offering was burned to God. This was a gum that exuded from a tree, and was peculiarly fragrant when burned. It has a fragrance all its own. It cannot be counterfeited. None of it was on the part of the meal offering of which the priests ate. It simply strikingly emphasizes the truth that God alone knew the perfection of His Son. Man could not enter into nor appreciate His holiness, and neither can he do so now except as the Father reveals it. His fragrant life of thirty years, lived to God alone, is especially the lesson of the frankincense. This is our experience also, when we give ourselves up to God absolutely and live by the life of Christ. We are then a sweet savor unto God, which is only intensified by suffering. The fire made manifest the odor, which was in the gum; but the fragrance was not understood by men.

THREE MODES OF PREPARATION

In the flour, we have seen the perfect humanity of Christ figured. The first view of Him in this respect is as apart from His surroundings and the opposition of the world, and as living alone unto God. His excellency was not as that of mere comparison with other men. His perfection was absolute and intrinsic. He was Himself. Yet, this world was the place, the caldron, the oven, and the frying pan, where this precious Bread of Life was prepared for the use of man. As flour, though the finest, man could scarcely feed upon it; hence, Christ could hardly suffice us, if we knew Him apart from that moulded life which the Gospels present. The trials and sorrows of His daily life, the heat of hatred, the fiery persecution, made the flour into the palatable Bread that satisfies our souls.

"And if thou bring an oblation of a meat (meal) offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil" - 2:4.

The sufferings indicated here in this form of offering speak of that which Christ received from the world in which He was shut up, as it were - not the open persecution, not from the hand of violence; but the suffering that came to Him from the heated atmosphere of a place of strife, and hatred of God and of all that was good and holy. How fearful a place for the Holy Son of God! Here, in this form of the oblation, there were two kinds: The one - thick cakes, pierced, and made up or formed with oil; the other - wafers, thin beaten-out cakes, anointed with oil. In the first style we have a type of Christ's sufferings, as born of the Spirit, the holy Man; and in the second, as anointed with the Spirit, the powerful Man. In both cases we can understand, in a little measure, the intensity of suffering - perhaps the greater depth of suffering is pictured in the last case, the thinner cake, as being more completely penetrated by the fire; though the piercing in the first style would indicate some special lines of suffering by more direct access of the heat.

"And if thy oblation be a meat (meal) offering baken in a pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meat (meal) offering" -

2:5, 6.

This second form of the oblation, the pan cake, represents the open sufferings of Jesus the holy Man after He was anointed with the Holy Spirit and boldly announced His claims as the Messiah of Israel. Then the hostility of the world was openly manifested, as witness the attitude of the people in Nazareth when He went into the synagogue and announced Himself as the Anointed of God - Luke 4:16-30. They sought to cast Him down from the brow of the hill, refusing Him and His claims. He meekly accepted His rejection from His home town and home people, going on His lonely way.

"Thou shalt part it in pieces, and pour oil thereon: it is a meat (meal) offering" - 2:6.

Every bit of Christ is figured here, every word He uttered. Everything He did was perfect. He was the divine Man - oil mingled with fine flour; and as such He was anointed with the Holy Spirit - the oil poured on. Every detail of His life was in demonstration of the Spirit and in power.

"And if thy oblation be a meat (meal) offering baked in the fryingpan, it shall be made of fine flour with oil" - 2:7.

Some translate "fryingpan" as "caldron," and this appears to be the meaning here. The action of the water, though the fire is outside, represents the sufferings of Jesus because of His obedience to the Word of God - the usual meaning of water. Doubtless, the Scriptures to which He bowed implicitly led Him on through ordained paths of suffering; until at last He took from His Father's hand the cup which ran over with sorrow, and drank it to the last bitter dregs. He said to His apostles, "For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors" - Luke 22:37. Also, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" - Matthew 26:53, 54.

"And the priest shall take from the meat (meal) offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord" - 2:9.

The Lord had His part from every meal offering. We cannot feed upon Christ without the Father being enriched and fed also. He gets a part, a memorial, a remembrance of His Son, as we are delighted, strengthened, and blessed in Him.

"No meat (meal) offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire" - 2:11.

Leaven and honey were strictly forbidden in any offering made by fire unto the Lord. Leaven is always characteristic of evil and corruption, either in doctrine or in practice. We read of "the leaven of malice and wickedness" - the ferment or rising up of the lust of the flesh - I Cor. 5:8.

The Lord Himself warned His disciples of the leaven of the Sadducees (materialism), and of the Pharisees (self-righteousness) - Matthew 16:6. Honey, on the other hand, is not in itself representative of evil. It speaks of the sweetness of nature. There are sweet relationships in the natural, which God has ordered; but, these things were not for Christ, though He did not condemn them. When His work was over, He committed His mother to John in tender solicitude for her; but He allowed none of this tenderness to interfere with His work for the Lord. The honey itself was not wrong. Jonathan tasted a little honey on the top of his rod. Christ was comforted by Mary of Bethany anointing Him with oil for His burial. The woman that washed His feet with her tears and wiped them with her hair must have refreshed Him with a little honey - Luke 7. Also the woman at the well, and the thief on the cross, gave Him a taste of honey. But Christ was not influenced by any of these things; none of them had any place in His offering Himself up for the glory of God. He never allowed mere natural things, however good or sweet, to intrude or detract Him from His purpose of glorifying God. Honey too, as well as leaven, often produces fermentation.

"As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour" - 2:12.

The above refers to the one exception as to the leaven. The loaves, prepared and presented to the Lord at the feast of Pentecost, contained leaven - 23:17. For this very reason, the memorial was not burned upon the altar. The loaves are the figure of the people of God, and not of Christ.

"And every oblation of thy meat (meal) offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat (meal) offering: with all thine offerings thou shalt offer salt" - 2:13.

Salt was a necessary ingredient of the meal offering, and of all the offerings. It symbolizes that which opposes leaven. A holy God can only go on with what is holy. Salt stands for complete

separation of heart unto God - "the salt of the covenant of thy God." The positive side of devotedness to the Lord - aggressively separated - is thus signified. Salt always makes itself manifest. It delivers food from tastelessness and insipidity; hence, as to the food of God (Christ, in figure), we can readily see the signification. Not only was there no leaven and no honey (separation from evil and all natural affection) in the sacrifice of Calvary; but there was the salt - the positive spiritual energy of separation unto God.

CHRIST'S RESURRECTION PREFIGURED

"And if thou offer a meat (meal) offering of thy firstfruits unto the Lord, thou shalt offer for the meat (meal) offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat (meal) offering" - 2:14, 15.

Here in a section by itself, as it were, we are given directions for the offering of firstfruits which is significant. It presents some phases that are distinct from the other forms of the meal oblation. The fact that they must be "green ears" and "firstfruits" lets us into the secret of the difference. These latter represent Christ. But, as all these types represent Christ as offering Himself, this must have the same meaning but with this difference: It is Christ in resurrection that is figured. That is, even before His death were hidden the elements of resurrection, and especially in this offering is that announced in type. The justification of believers is symbolized by the offering of firstfruits. Hence, we are taught that all the results of Christ's perfect redemption for mankind are figured here in these striking types in Leviticus.

"And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord" - 2:16.

The "corn beaten out," "dried by the fire," is easily read as a type of Christ. He was beaten and bruised for our iniquities and dried in the fiery judgment of God which fell upon Him on the Cross.

"My strength is dried up like a potsherd," we hear Him cry, as the Psalmist declares - Psalm 22:15. The oil was put upon the firstfruit offering and all the frankincense, as in all the meal offerings. God alone could appreciate the excellency of His Son. As a Man, even before His death, God saw Him as the beginning of the new creation.

THE PEACE OFFERING

"And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord" - 3:1-5.

The peace offering is third in the Godward aspect of atonement. It answers to its name, emphatically declaring in type that peace has been made by the death of Jesus Christ on the Cross. Peace with God has been accomplished; hence, man is reconciled to God, and salvation may now be a reality to all of Adam's race. It is the theme of the third Gospel Record. Luke tells us of the Anti-type of this offering. He gives us a photograph of Christ bringing God and man together. Peace is the characteristic word of his record. The song of the angels, at the birth of the Maker of peace, seals it with its own particular phrase - Luke 2:14. It is not the working out, or the result of peace in the human life, that is emphasized; but the bestowal of peace when we accept Jesus Christ as our Savior. Peace with God is implied, rather than the peace of God. The first is a condition of relationship; the second a state of experience.

The peace offering was not all burned to God. It was not all offering as in the burnt offering, or as all given to the priests as with the meal offering; but it was more a fellowship offering. It furnishes a table at which God and man each have a part and may feast together. In the prodigal son, portrayed by Luke fifteen, we have the peace offering aspect of Christ's death and its results to us most vividly expressed in words. We may look upon it with profit and learn thereby. In this picture, man is seen far off from his father's house, having squandered his substance in sinful pleasure. Finally, he comes unto great need and realizes how foolish he has been. He comes to himself, the writer declares, as he fain would eat the husks only fit for the swine that he is feeding. He

acknowledges his condition - lost and bankrupt, far away from home and father. He says, "I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants" - Luke 15:18, 19.

But, while he is yet a great way off, the father sees him. He has compassion upon him, and runs to meet him and welcome him home. He embraces and kisses him. Yet his grace is not exhausted. He calls for the best robe and arrays this unworthy son in clean and beautiful garments, putting a ring on his finger as well as shoes on his feet - figure of full salvation. Then, when his son is all dressed and ready, he is invited to a banquet. The fatted calf is killed, and there is a great feast made for the returned prodigal. The father furnishes the table, as well as eats of its provision; and there is joy and satisfaction shared alike by the father and the son. The peace offering is beautifully portrayed in this story. We were all as the prodigal son, far off from God. The Spirit began to move upon our hearts and convict us of our deep need. We realized in some measure our sinful condition, and were constrained to turn and seek the Lord. But, before we could hardly call upon Him in faith, we found His everlasting arms round about us. We did not know or feel then, that God had been after us for many months or maybe years. We thought that we had sought Him, and by our crying, praying, and seeking had found Him; but it is not so. He came out to meet us while we were yet afar off, when the desire to come to Him had just found entrance in our heart. He put His arms about us and folded us to His bosom; finally, leading us to sit down in marvelous peace and fellowship with Him. He is satisfied with Christ and His death for us; and we are satisfied and rejoice that all our sinful state has been known and forgiven. There is nothing between God and us any more. We are brought together by Christ's death and resurrection. We now may feast with Him upon the spoils of the victory of Calvary. God and man have been reconciled, and are at peace. The breaking of the bread and drinking of the wine, in the forget-me-not feast when we remember Calvary, is in special relation to the peace offering aspect of Christ's death. He said, "This do ye, as oft as ye drink it, in remembrance of Me" - I Cor. 11:25. We sit down in communion with the Father, in the power of the Holy Spirit, and remember His Son's death for us. It is a beautiful memorial of the plan of salvation, in which the Triune God is interested. We feast with God. He has brought us to His banqueting house, and His banner over us is love.

We thus become worshipers of God, when we realize that there is no condemnation upon us. We must be at peace with God before we can worship Him. We then offer the bread of our God (Leviticus 21:6), and feed upon that which satisfies Him. Christ is always a sweet savor to God. When we come to God with Him in Our hands, we are identified with our Sacrifice. The question of sin does not enter in at all, though the blood that was shed always supposes it to have been the issue. But, after our conscience is once purged by faith in the blood, we forget what we were as sinners in Adam and only remember what we are now in Christ - holy and beloved. We are occupied with the One who is perfectly acceptable to God. Thus, we are sitting at the same table, feeding on the same food in which He delights. We are at liberty with His Majesty, at home with God, and talk with Him about that in which He is interested. The peace offering does not express prayer, though prayer may occur at times in our highest worship; for when we are occupied with Christ, and His matchless worth is before our eyes, we say, "Oh would that I were like Him." Our worship turns to prayer for the moment. But worship and prayer are not the same. We pray for that which we need; we worship for that which we have. God delights inexpressibly in what Christ is, and I come into His Presence filled with Him; and that is worship indeed.

The fat of the peace offering was put upon the burnt offering - identified with it - and all of it was offered to God. It speaks of the inward excellency of Christ, in which man could have no part. It was all for God; for only He could see the perfection of that holy Man, which was the basis of His acceptance with God. The shoulder and breast were given to the priests, as we read later in the law of the offerings.- 7:28-34. Hence, man gets his part in the life of Christ. He is the strength of our life, and our portion forever. We lean upon His breast, and are thereby comforted and blest. There were different grades of the peace offering allowed, even as in the case of the burnt offering - the bullock, lamb, or goat. These ten of the differing apprehensions among believers of the worth and perfection of Christ and His peerless work as the Peacemaker. We have more of the details of this offering in a later chapter.

THE SIN OFFERING

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering" - 4:1-3.

In this chapter, which deals with the sin offering, we have four classes mentioned; and the sin offering varies in each case. These were obligatory on the part of each class, according as their sin came to their remembrance. The burnt offering as well as the peace offering - the sweet savor offerings - were voluntary on the part of the offerer; but not so the sin offering. This was not left to the choice of the sinner. He must bring his offering to the Lord, or be cut off from Israel. It was the principal offering on the manward side of Calvary, even as the burnt offering was on the Godward side.

The sin offering occupies the fourth place among the list of the offerings. This number speaks of failure; and it is strictly for failure to do that which has been commanded, that it is offered. It emphasizes especially the making of atonement, figuring in a greater sense this aspect of the death of Christ than any of the other offerings (though they all relate to some phases of this one great and all inclusive purpose of Calvary). But, it was the blood of the sin offering that was taken within the veil, though this was only done on the day of atonement - Leviticus 16. At other times and in the case of individual sin offerings, the blood was brought into the sanctuary and its different pieces of furniture anointed with it.

Observe also, that this offering emphasizes atonement in a special sense. It was for the nature of sin, the sin principle inherent in the old creation. It is this original sin, which is our heritage with its rebellion and lawlessness, that God hates. It speaks not of what WE DO; but, of what WE ARE, as born of our fallen head - Adam. We cannot help ourselves. We are born in sin and shapen in iniquity, as the Scriptures declare - Psalm 51: 5. Deny it, who will dare! The evidence is all around us as to the truth of that statement.

"If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering" - 4:3.

As we intimated, there are grades of the sin offering. According to the class of the party sinning, so was the offering. The first one mentioned was of the highest class - the anointed priest. He must have the highest grade offering, the bullock. He figures Christ who, as it were, made atonement for His sins - imputed ones - when He was identified with sinful humanity on the Cross. Christ was made sin. It was a fact. He was actually made sin. His identity merged for a few hours upon that accursed Tree into the awful condition - sinful, vile, and lost - of our fallen head, Adam; and was so dealt with by the just and holy God. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" - II Corinthians 5:21. The priest who had sinned must bring his offering to the door of the tabernacle; and, after laying his hand upon it, he must kill the bullock. It is all most fragrant of Christ, as we said. He is seen as offering Himself, identifying Himself with our sin, and acknowledging that He must die as thus counted. Then He is viewed as taking the blood of the bullock and sprinkling the blood seven times before the veil of the sanctuary, and also putting the blood upon the horns of the altar of incense; and pouring the remainder of the blood at the bottom of the altar of burnt offering, which was at the door of the tabernacle of the congregation. Remember, that Christ was figured as both the Offering and the Offerer. These different aspects are sometimes confusing, as in the case cited here, unless we are conversant with spiritual things.

It is upon the penalty of sin, that this offering insists more emphatically than any of the others. If the burnt offering spoke of the perfect obedience of Christ in which we are accepted, and the peace offering spoke of the results of that perfect work in our behalf in reconciliation and fellowship with God, the sin offering no less has its own distinctive phase. It speaks of the judgment of God, which the sin-Bearer must remove by coming under it. Thus, while the three preceding offerings are declared to be sweet savor offerings, the sin and trespass offerings are not such. Judgment is not that in which God delights. It is "His strange work" - Isaiah 28:21.

The epistle to the Hebrews reminds us of the special feature of the sin offering, which is of the greatest importance for us to understand. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." Then the explanation is given. "Wherefore Jesus also, that He might sanctify the people with His own

blood, suffered without the gate" - Hebrews 13:11, 12. Herein is emphasized the marvelous teaching that Christ, when made sin, was treated as the sinner and judged as such; He was taken outside Jerusalem to His death. But notice, even in the type, His inward holiness stands forth; for, all the fat of the sin offering was burned upon the altar of burnt offering, even as in the case of the peace offering. If He had not been "that holy thing" born of the virgin Mary, He could not have been counted sin for us. He could not have atoned for others, if He had been sinful Himself. It was His absolute intrinsic holiness, that laid the foundation for the atonement of Calvary.

"Christ hath redeemed us from the curse of the law," the apostle wrote to the Galatians who had not yet seen the perfection of Christ's atonement. He adds how this was shown. "For it is written, Cursed is every one that hangeth on a tree" - Galatians 3:13. Someone may inquire, "Why should a man be cursed that was hanged upon a tree?" Here is the answer. The man that hangs between earth and heaven belongs to neither one. He is rejected of earth, when hanged; and, as lifted up, he calls Heaven to witness to his integrity. But Heaven answers not, neither interferes. It is a picture of utter despair. As such - rejected, despised, and forsaken - was the place which the Son of God took when crucified between two thieves. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life" - John 3:14, 15. He must be lifted up. The emphasis is on the manner of death; the accursed death of the tree is in view. And, more, He was lifted up as the serpent. Here is plainly the character of the sin offering. Sin was introduced by the serpent - the sting of death came in by way of that old serpent the devil; hence, redemption can only become effectual by judgment of the transgressor. Christ must be lifted up as the serpent-bitten, death-doomed, accursed Man; in order that man may be delivered from the serpent and sin and death and judgment. He was suspended in no man's land. It is judgment - dire, dismal, eternal judgment - that is pictured by Christ being "lifted up." The outside place and the Cross of shame are witnesses thereof, as well as His Voice heard in that piercing cry of agony in the darkness of that full noonday, "My God, My God, why hast Thou forsaken Me?" Yes. "Why?" He may well ask. Earth has cast out the Holy One that came into its midst; but why has Heaven also rejected Him? There is no answer from the skies; but, in the Psalm from which He quotes, the answer is given. "But Thou art holy, O Thou that inhabitest the praises of Israel" - Psalm 22:1-3. He, the Holy One, was counted sin; hence, He must be so treated - accursed and forsaken of God. He who is Light withdraws Himself; and darkness, despair, and destruction are before the eyes of the Victim.

The type that we are considering, in connection with these quoted Scriptures, tells us plainly of man's full penalty borne. Christ has endured upon the Cross the awful separation between God and sinful man. He entered the "outer darkness" for a little while, but came out of it. He took our place in that which God proclaimed the due of sin. The Cross is not only the display of what sin is before God, and His judgment upon it; but it is also the witness of His love to the sinner. The darkness in which we dwelt was that of necessary distance from Him who is of purer eyes than to behold iniquity. He cannot look upon sin. But to faith the darkness is gone; sin is gone, because it has been judged and atonement has been made. The veil is rent. The risen Christ, with His own precious blood - in all its priceless value - has entered Heaven for us; and we now have "boldness to enter into the holiest by the blood of Jesus" - Hebrews 10:19.

The sin of the priest, which is the first under consideration, also involved the people in guilt. Referring to Christ, it figures that He was man's representative taking the place of the fallen head - Adam; in order that He might later come up out of death into resurrection, and identify the people with Him as Head - in a new creation.

The second sin noted, in the record here, was that of the whole congregation. The offering brought in this case, as well as its ordering, was similar to the case of the priest. The truth presented appears complementary to what has preceded. The "congregation" ate, of course, the very people who are represented by the priest and identified with him. These refer to the "brethren" of whom Christ is not ashamed - "For both He that sanctifieth and they who are sanctified are all of one" (Hebrews 2:11); and are, no doubt, all the redeemed. On the day of atonement the distinction between the Church and Israel is clearly defined - Leviticus 16.

DIFFERENT GRADES OR TYPES

There were three different animals of the sin offering allowed. There were also four different classes of persons involved. Natural poverty was the cause of the difference; and the concessions were so great that finally even a meal offering was accepted in place of the animal

sacrifice. Therefore, we say, it is impossible to deny that there are different grades of believers answering to these varied sin offerings - natural poverty representing lack of spiritual apprehension as to what really constitutes atonement. But God in His mercy has provided for every possible case. The sin offering for the whole congregation is like that of the priest, as we have noted. The next case presented is that of the prince or ruler. We believe we have Christ again before us. The same word is used in Daniel 9:25 - "Messiah the Prince" - referring to Him. He is the King Priest, after the order of Melchizedek, and shall soon act in that capacity. He must, as identified with His sinful people, offer for Himself which is the teaching illustrated here.

The next sin offering is that for "any one of the common people," and plainly connects with the preceding one. The ruler and his people are seen together; and, there is an accordance between these two, as there was between the former - the priest and his congregation. These four offerings appear to fall into two pairs, and form one part of the division of the sin offering. The other three are also as truly connected with one another, though in a different way, as the first four. Thus, we are taught that there is designed correspondence; but as looking at the typical meaning it is evident that, in this second pair, we have a lower form of sin offering - a goat instead of a bullock. Yet the goat is still in complete accordance with the thought of the sin offering, implying the substitution of Christ in the sinner's place. On the day of atonement, the bullock and goat were both taken for the sin offering - the bullock for the priests, the goat for the people. Representation is the controlling idea of the sin offering; and here the prince falls behind the priest, as also the individual does behind the congregation. The prince represents the people over whom he is placed as head, as responsible in government but not in mediation; hence, as referring to Christ, this teaches that propitiation is not a part of His kingly office but rather of His priestly. In fact, His governmental authority and rulership are based upon and dependent upon His perfect priestly service. The apparent failure in this phase of the sin offering is shown out in the fact that the flesh of the "goat," the sin offering for the prince or the individual, is not burned outside the camp; and, therefore, the blood cannot enter the sanctuary. This phase surely would represent a lesser form of the sin offering; and while genuine salvation may be found in bringing Christ in this way, yet the full force of what makes atonement is lost.

The last three forms of the sin offering are connected together, as we noted, by the fact that they are provision for the same offenses; the only difference is that the last two are plainly concessions to poverty. Let us notice these more carefully. They are found in chapter five.

"And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering" - 5:6, 7, 11.

The fact that the trespass offering is mentioned in the above verses of this chapter might suggest to some that these cases deal with the trespass offering rather than the sin offering; but such is not the case. It is a continuation of chapter four. The introductory phrase which divides the sections, "And the Lord spake unto Moses," is not found until verse fourteen. Also another proof that these instructions relate to the sin offering is that, in the trespass offering proper, no allowance was made for the poverty of the individual as is seen in the sin offering. There is a doctrinal descent, here figured, as to the truth of atonement which had begun in the previous chapter. In the former cases, the exact nature of the offense was not mentioned. It was enough that it was sin, and it is thus that sin receives its greatest judgment; hence, in the specification herein noted, we have another proof of the lower ground that we are treading. It is about this sin, or that one, that the soul is troubled - the fruit of sin rather than the fact; and the idea of the trespass offering brought in, exactly corresponds with this attitude of soul. In the trespass offering proper, the exact estimate of the wrong done must be covered; the full debt has to be paid. It contemplates sin as injury against God's government, rather than sin against His nature. While both views are correct, yet the former is the more superficial; and, if out of its place and substituted for the other, represents dire spiritual poverty. The sin offering relates to the requirement of God's nature and Its objection and abhorrence of sin, because He is what He is;

and therefore is by far the greater and deeper offering in its scope, as relating to the truth, than the trespass offering.

The offering in this case could be either a female sheep or a she-goat - the goat being appropriate as a sin offering, for it bears the thought of substitution; but, in the case of the trespass offering proper, it is not named. The fact, that the female might be brought, suggests the lower thought of atonement. It speaks of fruitfulness, which latter phase obscures the real force of atonement. But these things we learn as we go on with God, and behold the many-sided yet harmonious relationship of these different offerings to Christ.

In the next place, we find an array of facts all expressing contradictory thoughts. If the sinner is not able to bring the above offering, he is instructed to come with a pair of doves for a burnt offering and sin offering together. The birds, we have observed, are the lowest form of the burnt offering (because the humanity of Christ is obscured); but, in this spiritually impoverished one that can bring no other, every offering save one is represented. The peace offering is wanting. This fact is pregnant with instruction. The heart of such a one is truer than the head, but the real essence of the Cross is only seen as in a dream; hence, real communion with God is not possible. What a loss indeed! Yet there are multitudes of Christians, in such an experience, bringing such an offering to God.

Finally in the last concession to poverty, where even doves are beyond reach, we find a meal offering allowed as a sin offering. The offerer could bring "the tenth part of an ephah of fine flour"; but, contrary to the general formula, without any oil or frankincense upon it. It is useless to deny that we are here treading on the lowest possible ground, as regards sin and its penalty. This is surely not at all God's thought of what constitutes atonement, because even the blood that makes atonement for the soul is absent. But, it shows that God will accept such a poor conception of the penalty for sin, if a man has no better knowledge of salvation. It typically represents Christ (for God will accept nothing but His Son as man's Savior); but Christ is only superficially figured. It proves that a soul may trust in Jesus as the holy Man that died, and be saved; and yet, be woefully ignorant, regarding that which constitutes atonement. God knows that Christ has fully met all His demands as to sin's penalty, and He accepts men's faith though it is little. Hence, the atonement becomes effectual for all those that believe on Him, though they may be utterly unconscious as to what depths He descended to accomplish their salvation. How blessed is the assurance figured here that it is the Cross that saves, not our intelligence regarding its marvels! Ignorance as to the work of the Cross is what is signified in this case of poverty; but that is far different from opposition to it. Even the ignorant must come believing, or they cannot obtain salvation. They must at least bring "a meal offering" for a sin offering, or God will not accept them. In fact, we surmise that by far the greater number of people bring this manner of offering when they first approach God for forgiveness. They generally only know that they are trusting Jesus, because He loved them and died in their stead. It is after they are saved and learn the Scriptures, that they realize something of the atonement that was necessary for man's redemption, and that which expresses God's conception of Calvary. Then they bring to God a greater offering for sin. But, they are no more saved, than they were when they first came grasping after God with a meal offering in their hand. How comforting is the Truth!

THE TRESPASS OFFERING

"If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him" - 5:15, 16.

The trespass offering is in the fifth place. It represents sin as injury, as has been already intimated - trespass as against the government of God, against His authority and Kingdom, rather than against His Holy Nature. Hence, the fact of compensation is prominent, which was to be estimated by the priest; and a fifth part more was to be added to the amount and then given to the injured party. He was, therefore, enriched rather than impoverished by the transaction.

Thus, we say, "compensation" was the special feature of the trespass offering. It was a ram in every case, which also was peculiar to this offering. The manner of the offering is entirely omitted here. We learn later, that it was very little different from the ordinary forms of the sin offering.

Here all the details are omitted, that we may be occupied with the special feature of compensation which distinguishes this offering.

Here, again, we have Christ before us; for there is no understanding of these things apart from Him and His Cross. We are amazed, as we study and learn how much there is to the work of redemption from God's standpoint as well as from man's viewpoint. There are so many phases, so many side lights thrown upon the screen, that we must meditate upon and study before we can understand the marvels of our salvation. But as we gaze upon Christ, the different offerings with their aspects begin to get clear to us, even as in this case now. It is the restitution of the Cross that the trespass offering especially emphasizes and illuminates.

The law of the trespass offering is divided into two parts. The first treats of wrongs done to God, the second of sins against man. In both cases it is clear that Christ has not only restored that which He took not away, as the Psalmist declares (Psalm 69:4), but He has added the fifth part more - both to God and to man - by the atonement of Calvary. It is the witness of what grace has accomplished - "the overplus" - that has accrued to both God and man because of redemption. God could not be content with a mere restoration of what Satan had taken from Him and man. He could not be satisfied in merely repairing the damage that had been done, and putting down the disturbance that had been introduced into His government. Oh, no. God must always go further than this in all His ways. He must be glorified in every breach and breakage that He allows. The fall of man was no surprise to Him. He had already prepared for such a contingency; for, the Lamb of God was "slain from the foundation of the world," in the mind and purpose of God - Rev. 13:8. It is a real degradation of Christ's work to say that it consists in merely canceling the debt which man owed to God, or in simply lifting him up from the fall; for that is only a small part of what He has done. There is a "much more" in every way to the results of redemption, both to God and man, as Scripture abundantly testifies.

Christ has not only brought man up from the fall, but He has made him a candidate for Heaven. He has made it possible for him to become a son of God by a new birth; and an heir of God, as well as a joint-heir with Himself. He has not only brought him back to Adamic perfection, but far more. He has made possible Christ perfection for all those that believe the Gospel and go on walking in the light, yielding to God in every avenue of their being.

Godward too, Christ's work has brought results glorifying Him, as Adam never could have done even if he had remained sinless. God's righteousness has been made manifest by the Cross, as well as His holiness and justice and love. There, God and man were displayed in an eternal embrace, never to be sundered. Surely salvation is an overplus, a compensation in every way of blessing and glory.

All this is what is represented in the trespass offering phase of the Cross. One divinely perfect Man in the depths of degradation and humiliation, lifted up on the Cross as a transgressor, has accomplished what fallen man with all his reformatory plans, scientific researches, and morality could never do. Manhood has been raised up in Christ, from the depths of sin and shame, to become the dwelling of Deity. What grace to man displayed! What glory to God! The details of the offerings are found in the following section.

THE LAWS OF THE OFFERINGS

"And the Lord spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it" - 6:8, 9.

Here we have the further instructions given to the priests, to guide them in their duties in the work of the offerings. Nothing was left to expediency, or to their wisdom, regarding these necessary matters. All that pertained to the service of the sanctuary was a matter of divine inspiration and instruction. The Lord gave the orders to Moses, and he handed them down to the priests. They were to be carefully preserved and rigorously obeyed.

THE LAW OF THE BURNT OFFERING

The burnt offering comes first in order. It was to "ever be burning upon the altar." Morning and evening they laid a fresh offering there; an abiding testimony to the acceptance of all the people of God in the vicarious offering up of Christ, once and for all, without possibility of change.

"And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar" - 6, 10.

Observe the cleanliness displayed in everything connected with the service of God; even the ashes of the sacrifice were to be taken care of and put in a clean place, as we read later. As all these offerings were types of God's holy Son and His vicarious death, they were to be handled with reverence and fear. The linen garments with which the priest was clothed as he officiated refer to Christ's righteousness, in which robes of worth He offered up Himself. These linen garments were never to be worn outside, or defiled in any manner. They were to be worn in the sanctuary alone.

It was the duty of the priests to keep the burnt offering, with its sweet savor, always ascending to God. So should we, today, spiritually enter into this true priestly service. We should keep the fire burning in our soul; that is, worship God continually, reminding Him of His Son and His fragrant life and death. Thus, we live in the savor of His positive acceptance with God. This is really the foundation of all practical holiness before God. "Accepted in the Beloved" is the slogan of the overcoming Christian.

"The fire shall ever be burning upon the altar; it shall never go out" - 6:13.

The above not only witnesses to the fact that God must judge sin, and sin must be put away by sacrifice; but that He must be glorified thereby. There was not one moment in the history of Israel, when God was in fellowship with them, that the fire was not burning on the altar. He was pleased with the people continually, as He was smelling the sweet savor offering on the altar. He was reminded of Calvary (though the latter was yet in the future) where Christ would be laid upon the altar yielding Himself up to death, even the death of the Cross, because the will of God led Him there. The perpetuity of the fragrance of that Sacrifice is featured by the above admonition which is repeated several times.

THE LAW OF THE MEAL OFFERING

"And this is the law of the meat (meal) offering: the sons of Aaron shall offer it before the Lord, before the altar. And he shall take of it his handful, of the flour of the meat (meal) offering, and of the oil thereof, and all the frankincense which is upon the meat (meal) offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it" - 6:14-16.

We have noted that the meal offering represents Christ's holy humanity. The priests were to eat it after the handful was burned to God; but they were to eat it in a holy place - the tent of meeting enclosed within the fine linen curtains - speaking of the practical righteousness which shuts us up to God and separates us from the world. Leaven was excluded in the offering. It speaks of evil, of that which puffs up. A little leaven in a small amount of dough makes a great mass; but, if we should give it a slap, down it would come. It emphatically demonstrates the puffed-up old creation, swelled by the corruption that is in it. God will soon give the whole mass a blow, and down it will fall to its own shame and destruction. How blessed to be reckoned a new creation without any leaven, and even become practically so more and more; for as the German proverb says, "What we eat, we are." If we feed upon Christ, the unleavened Bread from Heaven, we become like Him. Thus, we are kept from evil. It is not that we may claim that sin is removed from us; but we are removed from sin by counting our old man dead and by feeding on Christ in a holy place, even the Presence of the Lord.

"All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy" - 6:18.

Only the folk that are spiritually grown up can enter into these things, as these words "all the males" signify. They had to be of the sons of Aaron, the priestly family, and of full stature and development. Here surely is food for reflection. How many today, of the Lord's children, are unfit to eat of the holy things. They are not shut in with God, walking in the practical righteousness befitting their station. There are so many "babes" in God's family. They have not cut their spiritual teeth; hence, are not able to eat strong meat. Paul wrote a letter to such. He said in part, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" - Hebrews 5:12.

"And the Lord spake unto Moses, saying, This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for

a meat (meal) offering perpetual, half of it in the morning, and half thereof at night" - 6:19, 20. Now here is a meal offering that was different. It was continuous; not all the time, of course, but all the day and night while it was being offered. "In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat (meal) offering shalt thou offer for a sweet savour unto the Lord. And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the Lord; it shall be wholly burnt" - 6:21, 22. The Lord got the whole offering. The priests had none.

It would seem that this refers to the holy humanity of Jesus before His anointing. It would tell us of that holy life that He led, hidden away in Nazareth eighteen years, where no one knew His worth but God. We read very little of this period in the Scriptures. Luke tells us of His birth, and also of His awakening at the age of twelve years to His divine Sonship and glorious destiny; but there is silence again until we see Him standing on the banks of the Jordan. Man had no part in that life, even as all this special meal offering was burned to God. Only the holy eye of God could look within and know that holy Man, the Son of God, who all those years worked in a carpenter's shop as a carpenter's son. In humble mien, as a laborer, He glorified labor and made the menial place to radiate with glory. He fixed up the tumbled-down rickety furniture and houses. He made old things new, even as He is now doing with humanity. I am sure He was the finest, the most expert carpenter, the world has ever known. I believe that everything He put His hand to do He did perfectly, and rejoiced all the while that He was in His Father's will. Oh, what a Man! He is my ideal. I want to be like Him. In shadow or sunshine, He was always the same. Men have written many legends about the childhood of Jesus and the miracles He performed as a boy, such as giving life to wooden birds which then flew away; but we read nothing of this in Scripture. In fact, the type here would deny those fables, for it speaks of man having no knowledge of that time of His life. Furthermore, we read in John two, of the first miracle which Jesus performed. He made water into wine. It was this holy hidden life, this fine flour, that was the basis of His anointing; even as we read that the priest offered this offering unto the Lord on the day of His anointing. It was made into a cake and baken; then broken into pieces and offered upon the altar of burnt offering. Every little portion of the humanity of Jesus was sacred and holy to God. Though afterward broken on the Cross, He was "that holy thing" that was born of Mary. On the banks of the Jordan, God witnessed to the holiness of that fine flour as He sealed Him with His Spirit, saying, "This is My beloved Son, in whom I am well pleased" - Matthew 3:17.

THE LAW OF THE SIN OFFERING

"And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation" - 6:24-26.

Not all the offerings for sin were burned outside the camp. The offering that was burned outside the camp was the one whose blood was taken inside the veil. That was on the day of atonement. These individual sin offerings were not burned outside the camp, even as in the case of the one specified here. The sin offering was killed in the same place where the sweet savor offerings were killed; for it figures Christ in His intrinsic worth, though made sin for us. He was killed, as it were, before the Lord; and the offering was eaten by the priest that offered it. There is a sense in which the saints enter into the meaning of Christ's death as the sin offering. These are priests indeed, spiritual saints, who "have their senses exercised to discern both good and evil." They have come into such harmony with God that they understand and feel something of Christ's suffering for sin, and as a sin offering. They do not make atonement, for that has already been accomplished by Christ on the Cross; but they know something of its shadow and darkness. They realize in some depth the anguish of His holy soul when He was counted that unholy accursed thing - ruined depraved humanity - and judged accordingly as unworthy of God's fellowship and Presence.

Daniel was eating the sin offering when he identified himself with his sinful rebellious people and prayed for them - Daniel 9. Moses also was in this place, when he prayed God to blot him out but forgive the people - Exodus 32:32. Job, Jeremiah, and Samuel each in turn were eating the sin offering, as it were, when they were judging and identifying themselves with Israel in their disobedience and rebellion and praying for them. Paul said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites" -

Romans 9:3, 4.

We can pray for the people of God in the same way - identifying ourselves with the manifested sin and confusion on every hand - though at the same time being entirely free from all personal blame. In fact, the latter is the real essentiality of the effectiveness of the sin offering. If we are to blame ourselves in the matter, we cannot eat the sin offering in the way of fellowshiping Christ's sufferings. It means much to walk blameless before God and harmless toward men. But those who do so yield and let God put down all rule, authority, and power in them - in other words, they who let Christ have the throne in their lives - can intercede for others and enter in and eat the sin offering in a measure of which the great majority of the Church know nothing. They take a place of fellowship with Christ in His sufferings here and now; and later they, too, will have the place of fellowship in His glories and honors.

Nothing could be holier than the sin offering; and, as in the case with the meal offering, everything in connection with it partook of its holy character. Every garment, whereon a little of the blood of the offering was sprinkled, must be washed in the holy place. God will not even let the typical blood be contaminated with earth's defilements, proving that the blood of Christ was incorruptible and holy though counted unholy when it was poured out on the Cross. He will not allow the slightest inference in the type that imputed sin is imparted sin. Furthermore, every earthen vessel in which the flesh of the sin offering was boiled had to be broken, while the brass utensil had to be scoured and rinsed in water. The typically holy flesh could not be mixed with anything different - any common or ordinary food. It was the food of the priests - typically holy men; hence, it had to be kept separated from all defilement. It was possible to prevent this contamination in the case of brazen vessels by a thorough cleansing, but not so with the earthen ones. They would absorb the fat so that it could not be removed by washing; hence, they were to be broken - entirely destroyed. This minute concern as to the type proves how separate was the death of Christ from the death of any other man, and how different were His blood and flesh from the old creation. He was no mere martyr. To mix this transcendent glorious work of Christ on the Cross with any other achievement of man, however great and heroic and humanitarian, is to degrade and desecrate it. It stands alone - unique, sublime, and matchless. Eternity alone will suffice to glorify the Redeemer of mankind.

THE LAW OF THE TRESPASS OFFERING

"In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar" - 7:2.

In this portion we have the details recorded of the killing, the sprinkling of the blood, and the burning of the fat of the trespass offering. In all the other offerings, the above details are given us at the first; but, they were omitted there as to this offering, that our eyes might be fixed on its specific character - that of restitution. Hence, we are taught that for true restitution there must be atonement. While it is in the sin offering phase of Calvary that we are fully shown atonement, yet in the government of His throne God's nature must be declared also. It is a holy righteous throne, because its Sovereign is holy and righteous; and this the Gospel Records maintain fully. That which we see in Leviticus is absolutely distinct as to the sin offering. The burning outside the camp foreshadowed the rejection of Jesus by God as well as by men, and was announced by the cry, "My God, My God, why hast Thou forsaken Me?" This is given us by both Matthew and Mark. Mark tells us of the sin offering phase of the Cross; while in Matthew we view the trespass offering phase, and its theme is manifestly the Kingdom of Heaven, and Christ is set forth as the King - Isaiah 11:1. Mark portrays Him as the perfect Servant come to do His Father's will - Zechariah 3:8. In each case the character defined is preserved continually which marvelously proves the inspiration of the Scriptures. Neither of these men steps on the domain of the other. As we noted previously, Psalm twenty-two is the sin offering Psalm; while in Psalm sixty-nine, we have the character of the trespass offering declared. Yet, in some details they are similar, as they both signify the sufferings of Christ as identified with sin and the sinner.

Let us note a part of the latter Psalm. "Save Me, O God; for the waters are come in unto My soul" - 69:1. This speaks of Christ's cry to God, when the weight of humanity's trespasses was crushing Him down to death and the grave. His sufferings were real. The water speaks of judgment. "I sink in deep mire, where there is no standing," manifests His full identification with our lost race. It had no standing with God; and Christ fully entered into our fallen estate before God, and was so judged and condemned. Hence, for a few short hours, He lost His righteous standing with God. He

actually went down in the mire and sinking sand of our humanity; and stood in the standing of our first head - Adam. It was no make-believe experience. It was actual identification and actual judgment for the transgressor. "I am come into deep waters, where the floods overflow Me," He cried. All the waters of God's judgment, the depths of His anger against the rebellion and sin of man, rolled over the soul of God's Son.

"I am weary of My crying: My throat is dried: Mine eyes fail while I wait for My God," we hear Him say. He continues the strain - "They that hate Me without a cause are more than the hairs of Mine head: they that would destroy Me, being Mine enemies wrongfully, are mighty: then I restored that which I took not away" - 69:4. Here is the very epitome of the signification of the trespass offering declared in the Psalm. Christ restored to God and man something that He did not take away. The first Adam robbed God of glory and allegiance, and robbed man of a righteous character and an upright standing; but, Christ restored all that Adam took away and more, as we intimated previously. The one is just as true as the other.

It was by His suffering and death, that this marvelous restitution has been accomplished. His was not a martyr's death, but a substitutionary death - the death of a transgressor. Observe the reality of the language of the Psalm. "O God, Thou knowest My foolishness; and My sins are not hid from Thee" - 69:5. This could not be said of Christ, except as He was counted our Substitute. All the sins of all men were made to meet on the holy head of Jesus Christ. He suffered the wrath of God. "The pains of hell gat hold upon Me," we hear Him say (Psalm 116:3), that we might be delivered from all trespasses.

THE LAW OF THE PEACE OFFERING

"And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings" - 7:11-13.

This offering fills the fifth place in this section. It speaks of the victory over sin; for here God and man are seen at peace, brought together through the atonement, figured by the death of the offering. This peace is not just merely peace, as men would say, but much more. God cannot simply be neutral in His attitude toward man. He nauseates lukewarmness. Hence, for Him to be at peace with man signifies that He pours out His love upon the creature whom sin had separated from Him, but who now has been restored. He brings the returned prodigal to His banqueting house, as we noted previously, and makes a feast for him at His own table. Oh, this is grace indeed! Abundant, glorious grace! God is satisfied with the work of redemption. He rests as to the question of sin; and man rests also. He is at perfect peace in heart, reconciled to God, accepted in His Offering. God is satisfied; hence, man is satisfied. The darkness is past. He is dwelling in the light, in fellowship with God. This is "close communion," as close as we want.

There are three forms of the peace offering noted at this place - "A thanksgiving," "a vow," and "a voluntary offering." The meal offering, which accompanied the peace offering and was indeed a part of it, emphasized varied sufferings of Christ into which we too may enter; and thus we have fellowship with Him in a deeper manner than is ordinarily experienced, as noted previously.

The "thanksgiving" offering is plainly the acknowledgment of some special blessing from God. The "voluntary" offering, on the contrary, supposes that nothing of the kind has roused the heart to fervency or put it in remembrance of God and His goodness; but it emphatically implies the continual state of such a one. He walks and he talks with the Lord, not only once in a while but all the time. God's blessings are all around him, and he needs no special token to remind him of God. Hence, it figures the higher order of the peace offering.

The one offered for a "vow" is the second noted here. It speaks of prayer and supplication as dictated by the pressure of circumstances; and is, in these details, distinguished from the free will offering as the lesser form. Yet, as addressed to Jehovah, it bespeaks confidence in Him and His power to deliver which is always a delight to Him. Hence, it is rated higher than the mere thanksgiving offering. The flesh of this sacrifice, as in the case of the free will offering, might be eaten the day after as well as the day of the sacrifice - typically implying the fact of the greater energy for sustained communion than in the thanksgiving offering. On the third day, however, whatever remained of any of these peace offerings was to be burned in the fire; for, if eaten, it would bring defilement.

This is all most interesting, when seen in the light of our experience which is herein figured. We may be thankful for a special visitation from God - a healing, a sudden rise from poverty, a necessary gift, in all of which we acknowledge God and are thankful. We remember Jesus and all that He has done for us, and we are happy and blessed in fellowship with Him. But the ecstasy of such an experience is soon gone. Saints that are grateful to God when there is some evidence of His blessing in daily life, or only seek His face at such a time, must have another special visitation the next day or they are not thankful. This would figure the up and down life that some of the Lord's people endure. They are not stable nor established, and are only happy in the Lord and enjoying fellowship with Him when He has done something for them. Hence, God said to Moses, "He shall not leave any of it until the morning" - 7:15. It would be stale. He would not let even the figure of that which pertains to His Son become defiled or corrupt. Neither will He accept a stale offering at our hands. He wants our heart bubbling up with thanksgiving when we appear in His Presence, unless we are burdened with some heavy trial. That brings us to the second form. The peace offering for a "vow" refers to prayer in time of need. We may be in trouble, and we call upon the Lord. We have a time of deep fellowship with Him about the certain thing which we so greatly desire. We take hold of His gracious promise in earnest. We will not let Him go until He answers our cry. Sometimes we make a vow in our deep anguish of soul, as to what we will give the Lord or do for Him if He will be favorable unto us. The communion or fellowship is often prolonged in such a case. The earnestness as dictated by the pressure of circumstances is greater; for the energy is sustained on account of the trouble. Hence, the flesh of the offering in such a case could be eaten the second day.

The "voluntary" (freewill) peace offering, the third form, is the highest offering of the three. It tells of the Presence of God sought and fellowship enjoyed, not because of some special blessing that He has bestowed upon us, neither because of a dreadful trial we are undergoing; but because of Himself. What He is, and what He has done in His great grace for humanity, floods our soul; and we bring to Him the worship of our heart. This peace offering may be eaten the day following. Oh, yes, this voluntary offering speaks of a bubbling up experience, an overflowing of joy, and a delight in the Lord which is abiding. We seek His face whether He answers our prayer or not; and, we enjoy His fellowship, even if He does not bless us in any special manner. But on the third day, even in this case, whatever remained was to be burned in the fire; for the one eating it would be defiled. Nothing, even in the types, was ever allowed to be polluted in any manner. The contact with uncleanness also, while taking part with what expressed fellowship with God, would bring darkness and separation from God as connecting His table with sin.

The fat and the blood God always claimed, as is often repeated. There was need to insist upon this, where the people were encouraged to draw nigh to God. It is so easy to forget that we could have no such place of nearness except that the blood of the Lamb of God was poured out. The blood emphatically declares that judgment for sin has been executed; while the fat expresses the holiness of Him upon whom the judgment fell, and who was able to satisfy God to the uttermost and make the way for us to draw nigh.

Lastly, we are informed as to what the priests could expect as their portion of the offerings. The offering priest, no doubt, figures Christ who was waved to God in resurrection and thus becomes the food and strength of the priests. Aaron and his sons received the breast; for we are able to enter into and partake of the affections of His heart, and thus are qualified to minister in the sanctuary or holy place. We may lean upon His breast. John leaned upon Christ at the Last Supper (John 13:25), and was thus enabled to ask questions that the others were too timid to venture. If we feed upon Him and lean on Him, take our place in holy intimacy with Him, He will answer our prayers more quickly than if we are sitting down at the end of the table. The majority of the Lord's people like to sit at the foot of the table. They think it is humble to talk of their unworthiness, to beat upon their breast and say, "What a guilty wretch I am. I ought to be in hell." But that is not humility. That is unbelief. The greatest humility is expressed in believing God and coming into His Presence with joy, clothed in Christ's righteousness, leaning on His breast, right at home. It is all of grace to be sure; but, we are as holy as He, or else we are not holy at all. God accepts us in Christ with delight; out of Christ we are offensive and abhorrent to Him. Let us get close to His heart and stay in that intimate place of fellowship, daring to believe that we have a right to lean on His breast and enjoy His deepest love.

The officiating priest, which is Christ, received the shoulder as his portion of every offering. The

strength is His alone. He holds up His people by His almighty power. We can depend upon Him. Here the laws of the offerings end, as also the first section of the priests' guidebook.

SECOND DIVISION

CONSECRATION OF THE PRIESTHOOD

Chapters Eight to Fifteen

Chapter Eight

"And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation" - Leviticus 8:1-3.

"And the Lord spake unto Moses, saying." These and similar words are found in this book fifty times. If the Lord speaks the word, how we ought to heed it. Now we have studied the ordinances of the five offerings which we have found are typical of Christ and His death on the Cross - a fivefold view of Christ and His work. Five is the number of God with man. Is that not wonderful, that there should be five offerings? Four are blood sacrifices, and the other is not. We have finished all the details of the offerings; and in this chapter we see the association of the priests, which is typical of Christ and His people in our day. Association with Christ is real sanctification. This book is the book of sanctification. The five offerings are the basis of sanctification; so in this chapter, we see the high priest and the priests, positively set apart to the work of the priesthood. All the people were called to witness their anointing. Aaron and his sons appear together, for Aaron is head of the priestly family; and, they derive their title to this official place, because of their relationship to him. This is insisted upon all through this book. "The sons of Aaron" is constantly their name. So with us. We are priests, because we are associated with Christ the Priest. His High Priesthood is founded on His Sonship. "So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art My Son, to day have I begotten Thee" - Hebrews 5:5. The above Sonship began in time. "Today" must not be confounded with eternity. It is as a Man that He is a Priest; but His Sonship is the basis of it. The priest is the representative of men, "ordained for men," and hence must be a man. But because of our fallen estate, no natural product being available, there must be another source of life for humanity. Christ is the Head of a new race of men - a priestly race - holy, harmless, and undefiled, in accordance with their origin. "Aaron and his sons" have here their antitype.

Our new and divine nature is our foundation for priesthood, even as in the case of Christ Himself. This is emphasized in the type here by the washing of water which, as a first necessity, Aaron and his sons received. It was not a washing of their hands and feet only, as afterward was the custom when they went inside the sanctuary, but a washing of the entire body - "our bodies washed with pure water." To this the Apostle Paul refers, when he expressly states that it is an absolute necessity to entering the sanctuary - Hebrews 10:22. It is the washing of regeneration to which he alludes. This, of course, could not be applied to Christ except as He was identified with us.

We see this most beautifully acted out on the banks of the Jordan, where Jesus actually took His place as one with us. He went down into the waters of the Jordan River, which represented the judgment that was due to man because of sin. He there offered Himself to His Father, as the Redeemer of mankind. His Father sent the Holy Spirit down upon His Son, putting His seal of acceptance upon Him, when He came up out of the water. He was there seen as clothed with the garments of glory and beauty. His Father beheld Him as able to make atonement for sin. He saw Him in all the beauty, wisdom, and holiness which were figured by those garments put upon Aaron by Moses.

First, there was the COAT, loudly proclaiming the holiness which was intrinsically His own. The EPHOD speaks of the strength to do His Father's will - strength not only to make atonement, or bear the judgment due to sin, but strength to sustain the new creation. The BREASTPLATE emphasizes the love that filled His breast - love that brought Him from the glory to die in our place. The breastplate held "the Urim and the Thummim," telling us that God is Love and God is light. God so loved the world, that He gave His Son to die for sinners. He can now manifest His love to humanity, and show grace to them in the light, and put on them His glory.

The mitre was then put upon the head of Aaron. Upon the forefront of it was put "the golden plate, the holy crown." Christ is thus viewed as having the necessary wisdom for the work; also, as

crowned with diadems of glory. A King, the greater than Solomon, is here seen in type. His Father saw Him in the fullness of His ability and beauty and royalty. He is perfect as viewed from every angle. In Him was every requisite needed to bring in redemption. Not one thing did Christ lack. Oh, yes, He might have looked like an ordinary man to others; but His Father saw the inward glory and majesty of His Person. He saw the matchless incomparable Man; not only willing to go to Calvary and bring back a ruined race to God, but able to do so. He was able to go to the Cross, able to die for others, because He was "that Holy Thing" that had no sin in Him. He was able to die, but also able to rise again. His flesh could not undergo corruption, for it was holy flesh. Other men might be and were willing to die for humanity, because of Christ's Spirit in them; but Christ was not only willing, but able. Long before that day of Christ's showing on the banks of the Jordan, Moses offered himself to die for Israel (Exodus 32:32); and he was accepted, in a sense, but only typically. He could not really undertake the work of redemption. God did not see him clothed in these garments of glory and beauty. God did not see in him what He saw in His Son. Moses could not take us through. He was only counted or reckoned the mediator for that time. He needed a mediator himself, even as all other men; but not so with Christ. He needed no mediator. He was able to put His hand on God and man. God sealed His approval by sending the Holy Spirit down upon Him, the One who was able in every way to take upon Him the responsibility of fallen man.

Hence, in the type, we see Moses taking the anointing oil and pouring it upon Aaron's head, after he had anointed with oil everything connected with the tabernacle. The work of Christ was thus figuratively separated from every other work in the world; even as the Man, Christ Jesus, was separated from all other men. He was set apart, consecrated to the service of God in the power of the Holy Spirit. He went to the Cross, offering Himself to God as the Anointed Jesus, through the power of the eternal Spirit - Hebrews 9:14. When Moses was setting Aaron apart to the work of the priesthood, God was looking down the centuries and beholding His Son standing on the Jordan banks and the Spirit like a dove coming upon Him. It was in view of this future great event, that He could go on in apparent fellowship with sinful men. He was justified in His attitude of mercy toward them, because of the coming of His Son to put away sin by the sacrifice of Himself. Yes, the oil was poured upon Aaron, typical of the Holy Spirit descending in fullest measure upon Christ. He was anointed without blood (in distinction from his sons), emphasizing the fact that Christ received the Spirit before His blood was shed. In fact, as we intimated, the sealing with the Spirit proved God's acceptance of Him as the Redeemer of mankind. But, after Aaron was anointed, Moses brought forth his sons and set them apart also to the work of ministering. "And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses" - 8:13. This figures identification with Christ. Then, immediately, we find Aaron associated again with them. Their hands are together laid upon the head of the sin offering. Now we know that our High Priest, Christ, had no need for Himself to offer a sin offering; but there, in figure, we see Him "bringing many sons unto glory." These hands of Aaron, along with his sons' hands, simply figure what Christ's baptism implied - His identification with sinful humanity (though also implying Aaron's own personal need). Then followed the actual killing of the sacrifice; and the blood was put upon the horns of the altar, where its power was seen in its appeal to God as an offering for sin. Then the altar itself was also ceremonially purified with the blood which, of course, could not apply in any way to Christ personally; but simply means that the unblemished character of His blood justified His being made sin on behalf of sinful men.

The burnt offering follows - a ram - the figure of consecration; a witness not merely of sin removed, but of positive acceptance with God. Therefore, in these two offerings, we have atonement figured in its Godward as well as its manward aspect. It is thus seen to be the link between Christ and His people, making it possible for us to be associated with Him.

Afterward, we have the consecration of the priesthood; or, as is expressed in Hebrew, "the filling of the hands." Another ram is brought; and, after Aaron and his sons lay their hands upon it and it is slain even as was the other, the blood is put upon an ear, a hand, and a foot of Aaron and his sons. The signification of this is not difficult. Sanctification to the service of God is here taught. It is in the power of the blood of Christ that we are set apart - the ear to hear and heed the Word of God, the hand to do His work, the foot to walk in His ways. We were sanctified in the offering up of Christ, once for all; not when we gave ourselves to the Lord, but when He gave Himself over

unto death. We hear Him say, "I sanctify Myself, that they also might be sanctified through the Truth" - John 17:19. He separated Himself to do the will of God even to the uttermost, that we might be devoted to do the will of God. He consecrated all His "family," when He yielded up Himself on the Cross. He gave us over into the hands of God, as a new creation, to do His will. We are robbing God of what His Son has died to give Him, if we do not yield to Him.

Then the fat of the ram is burned upon the burnt offering, after it and a meal offering have been waved to God by the hands of Aaron and his sons. This is all fragrant of the matchless Son of God who so wonderfully not only has made peace by the blood of His Cross, but has joined us to Himself in an eternal fellowship of fragrance and devotedness to God. We come into the Presence of God with our hands filled up with Christ. Thus, we are a sweet savor of Him to God. As identified with us He brings Himself, as it were, to justify such a union.

Now comes the real entering into the signification of the ceremony. They feed upon the ram and the unleavened bread. Christ has already sanctified us unto God; but we must really appropriate that provision of grace. We must partake of Christ as the Ram of consecration; and enter in, by faith, into what this means for us. Some folks only see the provisional side of the salvation of Calvary. They never take hold of our side. They talk beautifully of objective Truth, but the subjective is tabooed in their lives; consequently, they are not all-round Christians. They are one-sided; even as are those who lean to the opposite extreme, knowing nothing of objective Truth. We should have both sides on our bill of fare. Study God's side, and then appropriate it for every day's need; and see how effectually it works in everyday life.

The flesh was boiled; a thing absolutely forbidden in the case of the Passover lamb, which was to be roast with fire. The latter figuratively emphasizes the endurance of the wrath of God, which was meted out to Christ on Calvary; while here it implies the sufferings endured because of His devotedness to God and His Word - the Word figured by the water in which the sacrifice was boiled. We, too, may have a part in suffering in the will of God; but there is joy in suffering with Christ. Only a little day do we suffer; but, for eternal years, we will enjoy the reward. There is nothing in this world that counts for anything, compared with the glory over yonder. Christ saw the crown. He, "for the joy that was set before Him endured the Cross." He saw the multitude of redeemed humanity washed in His blood. He saw the many sons whom He would bring to glory. He saw the nation of Israel, and He despised the shame and suffering. He saw the glory and the joy, which He was bringing to His Father. Hence, the sufferings were little. Oh, that is the way with us. We suffer; but, we are almost ashamed to call it suffering, when we compare it with His agony and pain. They are sufferings and we enter into them, because we give ourselves to the Lord. We say, "Yes," to Jesus and mean it. We do not surrender today, and take it back tomorrow; but we consecrate our money, our time, our family, our friends. We give everything that we are and have, over to the Lord; and we are satisfied and happy, in the will of the Lord. All that remained of the flesh of the ram of consecration was burned in the fire on the altar. There could be no chance of defilement of anything of the sacrifices, for they figured Christ. He was altogether acceptable to God; hence, if man is unable to appropriate Him altogether, He is a sweet savor to God nevertheless.

The priests were not allowed to depart from the tent of meeting for, "seven days." This represents the full time of our pilgrimages here upon the earth. As associated with Christ, we are seen as with Him in the work of ministering in the holy things. We are not to go out of our place; and, feeding upon the "ram of consecration, thus we are qualified to serve. The toil of the way and the service we thus render, because we are consecrated to the Lord, give us the needed appetite while we abide at Jehovah's door and keep His charge. These are the most precious words, "And ye shall not go out." The door was barred, so they could not leave that place of fellowship until the seven days were past. We are consecrated forever to the service of the Lord, whether we know it or not. Christ has brought the whole priestly family into this place of devotedness to God; and, oh, what joy it gives us to know it. The day of murmuring and cursing is gone. He gives us songs in the night, and prayers in the day. We cannot go out of His Presence if we would, and would not if we could. Here is Heaven on earth.

"So Aaron and his sons did all things which the Lord commanded by the hand of Moses" - 8:36.

QUITE SUDDENLY - it may be at the turning of a lane,

Where I stand to watch a skylark from out the swelling grain,

That the trump of God shall thrill me, with its call so loud and clear,

And I'm called away to meet Him, whom of all I hold most dear.
QUITE SUDDENLY - it may be in His house I bend my knee,
When the Kingly voice, long hoped for, comes at last to summon me.
And the fellowship of earth-life that has seemed so passing sweet,
Proves nothing but the passing shadow of our meeting 'round His feet.
QUITE SUDDENLY - it may be as I tread the busy street,
Strong to endure life's stress and strain, its every call to meet;
That thru the roar of traffic, a trumpet, silvery clear
Shall stir my senses and proclaim His coming near.
QUITE SUDDENLY - it may be as I lie in dreamless sleep,
God's gift to many a sorrowing heart, with no more tears to weep,
That a call shall break my slumber and a voice sound in my ear:
"Rise up, my love and come away, behold, the Bridegroom's her!"

A TYPICAL NEW BEGINNING

Chapter Nine

"And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord" - 9:1, 2.

The eighth chapter ended with Aaron and his sons, in the tabernacle, keeping the watch for seven days. This refers dispensationally to the present period, the Church Age, when we are waiting for the coming of the Lord and watching for Him. The whole Church of Jesus Christ is looked upon as a spiritual priesthood; and, even if some individuals do not avail themselves of the spiritual service this entails, yet they are counted in the family nevertheless. But now there is a change. A new departure comes into view. The glory appears to Aaron and his sons, as their seven days are over.

Typically, we are here viewing the completion of the earth-watch of the heavenly people at the door of the tabernacle. The fact is emphasized, that they still need the blood as the basis of their acceptance with God. The sin offering and burnt offering are required at the end, even as at the beginning. Christ first and last, our only hope, is the lesson.

Aaron and his sons, the priestly family, have also another signification at this place. They also figure the Children of Israel. As soon as the heavenly watch is ended and the Church gathered Home, the Lord will begin His dealings with His earthly people. Aaron, offering a sin offering and a burnt offering, is representative of the identification of Christ with His people - 9:7-14. Then he offered the sacrifices for the people, figuring the fact that Israel will find acceptance with God on the same basis that we find it - the death of Christ upon the Cross. They will look upon Him "whom they have pierced," and so long rejected; and they will weep and "mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn" - Zechariah 12:10. The details, as well as the offerings themselves, we have already studied; hence, they need not be dwelt upon.

When the Children of Israel looked upon the offerings they were, in type, accepting Christ as their sin offering and their burnt offering. Later, the people will actually accept Him in this manner. They will have fellowship with God, because of Jesus Christ and the blood that He shed; and they will enjoy the Father and the Son. It will be real to them, just like it is now to us. They will enter into the joy of these typical things, when the reality of their significance will be understood. They will understand the types and shadows, and they will enjoy them more, because they happened to their people.

Aaron and Moses represent Christ as Priest and King; and, the Children of Israel will have to accept Him as Priest and King, before they are in the perfection of fellowship with God.

"Melchisedec" means "King of righteousness," and he was also "King of Salem." He appeared to Abraham in these characters; hence, Israel must accept Christ as the High Priest, before He can be their King. His death for them must be a reality; then His Kingdom will come. The former is the basis for the other.

"And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people" - 9:22, 23.

We have, in the above portion, some marvelous types. They are a wondrous unfolding of last day events, when understood. It is truly marvelous to realize the depths that lie hidden in these apparently trifling happenings. Nothing here is of little importance. Every move is weighty with divine significance, in these word pictures. Aaron, lifting up his hands and blessing the people after he offered the sacrifices, represents Christ in resurrection. After His resurrection, He remained forty days with His chosen disciples. They were viewing Him as the High Priest. He showed them His hands and His feet, and made them to know that His death was for them. He opened to them the Scriptures, giving them a study in the books of Moses, showing them the typical significance of these things in Leviticus that we are learning; which, I am sure, they never forgot. When He left them, His hands were lifted up in blessing - Luke 24:50.

Moses and Aaron, then seen entering the tent of meeting, figure Christ entering Heaven in the power of the blood He shed. Moses represents Him as King of the Jews; Aaron as High Priest. After ten days, He sent down the Holy Spirit; and the Kingdom was officially offered to the nation by the twelve apostles, representative of the twelve tribes of Israel, in the power of the Spirit of God. But His offers were rejected. They did not desire as King, the lowly Man of Nazareth; hence, the mercy of God was stayed from Israel. "The times of refreshing ... from the Presence of the Lord" have been delayed. The Priest and King did not come out, because the nation did not receive the message from the mouths of the inspired messengers. Christ has gone into the Presence of God, and sat down on His Father's throne; and, He will remain there, until the due time arrives for Him to take His own throne as King of the Jews. When He comes out, the glory of the Lord will appear to the people. The Shekinah glory, that formerly was their bodyguard by night and by day, will envelope them again. Their acceptance by God the Father, Son, and Holy Spirit will be forever. He will be their God, and they will be His people. "They shouted, and fell on their faces" - 9:24. This is representative of their attitude in that day.

But Christ has not yet come out. He is waiting for His acceptance by the Children of Israel. When He went to Heaven, He was still offering the Kingdom to the Jews. There was no Church in evidence. They were in the mind of God; but the Church had not even had a beginning yet. It was still the Jews that were the Lord's chief concern. He went into Heaven as their representative. If they had accepted Him, He would have come right back, and His Kingdom would have been set up; and this Church Age would never have come into effect. It is just like a parenthesis in here. It is enclosed between two brackets - one when the Jewish Age closed nineteen centuries ago, the other when it begins again. God will begin His dealings with His earthly people, when the heavenly host are safe with Christ in glory. He will appear in the Heavens for their help and deliverance. Then the Antitype of the shouting will be in evidence. The people will indeed fall on their faces when He appears. There will be no dumb tongues at that time; for there will be no tongue-tied religion to embarrass and handicap the people. All the people will be demonstrative, and rejoice aloud in the grace of God. We will see more of this in chapter sixteen, the atonement chapter.

AN INTERRUPTION

Chapter Ten

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord" - 10:1, 2.

The picture of blessing had barely passed off the reel, until the above came on. It really happened just as recorded. In the first day of the establishment of the priesthood it failed. Nadab and Abihu offered strange fire before the Lord, and were cut off.

The above sin, offering strange fire unto the Lord, brought instant death. God said the incense that was burned to Him must be laid upon burning coals taken from off the altar. He wanted no other fire. But, Nadab and Abihu thought it was of no consequence whence the fire came, just so it was fire and that the incense was burned to God. They were, no doubt, sincere about the matter; but they took too much for granted. God had spoken and given all directions for the ministry. Nothing was left to the reason, or the expediency of the hour. No, indeed. The Lord needed no wisdom nor advice from them. He had not called Aaron nor his sons unto the priesthood, that they might give Him counsel. He was the Counselor. He was the Manager. He had chosen them to labor with Him and for Him, not to run His business. They did not feel the

solemnity of their calling. The honor of being the means of blessing to others, and of representing God to their brethren, and of ministering in the holy things had not impressed them very deeply. Their obligation to the Lord was of small moment to them. They cared nothing whatever that His Word had been spoken, and their duties as His servants had been outlined and expressed. In fact, the whole trouble was that they did not believe that God had spoken to Moses and given those instructions; otherwise, how could they, disregard them? Unbelief was the root cause of their conduct. God judged them immediately, because they were in that place of nearness to Him; though this is only a figure of the reality which is possible now. They were dictating to Him in spiritual affairs, and religious men are doing worse than that today; for they not only bring into their services things which God has not ordered, but things which He has forbidden. The sin of Nadab and Abihu is a common occurrence in Christendom. Fleshly exuberance, carnal zeal, and natural wisdom are substituted for the working of the Holy Spirit with His nine gifts - I Corinthians 12. God's grace is surely manifested in His longsuffering in such matters.

In the case of Nadab and Abihu, the fleshly stimulus was occasioned by the use of intoxicating liquor. In other words, they were drunk, as is plainly evident by the admonition given to Aaron. The Lord spoke directly to him, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations" - 10:9.

Today, the stimulus manifested in religious things is not natural intoxicants. Oh, no, it is religious condiments. The wine of Babylon, which the old harlot has manufactured (she is a good mixer), has made all nations drunk. These are the intoxicants of the hour - Revelation 17:2. National conquests, world-wide fame in revival fires, whole cities turned to Christ, are a few of the many sweet wines which she has mixed. The professed church is drunk with flattery. She is "toasted" today by the nations; but shortly they will "burn her with fire" - Revelation 17:16. Men are drunk on the wine of conquest, intoxicated with dreams of a peaceful millennium with which they are about to bless the world. They are bringing to God a worship of their own conniving and manufacture, from which He turns away with loathing. He is not pleased with any religious doings, where He cannot smell a sweet savor of Christ. The fire must come from the altar; that is, the praises and worship from hearts burning with love for Jesus, because of His death for them.

Fleshly stimulus of all kinds, in religious matters, prevents clear discernment as to what is pleasing to God. Human reason with its logical deductions, claims of expediency, and alibis of circumstances intrude into the so-called services of God; and His Word is set aside as being too old-fashioned for modern times. Well for these fleshly dreamers, that this is a day of grace; otherwise, they would meet the fate of Nadab and Abihu.

We have the antitype of the above in the beginning of this age, in the judgment of the Lord falling in the same manner upon Ananias and Sapphira - Acts 5. Here, what answered to the same self-willed worship, was in evidence. These two joiners, self-appointed priests, sold a tract of land and apparently brought the proceeds to the Lord. They were feigning real consecration, pretending to give all as though moved with heavenly fire. But the Holy Spirit judged the false fire immediately, and they were smitten. They desired to appear as the other Christians; but, the Lord bares the flesh and shows us His hatred of all that springs from the old creation, whether good works or bad. It is well for us who are called into the sanctuary to worship God to remember, that He prohibits all fleshly stimulus in His Presence. The impulse of nature needs the restraint of Christ's yoke. Especially is that the case in religious things.

"And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is most holy" - 10:12.

The above injunction is most necessary. It teaches us that we are to be filled with our portion of the things of Christ as a necessary preventative from going after natural things. It is with spiritual conquest, that we are to be intoxicated. It is only as we enter into and enjoy these spiritual realities in the power of the Holy Spirit, that we are delivered from fleshly intoxicants. The world has nothing to stimulate one who has been filled up with Christ. But these heavenly things cannot be enjoyed in the world. They must be eaten in the holy place. That is probably why there are so few seeking their portion of these heavenly things; for these things separate from every worldly ambition. We cannot be contaminated with anything of this world and enjoy Christ at the same time. We dare not even sympathize with the flesh; but must acquiesce in God's judgment upon all

that comes of the old creation.

Observe in this connection that Aaron and the remaining sons were not allowed to show any grief, or bewail the burning which the Lord had made. Moses said, "Uncover not your heads, neither rend your clothes; lest ye die." Those offerings spoke of Christ, and those priests were to go right on as though nothing had happened. Oh, when we are fed on Him and occupied with Him and what He has done for us, we appear to lose our natural affection because we take sides with God. It is not that we do not love our families; but we are filled with Christ. We cannot feel so grief-stricken over the natural things as other people. We become like Christ, as we feed upon Him and live by His life. When one came to the temple where He was teaching the people, and said that His mother and brethren were without, He said, "Who is My mother? and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in Heaven, the same is My brother, and sister, and mother" - Matthew 12:48-50. That is real consecration to which, as the priesthood, we have been called. We are a new creation; and, as such, are subject to God and not to man.

Lastly, we find that Moses is angry with Eleazar and Ithamar, because the goat offered as the sin offering was burnt instead of being eaten with the other offering in the holy place. We noted previously that the sin offerings were not all to be burnt outside the camp, only the one whose blood is brought inside the veil; hence, in this case, it should not have been burnt. The lesson here is that, the sin of some of the priesthood entails feebleness on the others, though they have not sinned. The grace of God is sufficient to avert the consequences of general failure; yet there are few indeed that rise above conditions and absolutely acknowledge God's justice and righteousness, in the case of judgment on the old creation, when it comes into their own sphere and touches their flesh. Aaron acknowledges the lack of power, and Moses excuses him under the circumstances. Aaron could not eat the sin offering. That is, he was not able to enter into the sin of his sons on that day. It was too much to expect, he avers; though he does not lay the blame for his weakness on the circumstances, nor on others. He just plainly states a fact. He could not justify the unbelief and rebellion figured by the sin of Nadab and Abihu.

We acknowledge, that inability to eat the sin offering is a very common case. It was for others that it was to be eaten. Rarely indeed are we so truly in sympathy with God that we are able to judge the sins of others before God, while realizing the grace that has provided the remedy - a grace needed by ourselves as well as by them. Only the males of Aaron's house, speaking of maturity, could eat the sin offering; and that as a most holy thing in a holy place. So we are admonished, "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" - Galatians 6:1.

PRACTICAL SANCTIFICATION

Chapter Eleven

"And the Lord spake unto Moses and to Aaron, saying unto them, Speak unto the Children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth" - 11:1, 2.

In the following five chapters, we are given to see in type the practical side of sanctification. The association of Aaron with his sons figures our union with Christ, the sons with the Son, which means fellowship with God. That is the one side of the ministry of the priesthood; it is the judicial side, God's side. But there is also the other side, man's side, which emphasizes practical sanctification. Fellowship with Christ necessitates disfellowship with all that is not in harmony with Him. Our associations, therefore, are of the most vital importance to our spirituality and our usefulness.

God, by His grace and in Christ, has brought us into a marvelous place of nearness to Himself; and yet He has not chosen to deliver us from indwelling sin. If any man, even though born of the Spirit, says he does not have this old nature he deceives himself - I John 1:8. It is only as born again that we are brought face to face with its abominable character, and realize what slaves we were and are except God comes to our help.

Furthermore, in the world we find sin in a myriad of forms - many vile and acknowledgedly evil, while others are alluring. In mortals like ourselves, who are engaged in social, domestic, and business relations, these exert an influence upon us. We cannot withdraw ourselves from them. Our High Priest has prayed, and still prays, "... not that Thou shouldest take them out of the

world, but that Thou shouldest keep them from the evil" - John 17:15. We are thus to conquer, not to flee; to overcome where we are, separated from that in which we are environed and where we stand. We are in the world, but we are not of it; and we are to maintain this separation, while yet in spirit keenly alive to all the claims upon us of those who are as we of Adam's fallen race, and yet in sympathy with Him who wept over men's rejection of Him. Evil is on every side of us, and also within us, ready to defile us at any moment. We are to learn its various workings, and to make a difference; for of some we are to have compassion, others saving with fear, while from others we are to withdraw with horror, repulsing the devilish sinful workers of iniquity - Jude. These are the lessons we are taught in the present section that abounds with fruitful types which were given to Israel, a people who were thus separated outwardly from everything that was unclean. God first takes up the beasts, to teach man by natural things spiritual realities. In fact, nature itself is one great parable of truth, hidden from the greater part of humanity; but it is often used by the Spirit of God, and revealed unto many that are seeking after righteousness. Food is the first consideration, as to figurative sanctification. A primary grade instruction, as it were, for Israel is taught by the division of the beasts into clean and unclean; but, when the symbolic meaning is understood, it is found suitable for the mature as well as for babes. It agrees perfectly with New Testament teaching; for our food spiritually manifests our character and moulds it.

It is interesting to note that science has no better classification of the animals, birds, and fish into clean and unclean, than that which Moses arranged. It is another incontrovertible proof, if we needed it, that not Moses but the Holy Spirit was the Classifier and Divider of these groups of His creatures. All through these marvelous writings we see the Mighty Person back of the hand which guided the pen, and the Infinite Brain which framed the laws and uttered the words. They show forth His genius.

These prohibitive laws as to Israel's food were ceremonial and typical, as we have noted. Their purpose was that the people would realize, by the constant repetition of these prohibitions, that God set before them a standard of holiness to which their daily lives were to subscribe. They were a nation set apart from all other people, to teach the holiness of God to the heathen nations round about; and this separation was to reach even to their eating and drinking, their clothing, their fellowship - their life in every little detail. The Israelite could not spend a day, prepare a meal, enjoy a social time with family or friend, go on a hunting trip, or attend to his daily business avocations, without being constantly reminded that he was in covenant relationship with a holy God and must obey Him. He was under law to show, by the difference in his manner of life from those about him, that he was a holy man because of his relation with a holy God. He must put a difference between clean and unclean. The Christian is called to the same separation from the world. He must make the same distinction; though few, alas, appear to know or remember it. Christ declared, "He that eateth Me, even he shall live by Me" - John 6:57. His life will be assimilated into the being of the one eating Him, and it will be manifested in the world. Thus, in these creatures which were allowed as the food of Israel, we are shown their life. These admonitions are not simply hygienic lectures, though they may be hygiene all right, as some folks tabulate them; but that is only a side issue. The great question is not physical health, but spiritual health; not what is wholesome or unwholesome, but what is clean or unclean.

THE BEASTS CLASSIFIED

The first class designated as clean animals are those that chew the cud, called ruminants; but even here there is a difference. Some do not divide the hoof, though they do chew the cud. These two characteristics - divided hoof and ability to ruminate - were absolute requirements in every beast that was counted clean. Oh, how perfectly astounding in its spiritual significance! What a wide gulf there is between men and men, as viewed by the holy God. Now as to the natural, we know that chewing the cud means that the animal

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