

THE BOOK
OF
SANCTIFICATION
OR
Lessons in Leviticus

By
Mary M. Bodie

“How much more shall the blood of Christ, who, thru the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God”—Heb. 9:14.

LEVITICUS

The Book of Sanctification

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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.

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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 standing? 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 self-surrender 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 heavenliness (though true and necessary in its place) to dim the truth of 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 8:31. 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 Overcomer 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 baken 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 phase - 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 tell 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" are, 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 His 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

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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 pilgrimage 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 here!"

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

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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 vail; 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

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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 dis-fellowship 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

has the ability to bring up from the first stomach the food which had been swallowed, and chew it over and over again. It is a beautiful sight to behold a ruminant, sitting down under the shade of a tree, chewing its cud. Observe this fact: They are always resting while they chew, and this too is food for reflection. The spiritual significance is, as we said, astounding. How much there is of deep wonderful instruction, in this one symbolic item. Chewing the cud spiritually means rumination, meditation, or quiet reflection upon the Word of God. We may take in quite a quantity of the wonderful food for the inner man as we read or hear it expounded, and be filled up to the brim and satisfied; but, to really receive the full benefit, we must meditate upon the Truth. We must bring it up again and again and chew it over and over, to get the real sustenance out of it and thus have it perfectly digested. This is an absolute necessity for apprehension of the Truth, from which springs spiritual strength, vigor, and progress in the Christian life.

The cloven hoof, the second requirement of the clean animal in the natural, speaks of his light firm tread which prevents miring in the muddy soft ground. The two parts of the divided hoof give stability to the beast; and may intimate the spiritual lesson that many truths, which appear opposed, give balance and firmness to him who rests upon both sides without leaning too much to either one. The Word thus learned prevents our getting mired on the one hand by intellectualism, or on the other side by fanaticism. Also, it hinders us from getting mired in the defiling things of the world whether religious, philanthropic, humanitarian, or political. It cleanses, preserves, and separates us from all the contaminating influences of this earthly life. As we eat it by faith, we live it. The divided hoof also reminds us that the Christian course is a race; and only, where true spiritual digestion is found in the believer, is speed realized. We step on the gas in a spiritual sense, when we are filled up and fired up with the Word of God in the power of the Holy Spirit. We then run on so fast, that we leave the world behind. There can be no possibility of getting anywhere in the Christian race without the Word. The Spirit answers to our faith in the Word and keeps us running smoothly, continually, and persistently without strain or stress - no wearing out, or rusting out. Thus, it is Christ living and walking in us. "Not I, but Christ" is the doctrinal answer to the type as Paul teaches. It is the bringing up of our state to our standing.

There is a further application of the type, which does not in any measure nullify the former interpretation. It is that the clean animal, the one that chews the cud and is possessed of the divided hoof, represents Christ - the Second Man, the Last Adam - as He lived and loved and labored in the defiled atmosphere of this world. The two necessary characteristics, cloven hoofs and rumination, defined spiritually were warp and woof of His very nature. He delighted in the law of His God, and meditated in it day and night, and its effect was manifest in the world. He walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful; hence, He abideth forever, fruitful and prosperous - Psalm 1:1-3. This Psalm is the perfect expression of the clean animal. It is conclusive as to the latter application. It is only as we lay hold of His life as the source of all our holiness and our separation from the defiling influences of this evil age, that we are safe from its blighting effect. Only thus can we

stem its downward tendencies, and rise above its sweeping current, and stand like the rock of Gibraltar - undaunted and untainted by its filthy muddy waters. Then, it is Christ in us not only doing no sin, which is negative; but, actually repulsing all sin, which is positive.

A DISTINCTION WITH A DIFFERENCE

Among the clean animals that chew the cud, there was one class which did not have the second characteristic - the cloven hoof; hence, it was excluded from the bill of fare of an Israelite. It was the camel. He chews the cud all right, but he is a poor racer. He makes little speed. His pace is a bare two or at the most three miles an hour; and he travels even that distance with a hump on his back. He is ungainly and irritable, and appears more at home in the desert than upon the smooth beautiful highway.

The camel figures the great majority of Christians. They apparently take in the Word of God, learn and quote it; but they do not digest the Truth. It is not assimilated into their being; therefore, does not get into their feet. They are so heavily burdened with the cares of this life, that they are clumsy on the race track. They are more at home in the desert - more occupied with the hard things, the difficulties of the journey - than with the joy and glory beyond, which transform the difficult places of the wilderness into the smooth slab of the highway. They go through life with a load on their back, instead of rolling all their cares upon the Lord as He bids them. They would rather carry their burdens themselves. They are always complaining and murmuring. They act as if God owed them something and was refusing to pay. They are not thankful for His mercies, which are new every morning. The camel figures a real believer, no doubt, for the rumination speaks of reality as to the Word being appropriated; but yet what a poor miserable representation he presents. He is earthly-minded; and, according to the estimate of the Word of God, "unclean." How many of such Christians there are, whose conversation is not only unprofitable but defiling. They walk as men (the old man), and talk and act like they were never born again. What is the reason? Because the Word of God is not made practical in their lives. It is not allowed to work in them, because it is not mixed with faith.

The other animals - the hare, the coney, and the swine - named in this connection are not cud chewing animals. Many have questioned the reason that the hare and coney should be included, as they are not ruminants at all; but, herein is a marvelous stroke of inspiration, on the part of the Author of all Scripture. These are not lessons in natural history, but practical instruction or directions for a simple people to whom it would appear that the hare and coney chew their cud. They know nothing of the science of zoology, which teaches that these little animals are simply sharpening their teeth when they appear as if chewing their cud. Herein is more hidden treasure that we may marvel. They represent folks who claim to be Christians, but are not born again. They are simply professors of religion, and not possessors of salvation. Therefore, they know nothing as to eating the Word of God and allowing it to change and regulate their lives. If they read or study the Bible it is only that they may thereby sharpen their wits and

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be ready to argue against the Truth, biting and devouring all those who are believing it. There are many Sunday School professors in this class, as well as ministers and Bible teachers. They appear as if meditating on the Word of God, when they are simply turning over something in their minds; even as Paul wrote to Timothy of such, "Ever learning, and never able to come to the knowledge of the Truth" - II Timothy 3:7.

The swine, the last animal mentioned in this connection, is still different from the others. He is the very expression of the defiled and unclean. In his case, there is no pretense at rumination; but there is the divided hoof. If we were to judge by the hoof, the swine were clean. Here is some more food for reflection, wherein we may ruminate quite profitably for some moments and get much enlightenment therefrom. Swine represent those men who openly deny the Scriptures and the efficacy and the power of the Word of God to regenerate and preserve from evil. They make no claim to being saved by the sacrifice of Christ on Calvary. They deny the need of atonement, insisting that their lives compare favorably with the best Christians anywhere. In fact, it is their own morality and good conduct to which they point with pride; and they declare, by their attitude, that God is under obligation to save and take them to Heaven because of their own righteousness. Cain's offering is of this character. It is self-righteousness of which they are boasting. They do not know the holiness of God, neither their own unholiness. They have not the faintest idea that they are as depraved and sinful as the vilest outcast, the drunkard and harlot; hence, they are continually judging other folks. The Pharisee whom Jesus described, who "stood and prayed thus with himself," illustrates the Truth taught in this connection - "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" - Luke 18:11,12.

Such self-righteous folk are an abomination in the sight of God, though they may appear clean in the eyes of men. He compares their morality to the filth of the hog, a wallowing in the mire. How different are His thoughts from our thoughts. God's estimate of a creature is not what he does, but what he is. Sin is that which God sees; while men are occupied with sins, or conduct. Sin is the great tyrant. It is ever seeking the dethronement of God; hence, the natural man is an abomination unto the Lord, regardless of what he does or tries to do - religious, or otherwise. He is born in sin, and cannot please God by good conduct any more than by wickedness. The sacrifice of the wicked and his prayer are an abomination (Proverbs 21:27; 28:9), except they be a plea for mercy or a prayer for salvation. Observe the severity and absoluteness of the prohibition as regards the swine. "Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you" - 11:8. The self-righteous professor of religion, the moral fellow, who congratulates himself on his clean life and religious walk and does not feel his need of Christ and His atoning death is the filthiest sinner in the sight of God. He rejects God's counsel against his depravity; hence, he rejects the Savior whom God has provided. His very touch is defiling, much more his fellowship. Wherefore, we are admonished to come out from among them and to be separate and touch not the unclean - II Corinthians 6:17.

THE INHABITANTS OF THE WATERS

"These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you" - 11:9,10.

Fins and scales are the determining factors as to the cleanness or uncleanness of the water creatures. Everything hinged upon these necessary elements - one of movement and the other of defense. Here is truly interesting typical teaching. The water would intimate a denser element than that in which the beasts walk, and thus a greater current against the creature; hence, the necessity of the fins. The fins are not only used for swimming, but they are an offensive weapon to be used against the enemy; otherwise, the fish are at the mercy of their foes. The scales also are a protection from their enemies, but more as defensive artillery. They need both fins and scales to be really fully equipped to overcome the element in which they make progress and, at the same time, make war against those that would seek to oppose or thwart their advance. Those fish or water creatures, that were not so prepared for conflict and progress, were unclean for the Israelite.

The spiritual lessons, in the above first rudiments of the menu allowed to that earthly people, are most interesting and agree with Paul's doctrine perfectly. The life of faith is a life of warfare. We are in an element which is filled with forces that are antagonistic to our progress, and we need to be clothed with the whole armour of God to resist fully and overcome them. The scales and fins represent the spiritual panoply which has been provided for our use. We cannot be excused from this warfare. It is a most real part of the Christian life. To be a non-combatant is to be unclean. If we have not put on the whole armour of God, we are sure to be overcome and defeated by Satan. Every step of progress means a victory; and, even when we have done all and cannot take a further step, we are told to stand and withstand the enemy. We read of this conflict with wicked spirits in Ephesians six; and the armour is therein described. Let us put it on and fight.

CLASSIFICATION OF THE BIRDS

"And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination ..." - 11:13-20.

The birds are third in order of classification, as to clean and unclean; and, all creatures with wings are included in this list, to which much more space is given than was allowed to the beasts and fish. The details are emphasized in greater degree than in the previous cases, probably because of the typical character which is the prominent feature in these instructive lessons. The birds speak to us of the heavenly character of the Christian life; and yet, even into that sphere, there may come the counterfeit - the unclean - and then we have what is proportionately worse. We are taught by Jesus in the parables of Matthew thirteen, that the birds of heaven typify wicked spirits. They carry off the good Seed, the Word of God, which is sown in the heart of the wayside hearer; but which has not

yet taken hold because of the inattention and shallowness of the soul - Matthew 13:19.

In the classification of the birds, there is no rule given for distinguishing the clean; for to belong to this class was, generally speaking, to be clean. But yet, even here, there are exceptions as we intimated. The list of the unclean consists almost exclusively of those fowls which feed on flesh either in part or whole; under which are necessarily included the omnivorous. Beside these, there is the flying creeping class which goes upon all fours, of which the bat is an illustration. Hence, even in the unclean group there are degrees of uncleanness, as witness the three groups. Their habits are the just basis of their being pronounced unclean, and strikingly exhibit that in nature which the overcoming Christian must be on guard against. In the first instance, the type teaches that he is called upon to refuse everything of a religious character that is of a carnal nature. Carnal Christians feed on carnal things; but the spiritual cannot. He cannot feed promiscuously upon anything and everything that is set before him. He must try the things that differ. He must take heed what he hears. Unclean believers not only feed carnally, but live carnally. They walk in the flesh, even though they have a heavenly life.

But, from this class, there was one exception. Those creatures that had legs above their feet, whose mode of progression was a leap, were counted clean; the leap probably teaching that they were repulsing the earth thereby. It is truly wonderful to see the marvelous instruction in these apparently dry lessons in natural history. The locust belongs to this class; also, the cricket and the grasshopper. But all other creatures which fly, and also crawl upon the earth, were counted unclean in a most pronounced way; for even to touch their dead carcasses brought defilement. The earth taint is the question here, showing the uncleanness of this scene of antagonism and rebellion. All things that are preached and taught in churches and in so-called Bible Schools are not necessarily the Truth. The Christian is to exercise a discerning mind. He must judge all that he hears by the Word of God, and reject all that is not according to that Arbiter of doctrine. He must cultivate a heavenly taste - feed on Lamb mostly - and thus become of like nature with the Lamb of God. He cannot live down here in this defiled scene and be clean. He must take wings, and rise and soar on the pinions of faith; and live in the realm of the celestial sphere to which he belongs by the fact of his heavenly birth from Christ, the heavenly Man.

In this connection are included the beasts that do not divide the hoof and chew the cud, as well as all those that go upon all fours or upon their paws. The wild beasts have their place in this list. They have no protection from the mud and slime of the highway. These are all unclean. No Israelite could eat such. The spiritual teaching here is that, the saints must be conscious of their need to walk and talk with God, if they would be clean. They cannot dabble in earthly things without being contaminated by the filth of the world. The feet must be "shod with the preparation of the Gospel of peace"; otherwise, they will sink in the mire. This latter class, unprotected hoofs, is a most apt illustration of the old creation which has no protection from the mud and dirt of the world.

The reptiles follow; but, with these are included the weasel, the mouse,

and the tortoise, showing the absence of merely natural classification. This certain species, separated from the whole class of creeping things mentioned as unclean, is that from which there was special danger of defilement in the way as particularized - dropping into vessels. These are generally found in the abodes of men, and are not dangerous but simply repulsive. They affect what they come in contact with in varying degrees of uncleanness, according to the receptivity of the utensil, garment, or food. The instructions were stringent as regarded them. Everything upon which they fell when dead must be put into water immediately, and would be clean at evening; but the earthen vessel into which they fell must be broken. It could not be cleansed, because of its susceptibility to defilement.

Herein are lessons various and interesting to those whose ears are opened to the marvels of Scripture. We learn how necessary it is for Christians to be separated from everything of a carnal nature; but here is even more than natural defilement. There are devilish doctrines with which the religious people are beset. If they are not grounded in the Truth they will be overcome of the error, even though they have been born again; but, much more so, if they have only a profession without possessing the new creation life. Hence, Christendom abounds with defiling demon doctrines. Folks abound who have taken them in by the wholesale; and in consequence, are defiled in conversation and life, though they may be very religious.

The only exceptions to defilement from these groveling crawling creatures were the fountain or well with plenty of water and the seed intended for sowing but not moistened with water for food. These teach us further lessons. Christ Himself was the "Fountain" or "Well" which was filled with water; and the more we are like Him - yielding to the Holy Spirit, keeping filled to the full (Ephesians five) - the less likely we are to be defiled. The "Seed" which is unsown refers to the Word of God. It cannot be contaminated nor corrupted by anything whatsoever. But, the Word of God wrested from its true place and meaning may be put in a place of defilement, as there is much evidence of this at hand. Almost every devilish doctrine in religious circles has some Scripture to bolster it up. It is truly astounding what is taught, as based upon "Thus saith the Lord." That which died of itself, though otherwise clean, became unclean. No Israelite could eat such, because it would not thus picture Christ and the need of atonement. The Son of Man did not die of sickness, neither primarily at the hands of man, nor as a martyr as some would make us believe. He died as the sin offering and the trespass offering. He died at the hands of God, because He was made sin and treated as a transgressor; but He had no penalty attached to His life. He could not have died, except He became the willing Sacrifice. Redemption was purchased by His death. Every meal the Israelite ate was preaching the atonement of Calvary, though he was not aware of the fact. The animal that died of itself could not be eaten, because it figured the life of the old creation. It cannot keep its life. Death is the penalty of sin.

Israel were provisionally and ceremonially a holy people; and, their food and habits of everyday life were fruitful pictures for us who are not only provisionally clean and holy but actually so, by the fact of a holy life. Everything connected with them in the natural was of the utmost

importance. They were reminded constantly of the difference they must put between the clean and the unclean. A fly on the clean linen on the table meant defilement; a mouse running over the floor reminded them of the hidden evil of the old creation ever ready to spring out on every side and defile them. They were outwardly showing the separation from all sin, by the care and cleanliness incumbent upon them by these divine decrees. The Christian, whose eyes have been divinely anointed with eyesalve, is amazed at these instructions in the spiritual. He sees the lessons in all nature. Some animals in their very nature are distinctly clean, against others who are in their nature essentially unclean. Take for instance the snow white ermine, the dainty little creature whose fur is so valuable, as compared with the mud-loving sow. The innate cleanliness of the ermine is such that, rather than soil its feet or fur, it will suffer death. Hunters have learned this fact; hence, they smear the way of escape when trapping the little creature, and it yields its life to the trap rather than escape by the way of contamination and dirt. It will not have its beautiful clothing soiled.

Is that not a beautiful illustration of the Christ, and those who are walking in His footsteps keeping His Word and abiding in Him moment by moment? This is death rather than defilement. The ermine fur, as worn by men, is esteemed a mark of distinction and honor. It was selected to be worn on the coats of kings and judges, whose lives were supposed to be above reproach; thus, purity of life and integrity of purpose are signified by the wearing of ermine. But, over against this spotless dainty creature, place the sow wallowing in the mud and grunting with satisfaction the deeper he is hidden in the mire. Is not the contrast great? But it is no greater than that between the new and the old creations. The one loves his sin, and needs supernatural power to be taken out of it. He needs a new life which hates sin, and cries aloud to God for help should he fall into it; for he is still liable to sin because of the old creation of which he is yet a part. The difference between the hog and the sheep has often been pointed out to illustrate the two creations and their actions, especially when they fall into the mud. The one enjoys it; while the other, the sheep, bleats piteously until he is taken out of it. Here is a further thought on the subject. The sheep, generally speaking, needs help to get out of the dirt which he falls into or runs into accidentally. So, likewise, does the saint need the power and prayers of the Lord to be delivered from the pitfalls of Satan. These distinctions among the animals are not mere accidents; but are meant as wonderful significant illustrations of spiritual things. Though the law regarding these distinctions has passed away, its purpose in the life of the nation having been fulfilled, yet there remain the typical lessons for us. We would have missed much, if we did not have these Old Testament happenings to teach us New Testament doctrine.



THE LAW OF MOTHERHOOD

Chapter Twelve

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean" - 12:1,2.

In this chapter, we have the ceremonial law regarding the cleansing of a mother, in all its detail. We are thus taught the fact of man's inheritance of sin. It is original sin which is the subject - sin in its root principle. It is through the woman that sin has come into the world; and through woman that life also is brought in, but a life that is sinful. In Job the question is asked, "Who can bring a clean thing out of an unclean?" The answer is, "Not one" - Job 14:4. Hence, the truth we are taught by the cleansing of the mother is that every soul born into the world increases the sin; but, we can add, because of the light that has come to us, "Where sin abounded, grace did much more abound" - Romans 5:20.

The Word distinctly affirms the fact that "in Adam all die" - I Cor. 15:22. The germ of death was implanted in the first head of the human race, when he ate the forbidden fruit in the garden in Eden, six thousand years ago. The penalty for disobedience was expressly stated to him by the Lord God - "In the day that thou eatest thereof thou shalt surely die"; "and so death passed upon all men, for that all have sinned" - Genesis 2:17; Romans 5:12. The result of Adam's disobedience was immediately in evidence, as the record proves. He lost his standing or fellowship with God, his clothing, and his happy home. If redemption in type had not intervened (God killed the firstling of the flock and clothed Adam and Eve), the guilty pair would have died immediately. Grace abounded over their sin, yet sin was in the world. It became entailed upon the human family. The first son born to Adam and Eve was a murderer. They transmitted their sin to their offspring; and it is of this original sin that we are taught in our chapter.

In the case of a man child, the mother remained seven days wholly unclean; and all she touched became unclean. Thus, the child begins life defiled by its mother, even if it were not already born in sin and shapen in iniquity as David was moved to describe his defiled sinful condition in the natural - Psalm 51:5. When the seven days were past, the man child was circumcised on the eighth day which is typical of a new creation. Circumcision was continually witnessing to the Israelite, that he was absolutely unfruitful in the natural and must die to get rid of his sinful life. It was a constant reminder of the necessity of the death of the old creation and the bringing in of a new creation. The Child Jesus, as born of a woman, became subject to the law in this respect (Luke 2:21,22); though as to His own life He was not sinful, neither was He defiled by the sin in His mother Mary. His own intrinsic holiness preserved Him, and repulsed the sin in her. Circumcision has its spiritual meaning for us. It refers to the "putting off the body of the sins of the flesh," because Christ provisionally put off the old man on the Cross - Col. 2:11. "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve

sin" - Romans 6:6. Also we read, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" - Philippians 3:3.

God has found a way to rid humanity of sin and defilement. He gave His Son to stand in the place of the old Adam head, and be cut off in death; then rise again as the Head of a new order of humanity, a holy creation. Grace steps in; and yet, the mother under the law remains thirty-three days more, completing the days of her purification - forty days in all. The numbers were all doubled in the case of the female child; the witness, probably, of the entrance of sin by the woman. In either case, there must be the offering of a lamb for a burnt offering and a young pigeon or turtledove for a sin offering, to complete the ceremony of purification of the mother. The reversal here of the order of the offerings is noticeable, as well as the great difference between the offerings. A lamb for the burnt offering, as compared with the dove or pigeon for the sin offering, simply shows that God puts to the front (by the type) that perfect obedience of Christ which has glorified Him in view of Adam's disobedience. Yet, when poverty required, a dove or pigeon would be accepted. Alas! How often spiritual poverty dims our vision of the worth of Christ's offering up of Himself to glorify God to the uttermost.

The parents of the Child Jesus brought only two turtledoves or pigeons, as the case might be. The lamb was not in evidence because of natural poverty, of course; but the spiritual meaning is apparent also. They did not know the worth of that Babe which they held in their arms. Simeon received a revelation, and prophesied of His death and future glory (Luke 2:25-35); and Joseph and Mary "marveled at those things which were spoken of Him." But the vision faded. He was a Babe, born as weak and helpless as other babes, needing constant attention and care; so they soon forgot. They did not have the view of Him that even we have today, as the offering of the turtledoves - the little birds - evidenced. They knew He was of a heavenly nature, the Son of God; but they did not realize the matchless work which He was born to consummate.

THE LAW OF LEPROSY

Chapter Thirteen

"And the Lord spake unto Moses and Aaron, saying, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests" - 13:1,2.

The subject of leprosy is given much attention in this book. This chapter is devoted to its identification; another, chapter fourteen, to its cleansing. As leprosy is the most defiling and insidious disease - so slight in its beginning, so relentless and tenacious in its grasp, so fearful and devastating in its ravages of its victims, so destructive in its end - it is a fit type of the loathsomeness of sin. The Spirit so uses it in this place. God alone can master it. He only knows its character, and can cure it. But, in these lessons, the spiritual significance is the whole of the matter. These laws were given to Israel; but they were also written for us, "upon whom the ends of the ages are come," for our comfort and edification - I Cor. 10:11 R.V. There was no natural remedy given for the healing of this disease; but, in the following chapter, we find the spiritual cure for the natural as well as the spiritual malady.

Leprosy speaks of sin, as was noted; not the nature of sin as we had in the preceding chapter, but out-breaking sin. In the Christian, the one born of the Spirit, it still remains in the flesh which lusts against or is contrary to the Spirit. Circumcision, we have seen, is its only remedy. The judgment of the Cross, Christ's death for us, is the only way of deliverance. The effect of true spiritual circumcision is "no confidence in the flesh"; hence, there is no boasting in Christ Jesus. Our strength is made perfect in the acknowledgment of our utter weakness. If we "walk in the Spirit," we "shall not fulfill the lust of the flesh" (Gal. 5:16); but, the evil is there nevertheless, as we know to our sorrow. We would be glad to be rid of it; but such is not the will of God for the time being. He desires that we realize its malignancy and unchangeable character in our own experience, and learn to walk humbly and dependent before Him. If we do not maintain this attitude, the sin will break out like the leprosy, time after time when we think it is all healed.

In the stringent laws regarding the appearance of leprosy in Israel, we are taught its peculiar importance and the need of watchfulness regarding sin in ourselves and in the assembly. The house of God must not be defiled, neither the camp of Israel. The mere suspicion of leprosy called forth an investigation. The man to whom the suspicion points, if it is really leprosy, is helpless as well as all others. He must be left to God who not only will show whether it is the scourge or not, but will also provide the remedy. But, the glory of God must be maintained and the blessing of the people as a whole not sacrificed, even though the leprous one must be sacrificed. This means something. God's house - the Church, the Body of Christ - must be kept free from leprosy. This is the lesson. Care must be maintained over all the members of the assembly, and sin not allowed to break out and defile the whole congregation. Oh, how quickly leprosy spreads in the spiritual, even as in the natural. It contaminates every one that is not judging the flesh. We have noted this fact again and again. Just one leprous member in a meeting will defile numbers in a short time, if allowed to come

in contact with them. How little discipline of spiritual leprosy is in evidence today. There is such a contemptuous disregard of Scripture. Not what does the Word of God command, but what do we want to do? The leaders who would seek to maintain discipline, order, and spirituality, are criticized by one or more carnal busybodies who have never done one thing to spiritually bless the saints; but are ever ready to get their little hammer out and begin to knock. "I don't think that is love," or "I think they should do so and so"; and then the leprosy begins to spread. Criticizing and speaking evil are only one phase of the manifestation of the outbreking leprosy, but it is one of the most common forms; hence, the least heeded. But, we must exercise care over this phase as well as others, according to the type before us.

The marks are given for the identification of leprosy - the hair turned white, and the scab more than skin deep. Some breaking out might appear as leprosy, but was not the plague. Patient discrimination was needed; and, for this, the priest was called upon the scene. Notice, that these admonitions were spoken to Aaron as well as to Moses. The spiritual man is indeed the one who can judge in the matter of leprosy. In no case was the decision left with the one in question. His opinion was not sought, nor would it be accepted if volunteered. He was too much concerned in the matter to be an impartial judge, as we are all aware. The man under suspicion was brought to the priest. He did not offer to appear himself. Nor was suspicion wrong, if there was the manifestation of that which appeared as the dread malady; but yet suspicion was not enough. There must be positive proof, before the man could be pronounced leprous and put away as unclean. First, the hair turned white tells us of departing spiritual strength. Living force and spiritual vigor are but slightly in evidence, though natural activity may be increased. But the effort of it all, and the apathy and deadness, make manifest the fact that the joy of the Lord - the spontaneous outflow of the gladness of the Spirit - is wanting. The gray hair is showing itself.

The next mark of leprosy is that the spot looks "deeper than the skin." This condition requires much patience and a close scrutiny, to determine the gravity of the case in question. This was no child's play. It was not to jump at conclusions, nor act in the flesh; but a painstaking attempt to ascertain whether the breaking out was just a little skin trouble, or deep-seated and malignant leprosy. The priest surely needed God in such serious cases. He was surely cast upon Him, for he must get the mind of God. Thus, he was exercised about the matter and was constrained to prayer and study of the Scriptures on the subject; hence, all these things work good for the spiritual man. The teaching of the New Testament agrees with the Old, and also affirms a distinction between two things which on the surface appear almost alike; but one is superficial, while the other is "deeper than the skin." Paul admonishes the saints not to eat even with one who is called a brother, if he is "covetous, or an idolater, or a railer, or a drunkard, or an extortioner" - I Cor. 5:11. That is, we are not to break bread or otherwise fellowship such folks as the above, though they claim to be Christians. But this is a delicate matter, and cannot be decided in a hurry. To put someone away from the fellowship of the saints needs prayer and discernment. The case of the one "overtaken in a fault" (Gal. 6:1) may appear to the casual

observer to be as serious a condition as the other case, if there is no spiritual man to render a decision.

But, if the two marks of leprosy - the white hair and the condition "deeper than the skin" - were in evidence, there was to be no further consideration of the case. The man was pronounced unclean immediately. If only one mark was found, the suspicioned character was shut up for seven days; but not shut out altogether yet. The congregation of the Lord must not be contaminated by a possible leper; but neither must the man be treated as one unclean until there was no possible doubt. The decisive point, at this stage of affairs, was whether the plague spread or stayed. If the latter, he was bidden to wash his clothes and be clean; it was only a scab. But this was sufficient ground of suspicion; otherwise, there would have been no investigation of the case. Hence, he must change his habits (clothes represent these) and walk circumspectly. The instruction of John fits this case perfectly - "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" - I John 1:7. But, if the scab spread after this, then the priest must recall the former decision. The man is a leper - 13:8.

The next case of the supposed order of leprosy is that of "quick raw flesh" making its appearance, and beside this a rising beneath. The priest need not hesitate, nor investigate. It is leprosy - 13:11. On the other hand, if the disease had all come to the surface and the man was covered with the evidence of his uncleanness (vital inward power having thrown it all off), and if there was no raw flesh the man was pronounced clean. This case surely teaches that the spiritual aspect is the true view. These are types for us. This latter broken-out leper would represent sin manifested in confession and open shame - an acknowledgment before all that he had sinned; hence, he is clean. A genuine, hearty, unreserved breaking up before God and man proves that the Spirit of God has been at work. Grace has brought about this repentance, and grace must be manifested to the erstwhile guilty sinner. The leprosy has "all turned white: he is clean" - 13:13. This is always a principle with God in His dealings with men, whether in the case of the salvation of the sinner or the restoration of the believer. It is always the sinner who repents which brings joy to Heaven, not the "ninety and nine just persons, which need no repentance" - Luke 15:7. God delights to manifest grace. When there is truth in the inward parts, it can be shown. Yet, if afterward raw flesh appears, "he shall be unclean ... it is a leprosy" - 13:14,15. Then again, "If the plague be turned into white" and, behold, if it is really true that the raw flesh has disappeared, "the priest shall pronounce him clean that hath the plague: he is clean" - 13:16,17. He shall be restored to fellowship.

The next patient under observation is the one in whose skin had been a boil or an abscess that had been healed; but again it begins to give trouble. It is a suspicious case, and tells us spiritually how an unwatched infirmity may be the occasion of serious defilement. Something over which the believer has gotten the victory may come up and break out into open sin is the spiritual thought here. Leprosy may develop. The treatment is substantially the same. He is shut up the seven days, and the investigation proceeds according to order. If the man is found to be leprous, he is put away from the congregation of the Lord. "And the leper in whom the

plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" - 13:45,46.

There are also directions regarding the plague of leprosy in a woman's head, or a man's head or beard - 13:29. This is a very insidious phase of leprosy, so hidden and deceptive. The conditions and color of the hair are the evidences here, for or against the suspicion of leprosy. The investigation is the same as in the other cases. If the plague is "deeper than the skin" and the hair be a yellowish white and thin as well, it is leprosy. The head is a point of great danger for the people of God. Head leprosy is a very common disease in this evil age. The puffed up, spiritually proud believers are legion. They are reasoning about the Word, instead of believing it. Some of the evidence is slight, and does not signify sin in the deepest depths; but, in other cases, it proves to be real leprosy. The errors born of the unsanctified intelligence of these reasoners are so many and so deadly and destructive to real faith and victory, we marvel that the Lord puts up with them. True shepherds of the flock are so few in number, that they can do little if anything to stop the spread of the heresies of these last days. But, notice the care which was bestowed in the type, to ascertain the condition of the one suspected of head leprosy. It is even more stringent than the other cases.

He was shut up for seven days; and then, if the plague had not spread, he was shaven and shut up seven more days. Then, again, he was examined for signs of leprosy; but, if the suspicious spot had not increased in size and appeared at a standstill, then the priest announced the man was clean. But notice, he must wash his clothes, before he was counted practically clean. His habits of daily living and thinking must be changed. He must get in line with the Scriptures. We would say, in New Testament speech, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" - I Cor. 5:7. Or another citation fits in here most wonderfully, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" - II Cor. 7:1. How seldom do we see any of this priestly investigation into the cause of all the lying isms and doctrines, the offspring of the leprous old creation. These errors and devilish heresies are found among the people of God also. Some teacher or worker begins to be lifted up. He is spiritually proud. His reason has not been brought into subjection to Christ. He has not been crucified at the place of a skull - Golgotha. "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings" - I Timothy 6:4. He sets himself up as some great one; and, though he may be a leper in the sight of God and spiritual saints, yet he will get some followers among the poor sheep because they do not know the Scriptures. Others accept his errors because they "consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness" - I Timothy 6:3. They will not yield to any discipline. In fact, there is none. Every man is doing that which is "right in his own eyes," and justifying himself in his own way - Judges 21:25. But God is still the Judge,

and there will come a day of reckoning.

The garment in which the plague of leprosy was found was also put away from the habitation of the Lord. It was found in garments of woolen and linen; and, anything with a suspicious look was investigated, as even these clothes would contaminate and defile. The garments represent that which is related to man, yet may be separated from him, such as his occupation and social contacts either religious or otherwise. The spiritual man, the priest, is still the judge. There must be patient examination, if there is any uncertainty or question. What we do - our work, our pleasure, our friends - has much bearing and influence upon our spirituality. If we can seek and enjoy the fellowship of the carnal, even among Christians, it does not speak well for us. The businesses in which Christians are engaged should be above reproach. Examination and investigation by the spiritual will be welcomed, if the association is not leprous. The part of the garment in which the evil was manifest might be taken out, and the rest not be destroyed. Still, if it showed signs of returning, the garment must be burned.

When we read and meditate upon the minute care - detailed and laborious - bestowed upon even the suspicion of evil among Israel, we are amazed beyond measure. Yet we are further amazed, yea astounded, at the carelessness of Christendom to the forms of leprosy that are visible among us - leprosy of spirit, soul, and body, leprosy of mind, leprosy of doctrine, leprosy of everything connected with the people of God. The world is in the Church, rebellious and depraved, apparently running the affairs of God; and He does not pour out fire and brimstone from Heaven upon the awful defiling mass. There are few who are spiritual enough to discern the condition of deep-seated leprosy, and they are ruled out because they are in the minority. The religious carnival goes on - feasting, dancing, and playing at religion - in what is supposed to be the temple of the Lord. But, thank God, today His temple is not made with hands; but, where the two or three are gathered together in the Name of Jesus, there is a meeting house. The Lord Himself is there, and meets with His saints - Matthew 18:20. The more separated they are, the more He manifests Himself to them.

THE LAW FOR THE LEPER

Chapter Fourteen

"And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop" - 14:1-4.

In this chapter, in all its beautiful and interesting details, we have the way of healing and cleansing and restoration of the leper. These are all different stages of the leper's emancipation from the awful disease and its dreadful effects. We may learn some valuable lessons here of God's way of deliverance for either saint or sinner. We are not fully restored to God as to our state, the moment we are saved or the moment we return to Him from our wanderings. The grace of God must be more fully seen, and the work of Christ on the Cross must become a greater reality to our souls, before there is the full sense of cleansing or fellowship with God. In His provision, we are perfect the moment we are born anew; but, in our experience, there are miles between our state when first saved or restored after a leprous lapse and our state after some years of walking with the Lord in fellowship.

In the account of the cleansing of the leper, we have a striking representation of what Calvary has made possible for us. The great majority of the people of God come far short in their experience of what the Cross has purchased. Many are wonderfully saved. They know their sins are forgiven; but they stop there. Then there are others who do not even have that much assurance. They fear they may be lost again. In experience, the latter class gets very little of the marvelous salvation which has been judicially made over to them when they believed on the Lord Jesus Christ. Many of the fruits of Christ's death are but a theory to them. They have little experimental knowledge of the Cross; therefore, to some extent, Christ's work is in vain for them. It is only as we appropriate its benefits that they actually become our inheritance. For instance, Christ's death made atonement for all the sins of all men. At Calvary, He redeemed the human race from all the effects of the fall. But how many have received of its benefits? Very few, compared with the millions who have rejected its blessings. Some have not even received the knowledge of sins forgiven, the very first benefit, because they have not heard the Gospel. Others, who did hear, have received some blessings. They are saved. They know it, and rejoice; but they go no further. They refuse other benefits of the great redemption that have been purchased by the Cross. It seems that there are only a few who will dare to lay claim to the victory - for spirit, soul, and body - which is our redemption right in Jesus Christ; consequently, they are losers for all eternity. It is left to us to choose these benefits as they are revealed to us.

The cleansed leper gives us a marvelous representation of a sinner who has come to Christ and received all of his inheritance. As we have seen, leprosy represents sin. Sometimes, like sin, the trouble may apparently be healed when suddenly it is in evidence again. As we noted, there are stages in the case of the healing of the leper and his final restoration to his place in the congregation and his relationship in his home and among his friends.

MANNER OF CLEANSING

We will now note our text in detail. The priest goes outside the camp to find the leper. The leper does not find the priest. Likewise, the Lord seeks the sinner. We do not seek after Him, though we may imagine that we do for years or months after He has found us. When we hear or read that He sought us, we are generally surprised, because it seems that we found the Lord. But it was not so. The priest goes out to the leper.

"Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed ... and shall let the living bird loose into the open field" - 14:4-7.

This is surely interesting; but, how foolish to detail all this ceremony in this special manner, if there are no lessons for us. But there are, and manifold ones. These two birds are a double symbol of the Christ of Calvary. The one which was slain represents Him as the heavenly One, in His body of humiliation, dying on the Cross in the place of the leper. The running water tells us of the Holy Spirit through whom Christ, in a human body (earthen vessel), offered Himself to God - Hebrews 9:14. Paul tells us that "we have this Treasure (Christ) in earthen vessels, that the excellency of the power may be of God, and not of us" - II Corinthians 4:7.

The living bird dipped in the blood of the slain bird figures Christ in resurrection entering Heaven in the power of His own blood, "having obtained eternal redemption" for the leper - Hebrews 9:12. The cedar wood, scarlet, and hyssop, which also were dipped in the blood of the slain bird, tell us that all the world has been stained in the blood of Jesus; all its grandeur and greatness (scarlet), all its glory from the highest thing (cedar) to the least (hyssop), have passed away at the Cross. But, at the same time, that precious blood has laid a foundation for the cleansing of all things - Hebrews 9:22. This world, with its great things as well as its least things, has all been purchased with blood - the blood of Jesus, the Son of God. This fact, He will later demonstrate, by actually taking possession of the earth - Revelation 10.

Then follows the cleansing of the leper. The preceding was the provision. "He shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field" - 14:7.

All this ceremonial cleansing of the leper signifies that, through Christ's death and resurrection, the sinner that accepts Him is immediately made clean on the basis of the blood which is put upon him. He is sprinkled, as it were, in the sevenfold completeness of the cleansing worth of Christ's blood which flowed from seven wounds in His holy body - two nail-pierced hands and feet, a scourged back, a thorn-pierced brow, and a riven side. The leper is therefore viewed as separated from the world, in type; even as, the sinner who believes is separated from the world, in the power of Christ's separation by His death and resurrection. The greater the view we have of Christ's substitutionary death on the Cross, the more marvelous the victory we will enjoy continually.

FURTHER DETAILS OF THE CLEANSING

"And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days" - 14:8.

We are impressed with the length of time consumed in the cleansing of the leper. After the blood has been sprinkled upon him, he must shave and wash himself and his clothes. Then he may enter into the camp of the congregation of the Lord; but, not into his house, until seven days have elapsed. These details simply emphasize the fact of the length of time that it takes a sinner to accustom himself to his new place with God. It takes time for him to realize his weakness (shaving off the hair), and to change his habits and associations (washing of the clothes). Old things have passed away provisionally; but, as to actuality, there remains much to pass away in his experience before he really enters into the fellowship that belongs to him by virtue of redemption. But it comes after a while. Our thoughts, actions, and habits take on another form, like the leper who washes his clothes and himself. He is clothed with the garments of salvation, and the fact is soon manifest. The old associations appear horrid and uncongenial. We marvel that we could ever have been in harmony with such things and such people. But we have washed our clothes; that is the reason of the change. We have turned our back on yesterday, and are bound for the great tomorrow. Yet, there are more details of the ceremony.

"And on the eighth day he (the leper) shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat (meal) offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation" - 14:10,11.

We have in the above animals, flour, and oil the basis, in type, for the complete cleansing of the most loathsome leper that ever was on the scene. It figures the provision of Calvary with all its wonderful results for humanity through time and eternity. The eighth day begins a new week. It speaks to the Christian heart of a new creation. The animal offerings as well as the meal offering refer to different aspects of Christ's death on the Cross, whereby a new creation was made possible. In relation to the leper and his cleansing as presented to Jehovah with the priest, they affirm that it is in the merit of these offerings that the leper stands. He can come to the door of the tabernacle of the congregation, because of the atonement which they figure. The priest virtually makes the leper clean, and presents him complete and healed and whole.

"And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Lord ... And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot" - 14:12-14.

This is all most suggestive of the experience of one who has been saved. The leper, at this stage of his cleansing, represents a Christian who is walking

in the light and seeking the Lord with his whole heart. But we are surprised and impressed with the fact taught here in type, that a complete cleansing - the perfection of healing for a leper - does not come until he yields himself to God and is filled with the Holy Spirit, for that is the teaching in type that we have here.

The cleansed leper's ear touched with the blood of the ram of consecration suggests that his ear has been opened to hear and heed the Voice of God by the power of the blood that was shed. Christ is the Answer of the ram of consecration; and all Christians are consecrated in Him to the service of God. Yet, there is the actual experience of this, as we learn that it is our privilege to yield to Him. The ear is to hear His Word, the hand to do His will, the foot to walk in His will. In other words, the whole man is given up to the service of God. All of this may really and truly be our experience, because of the shed blood of the Lord Jesus Christ. Yet, alas, how few there are that avail themselves of the opportunity they have to surrender to God absolutely and to the uttermost. How few say, "Lord, I give my ear over to hear only Your Voice. I refuse to listen to the flesh any more." Its clamorings are stilled forever, when we thus yield to God. I want to emphasize the fact that is foremost here - the leper was not counted cleansed, until this work of the priest in his behalf was accomplished.

After the priest had finished touching the ear, hand, and foot with the blood, there was yet the oil to be put thereon. Oil in the Scripture figures the Holy Spirit. It is a most expressive type. Note its effects. Oil makes machinery run smoothly, and delivers from creaking and the danger of friction. In fact, it is an absolute necessity to a machine of any kind. All running cars of every description need oil. They will wear out, burn out, or rust out, without this indispensable adjunct. Therefore, as regards the leper, we see the meaning of the oil being put upon the blood. It represents the necessity of the Holy Spirit in the consecrated life, though the blood is the basis of it. There is no divine work accomplished in any one, except by His power. He is the practical power of all consecration. Yet, there are many who are saved who refuse to surrender to God and let Him heal them. Others, who are saved and healed, refuse to let the Spirit have the right of way in their lives. Others will let Him touch their ears, hands, and feet in some measure; but, yet, they will not yield absolutely to the power of the Holy Spirit. They refuse Him in Pentecostal fullness, which is also figured here in these details. They turn away from the poured-out oil experience. They do not want it in this fashion. It makes them so different from other folks; hence, they refuse it. Therefore, according to the type, they are not clean in the positive sense - though negatively they may be so. There is a difference. For instance, a fountain may be as clean as it is possible to be; but empty. Hence, there is a liability of defilement. Something unclean may fall into that receptacle. But a fountain that is already full is safe. It will not hold anything else.

"And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord" - 14:18.

Remember that the leper is not counted positively clean, until he has allowed the priest to pour the oil upon him. The oil figures the Holy Spirit, as we have noted, which is here symbolized as in the hand of Christ the

Priest. Peter, on the day of Pentecost, beautifully expresses the antitype of what we have at this stage of the cleansing of the leper. Speaking of Jesus having been raised up, he says, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" - Acts 2:33. The oil was poured out upon the waiting disciples in that upper room. They were all baptized into one Body in the Holy Spirit. That marked the advent of the Spirit and the birthday of the Church. Then was the harmony of the brethren manifested, the divine unity of which David in type tells - "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment (the oil) upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments" - Psalm 133:1,2. The one-accordness of those early days of Pentecostal fullness was figured by Aaron's anointing. But that was not all - every disciple must receive the Holy Spirit for himself. It was not enough that He had come and fulfilled the typical feast of Pentecost. He must be received by every believer who would thus be positively counted clean - "a vessel ... meet for the Master's use." "The oil ... he shall pour upon the head of him that is to be cleansed" - 14:18.

It is not a little matter, but rather of immense importance, to have the experience of the Pentecostal anointing. We are failing to receive all the results of Calvary's atonement, if we do not have the oil poured on. Remember, it is not enough to be touched with the oil. That may set us apart from the world, as the possession of Christ; but, there is still the remainder of the oil in the Priest's hands, which we may receive. We cannot enjoy the fullness of the results of Calvary, without the fullness of the Holy Spirit. He leads us into all the Truth and shows us things to come. A consecrated life, in its practical out-working, is not possible without Pentecost. It means that the Holy Spirit comes into the body of the believer and takes complete control of his life. He takes the reins of government and guides affairs. He delivers from all fleshly zeal; and then, as we count the flesh dead, He directs us into spiritual service. He leads us into the green pastures, and by the still waters. We learn to depend upon Him instead of ourselves; hence, we are delivered from all care and worry. The Lord is at the helm. We have only to obey orders.

After the preceding ceremony has been followed perfectly, the priest shall offer the sin offering and afterward the burnt offering and the meat (meal) offering and make atonement for him and he shall be clean. Here is surely instruction for us who have ears to hear. How long a period must elapse from the point of time when we first come to Christ, and the after-time when as consecrated and filled we realize how perfect is the atonement of Christ and how complete is our cleansing in Him? At last the man is what God would have him be, and what He has made provision that he should be - separated from all evil, and divinely filled and guided into all good. Notice further, the provision made for poverty. If the leper be poor and cannot get as much as ordered above, he is allowed to bring less for his cleansing. Yet, in one phase, there is no difference - the trespass offering must be sacrificed, and its blood put upon the ear, hand, and foot of the leper who is to be cleansed. Consecration to the Lord cannot be lessened, whether we have much or little with which to serve Him. The poverty may be in brain,

talents, influence, knowledge, or material wealth; nevertheless, the man must be given up to the Lord, to be really fully cleansed. Birds may be substituted for the other offerings, teaching us that the spiritual poverty here is especially that of discernment. It is Christ whom the birds figure, the heavenly One; yet, in this place, this is not fully the divine thought. But, blessed be God, the warmth and sincerity of the heart are accepted even though accuracy to the full truth of atonement is lacking.

LEPROSY IN A HOUSE

"And the Lord spake unto Moses and unto Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession; And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house" - 14:33-35.

Here, there seems to be a new departure in the subject of leprosy. It is no longer the individual that is under consideration, but the house. There are different opinions as to what house is here meant. Some believe it is the Jewish house; others believe it is the Christian Church that must be purified in the manner typified here. We believe it refers to the earthly house of Israel, and also to the professing Church of today; for the one figures the other. Israel, as the leprous house, was examined and purified many times by the several judgments which fell upon it at different epochs. The evil stones in the building were removed time after time, but the leprosy broke out afresh: It was incurable. The final and worst manifestation so far (though there will be a worse one) came when they rejected the Holy One from Heaven, the only One who could have cured the disease. But they refused the Life Giver; hence, the whole house was wrecked, and Israel was scattered to the four winds. Its stones were pulled down, and "cast ... into an unclean place without the city" - 14:40. The breaking down of the temple in Jerusalem was illustrative of the wreckage of the nation - Matthew 24:1,2.

We are struck by the apparent strange remark in our chapter that the Lord puts "the plague of leprosy in a house." It needs an explanation. Disobedience to God's direct commands carries with it a curse. In this way Pharaoh hardened his heart. When a man or nation comes up to the Word of God and does not yield to it and walk in the light, that moment he begins to be a spiritual leper and his heart becomes harder than it was before. "God is not mocked: for whatsoever a man soweth, that shall he also reap" - Gal. 6:7. In the latter part of Leviticus, we read of the curses that were predicted to fall upon the nation Israel if they did not obey the Word of God - 26:14-39. These very curses have come upon them to the uttermost. The leprosy was manifested to the uttermost; likewise, the vengeance of God. But that is the manner in which God puts leprosy in a house. Disobedience brings its own reward. God's Word is fulfilled.

The next point in our subject is the fact that the owner of the house tells the priest about the condition that has shown itself there. Now, that is most interesting, when seen in connection with its application to Israel or the Church either one. God is the Owner of the House. The Priest is Christ who is over the House; hence, He is responsible for its condition. He begins to act. Judgment is His strange but necessary work. He commands, and the

spiritual saints - the priests on earth - are exercised about things that are not right in the Church.

The principles of God are ever the same. Their application to the dispensations are unchanged and unchanging. They apply to the individual, and to every collection of individuals yoked together and calling themselves by the Name of the Lord. The holiness of God is not relaxed in relation to these. His will is still supreme. He has not delegated the oversight of His business to man, except as ruled over by Himself. Undershepherds rule conjointly with Him; but not separated from Him, nor in rebellion against His Word. Single-eyed subjection by the individual to the Word of God is never more necessary, than when the majority of the Lord's professing people are esteeming it of very little importance which is the case at the present. In fact, the leprous condition of the house is so terrible, we cannot understand why true saints cannot see and judge it. The Owner is stirred up against it. He has told the priest about it, and the priests in fellowship with Christ are exercised about the condition. This has happened over and over again during the centuries of this age. In Luther's day, the leprosy was so manifest that God refused to put up with conditions. The priest had sought to stay the plague, but it spread more and more; until finally, as history shows, the house was left as unclean. It was "a fretting leprosy." The Catholic Church is the fullest example of this condition in this dispensation. God began anew. Other stones were put in the place of the leprous ones, and the house was cleansed.

In the early part of this twentieth century, we saw the Lord working in a marvelous way. He commenced again with a few humble saints who judged the ruin and acknowledged themselves guilty. They knew that the leprosy was manifest, and they were exercised regarding the condition. They wept and prayed about the matter, and the Lord was gracious. He met them wonderfully, and the building of the house went on again. Thousands were saved, and took the place of the leprous professors who were cast away. The revival spread like Pentecost, for it was Pentecost again. It had all the marks of that halcyon period of the early days - weakness, poverty, reproaches, persecutions, with signs and wonders following them. Separation from the world - religious and otherwise - characterized them. They were truly outside the camp. Those, who did not get out, were put out; but, oh, it was great. The Lord was outside the camp.

Yet, it did not last. With all the grace shown, all the blessings manifested, all the miracles wrought, all the positive signs that the Lord gave to encourage them that He was with them while they remained weak and dependent and separated unto Him, they could not stand the praise and honor cast upon them by the world. The cross was laid upon them because they, like Simon, were "coming out of the country" (Luke 23:26); but they refused to bear it after Jesus. They came back, and have attempted to fall in line with those from whom they separated a number of years ago. They are copying the methods of their predecessors from whom the Lord took them away. The mighty signs and wonders are leaving. Their strength, like Samson's, is going. They are infatuated with the old world - religious it is true, but still the world. They imitate the sects. Their simplicity is a thing of the past. They seek popularity by the same methods which they formerly declared themselves against. Orchestras, spectacular stunts, acting,

personalities - all these are taking the place of the power of God. Leprosy is beginning to be manifest in the house. Independence of God and a disdain of His Word and His order, as expressed in the Acts of the Apostles and in Paul's epistles, are manifested. It is truly sad to see the glory departing. Ichabod is written over the house of the Lord, and the ark of the Lord is in the hand of the Philistine. The whole structure, Protestantism as well as Catholicism, is about to be pulled down. The Lord will judge the leprosy. Babylon will fall - Revelation 18.

The process of the cleansing of the house is the same as that prescribed for the individual leper in its first part. The last part is omitted. The two birds are taken; one is killed, and the other dipped in its blood is allowed to fly away. It teaches, as we noted before, that the only way to be free from leprosy is to be delivered from the world; which latter consummation comes as we live in the power of the victory of the Cross. Christ dead and risen has delivered us from all that is of this world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" - I John 2:16. These things are a part of it. The glory of the world is not of God, though as Creator all belongs to Him, but it has departed morally from Him. Man was created; but he sinned and was put out of the garden, and he has made this world as it is. "Cain went out from the Presence of the Lord," after slaying his brother; and he builded a city which he called after the name of his son - Genesis 4:16,17. This world has been fully tested - without law, under law, and then by the Son of God Himself - and failed under every test. Hence, it is a judged world; and those who are of God, cannot fellowship this system, either individually or collectively. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." - I John 2:17.

THY WAY, NOT MINE

*"Have it Thy way, dear Lord,
For long I sought but mine,
Yet craved Thy help and blessing in a walk
That neither came from, nor yet led to Thee.
But years have rolled around;
And softening, chastening time has crushed
The impetuous self that ever sought its own.
And now the deepest longing of my heart
Says, 'But Thy way - Have it Thy way, dear Lord!'
Have it Thy way, dear Lord!
Be Thou the Author and the Finisher
Of all my works and walks and ways,
The inspiration of my every thought.
And let it ever be not I,
But Christ within, without -
No hope nor aim, but Thou its single source,
Its origin and end. Thou canst but bless
Thine own; and so I pray, 'Have it Thy way, dear Lord!' "*

THE LAW OF THE ISSUES

Chapter Fifteen

"And the Lord spake unto Moses and to Aaron, saying, Speak unto the Children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean" - 15:1,2.

Here we have another departure from the preceding chapter, though somewhat related to it. Leprosy shows us, in type, the confirmed and determined evil of the old creation in its outward manifestation; while, in the issues emanating from mankind, we are shown the frailties of nature. These make man unclean, though he is not in any wise to blame for them; nevertheless, God's holiness must be maintained is the lesson we find in this portion. Spiritual defilement is readily communicated and received. To the many, these are unwelcome thoughts; but, if they are true, why not face them and learn the way to be clean even though cumbered with frailty. It is written that two cannot "walk together, except they be agreed"; hence, if we desire to walk with God, we must come to His terms. He will meet with us on no other basis. This is the reason that so little real fellowship with God is enjoyed by His people. Defilement is in the very air. We meet it everywhere; and few there are who are not defiled by the issues of the flesh. We have that within ourselves, as linked with the old creation, which is death-dealing in the natural. All that proceeds from man is unclean; hence, the activity manifested in late years against contamination. Sanitation is the order of the day. Science has revealed the susceptibility of man to disease; hence, measures have been taken against microbes and germs which are all around us. That is the reason folks are careful of their drinking cups and other vessels in use among men. Especially, in the case of sickness, is sanitary care exercised. The signs found in almost all public places are another evidence that we carry within us that which we would get away from if we could.

What a humbling state of affairs, yet true nevertheless. The Lord uses these natural issues of mankind to teach us spiritual lessons. The defilement in which He is interested goes much deeper than the natural. We run away from the latter, and seek by every way in our power to get rid of uncleanness, unaware of the moral and spiritual contamination which environs us. Jesus spoke His mind one day to His disciples, after the Pharisees and scribes had upbraided Him for allowing His disciples to eat with unwashed hands. "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man" - Matthew 15:17-20.

These awful charges are brought against mankind by the Son of Man. He says our whole being is filled with sin; and, even if not allowed to break out and show itself in open manifestation as leprosy, yet it is there nevertheless and must be acknowledged and judged as part of the old creation. Grace does not allow of laxity in this respect. Its demands are greater than

those of law; but grace is its own enabling to obey. Law could demand obedience; but, it could not make men obey, because of the hardness of their hearts. "For sin shall not have dominion over you: for ye are not under the law, but under grace" - Romans 6:14. Here is our only refuge from the sin which dwelleth in the flesh. It is the only safe place. These different admonitions regarding the issues of our natural life are all found in New Testament language, regarding spiritual matters, in the epistles to the Church. The real essence of victory is to see the emancipation which Calvary affords for every manifestation of the defilement of the flesh. The typical cleansing teaches this lesson throughout. The Cross is the basis of deliverance from ourselves as well as our sin. The one who would be clean from defilement must first of all wash his clothes and bathe himself in water. We have seen in the preceding lesson, that this referred to a changing of habits and associations. It means a getting out of the old ruts where we are susceptible to temptation and defilement. The issue with one is on one line, with another on another. When we learn our weakness in any certain phase, we should flee from all that leads to that defiling issue.

"And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest: And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the Lord for his issue" - 15:14,15.

We are thus taught in type, that the atonement of the Cross of Christ covers the frailties of mankind as well as their sins. The one obedience of the Last Adam reaches in its results for our deliverance, as far as the wreckage and ruin of the disobedience of the First Adam had resulted in our fall. The practical entering into the victory of this atonement is dependent upon our faith in laying hold of it.

Here is an interesting fact. From the beginning of the eleventh chapter to the end of the fifteenth chapter we have what we may call a parenthesis. This portion is entirely occupied with the practical side of Israel's salvation. The typical separation and cleansing of the people from all sin and defilement is the subject. All that is contrary to the holiness of God is to be put away as not befitting a people that are in fellowship with Him. These are the lessons that we are taught in this section.

The next section commences as though this practical part was not written here. The Lord speaks to Moses as though He had not given him any instruction since the sons of Aaron perished by His judgment when they offered strange fire (Leviticus 10), because what is contained in these chapters is an entire departure from what has preceded and what follows in the sixteenth chapter.

This is the special explanation as to why these five chapters are marked off in this manner - they teach us that Aaron's sons were cut off because the flesh was in evidence in their worship. Strange fire was substituted for divine energy. God will not accept the old man, either religious or otherwise. Ananias and Sapphira are other illustrations of the same fact. A new creation only can worship God acceptably is the lesson which is emphasized by this parenthetical portion.

THE THIRD DIVISION THE GREAT DAY OF ATONEMENT

Chapters Sixteen and Seventeen

Chapter Sixteen

"And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering" - 16:1-3.

The above chapter marks the central division of the book; and the subject which is under consideration here is the heart of all its teaching. The other types, ceremonies, and offerings hung on this great day of atonement; for it was the day that the sanctuary was opened to the people, in a sense, as the high priest entered with the blood of the sin offering whose body had been burned without the camp - Hebrews 13:11. It was this blood which alone justified the Lord's Presence among them for another year. "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins" - Hebrews 10:3,4. But those offerings most wonderfully figured the offering up of Christ once for all. Even these figurative offerings were sacred and wonderful, when they were the order of the Lord. They were shadows of the Substance that has come.

If the acceptance by God of the blood of the day of atonement was lacking, all the other sacrifices were in vain. On this day man in his representative the priest drew nigh, in a sense, to God. It was typical of the opened Heaven today, and the full acceptance of all believers in their representative Christ. It was in the seventh month, the middle of the sacred year, that this solemn set time was observed in Israel. It is the number of perfection, especially dispensational completeness, and that is its meaning in great sense here; for it has special bearing with Israel's repentance toward God and acceptance with Him in the beginning of the Millennium. This is the explanation of the scapegoat. The first goat is killed, and the blood brought into the holiest of all by Aaron the priest; but, the people's sins are not confessed and sent away, until Aaron comes out of the Holy Place. The nation of Israel will have that very experience. Christ has atoned for their sins, and He has entered Heaven in virtue of His own blood; but, the nation will not be set free from the guilt of their sins, until He appears. It is written of them, "They shall look upon Me whom they have pierced, and they shall 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. We say that this great day of atonement answers to its superlative place in more ways than one. It was the greatest day of all the year for Israel. It was the most far-reaching in its results. It was a solemn time. It meant so much to the people. Everything relating to their fellowship with God depended upon God's attitude toward them

upon this day. They were in fear and trembling until the day was past, because they did not know whether their sins were covered for another year until Aaron appeared. The word "atonement" is interesting in its significance. It comes from the Hebrew word "kipporah," meaning "to cover." God covered over His people's sins by the blood of atonement. He does not see them any more. "When I see the blood, I will pass over you," He had said before when Israel came forth out of Egypt. He sees the blood of His Son. It covers humanity's sins; hence, judgment does not fall upon the blasphemers.

This set time was not a feasting but a fasting time. It was a mourning period with Israel, until the high priest came out and showed himself alive to the people. Then their sadness turned to gladness. Their wailing and weeping quickly became shouting and greeting; which fact emphasizes the joy of the nation when restored to the land of promise they see their Kinsman-Redeemer with the print of the nails in His hands and His feet. It also tells of the joy of every believer when he sees his sins covered by the blood.

"Death has lost its terrors, sin has lost its power.
Through the Lamb once offered, all the curse is o'er.
Not a foe can enter at the sprinkled door.
For the blood it covers me."

DETAILS OF THE ATONEMENT

"And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation" - 16:6,7.

Aaron the high priest, is to the front of the stage in all the work of the great day of atonement, except in the two following instances. He does not lead away the scapegoat, neither does he carry the sin offering without the camp. It was a strenuous period for Aaron, we may be sure. Seven days before the actual day of his entrance into the holy place, he must leave his home and family and prepare for the ceremonies of this great day. No other priest was permitted within the sacred enclosure of the tabernacle to help him. Even in the most minute matter, such as the trimming of the wicks of the lamps and the replenishing of the first, he must do all the work alone. Remember, all this time he was under a great strain also, unless he had the faith that he was in fullest favor with Jehovah; for he never knew, until the ceremonies of that great day were over, that he was safe. If he failed in carrying out the most minute particular of the ordained rites, he would meet his own death; for he was a sinner himself, and only a type of the actual High Priest - Christ. He had to offer a sin offering for himself, as well as for the people. All his robes of glory were laid off that day. He must divest himself of his garments of beauty and royalty. The dazzling jewels were put away for the time being. All the marks of his high office were laid by; and, as just a priest in the spotless linen garments which figured the intrinsic righteousness of Christ, he ministered alone that day. In all of this humbling process, this divestiture of glory, this entering into the tabernacle and ministering there alone on the great day of atonement, we have a marvelous representation of Christ in the unparalleled stoop to Calvary's

Cross. We see Him leaving the glory that He had with the Father. He thought it not robbery, neither something to be grasped nor sought after, to be equal with God; for He was God. But He emptied Himself of that glory and became a Man - a lowly Man, a gentle Man.

But that was not all. He went still further and, as a Man, divested Himself of His princely robes of High Priest and humbled Himself to the accursed death of the Cross. Yet in it all He maintained His divine righteousness, His white linen garments. In fact, it was that righteous character - that spotless raiment - which made Him able to officiate as the Priest and offer Himself as the sin offering. He was caught, as it were, by His power to atone as figured by the ram caught in the thicket by his horns; which latter was sacrificed instead of Isaac - Genesis 22:13. Christ ministered alone in the work of atonement. No one could help Him, even though they might have desired to do so. He laid aside His royal robes as High Priest and hung alone, a naked Man upon a naked Cross, and even God could have no pity. He was an accursed thing, because He was there counted sin for us. But, remember, it was the blood of the sin offering that was brought by the high priest within the veil; which fact is wonderfully suggestive. Christ entered Heaven in the power of His own precious blood, "having obtained eternal redemption for us" - Hebrews 9:12. He opened Heaven to man, because He was willing that it should be closed to Him for a time. He could have lived on earth a perfect Man, and gone back to His Father in virtue of His spotless righteousness; but He would have gone alone. He had to minister alone - make atonement for mankind - before He could open Paradise to them and bring them in with Him. He said to the thief when he repented, "Today shalt thou be with Me in Paradise" - Luke 23:43.

Aaron, offering a bullock as a sin offering for himself and family, represents Christ offering Himself for the Church. The bullock, as we have noted earlier in the book, is figurative of Christ as the blessed Servant of Jehovah come to do His Father's will irrespective of where it led Him. The goat speaks of substitution; and figures, in this place, Christ's work as seen in behalf of Israel. Both these animals were sin offerings on the day of atonement. It was their blood that was brought into the sanctuary by the high priest and put upon the mercy seat, figuring Christ entering Heaven itself. Two goats were taken for the people. We learn that these were carefully selected, so that there was but slight difference between them. Then lots were cast to determine which one was to die. The one is said to be for Jehovah, the other for the scapegoat. The Revised Version has substituted "Azazel" or, as in the margin, "removal"; which is practically the same thing as scapegoat. "Azazel" is the adoption of the Hebrew word. It simply means that the goat on which this lot falls is to go away. The two goats are one sin offering and a double representation of Christ, even as the two birds in the case of the leper. But the atonement is really made with the first goat which dies; "for it is the blood that maketh an atonement for the soul" - 17:11. Therefore, the second goat was let go into real freedom, after the sins of the people were confessed over its head. It was led away with the burden of guilt upon it, never to be seen again. The goat slain speaks of sins remitted; while the scapegoat sent into a land not inhabited figures the fact that Israel's sins, as well as all believers' sins, have been removed as far

as the East is from the West to be remembered no more forever.

No one saw the scapegoat after the man let him go into the desert place. God alone beheld him as he disappeared, and knew what befell him. As we intimated, the two goats especially refer to Christ's work for the nation Israel; for, it is only when He returns again that their sins will be actually sent away from them, even as the scapegoat was led away into the wilderness after Aaron had come out of the Holy Place. Yet, it refers to us also, in this wise. The work of Christ on Calvary avails for all men; but only those who repent and confess their need as sinners have the assurance of their sins forgiven. In fact, it is only those that can believe.

"And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people" - 16:23,24 Revised Version.

The high priest returns robed in his garments of glory and beauty, his official garments. He then offers the burnt offering and the fat of the sin offering upon the altar. These we have already seen, show us the positive side of our acceptance in Christ, set over against the negative side of the putting away of our sins. The gorgeous garments of the high priest bear out this meaning. They speak of God's deep delight in His spotless Son, like Joseph's coat of many colors which set him apart from all Jacob's sons. That God sees all His people in the beauty of Christ is the significance of this section. Men are in fellowship with God because of Christ, and His work on Calvary.

The significance of the burning of the sin offering outside the camp has already been given elsewhere. The washing of the clothes and bathing, of those who take the scapegoat away and burn the sin offering, speaks of the defilement which accompanies the bearing away of sin. They must wash before they come into the camp; in a sense, they are identified with the sin offering. These minute details and phases, of the typical putting away of sin, reveal how dreadful it is in the sight of God. It is not a trivial thing as men think. It necessitated the ignominious accursed death of the Cross, to satisfy the justice of God and put sin away from His face. Now He can rest, as well as His creatures, in the glorious accomplished work of the Lord Jesus Christ.

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all ... For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you" - 16:29-31.

In this last section of the great chapter on atonement, we have the results shown. Rest is appointed for all Israel. Work is absolutely forbidden. The meaning is most simple when seen spiritually. No work of man can supplement the glorious work of Christ for sinners. It is either rest in the atonement provided for sin by the Cross, or never rest at all. Man is shut up to this ultimatum. There is no recourse whether for Israel or for the Gentiles. The provision is perfect and sufficient for all. Yet, on the other hand, the

rest so dearly purchased for us is not to be received with light or indifferent hearts. Israel were commanded to afflict their souls on the day of atonement, just as at the Passover they ate the bitter herbs with the lamb which had been slain. It emphasizes the repentance which always accompanies true salvation. A humbled contrite spirit becomes us who have been saved through the death of Christ. How dare we claim to enjoy the rest which He provided, and live careless selfish lives? It is inconsistent with our profession. A rest so dearly provided for us makes us desire to live for God and love and serve others.

PRACTICAL RESULTS OF ATONEMENT

Chapter Seventeen

"And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the Children of Israel, and say unto them: This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people" - 17:1-4.

The present chapter is but a part of the preceding one. It emphasizes the fact, which is the subject of chapter sixteen, that there must be an atonement for the soul; and the further fact - what it is that constitutes atonement. The people of Israel were constantly reminded of the necessity of atonement. Whenever any clean animal - those used in the offerings - was killed for food, even here was the recognition of the need of atonement. Every time blood was shed, attention was called to the fact that life was given that life might be sustained. Ox, sheep, or goat must be killed at the door of the tabernacle in the Presence of Jehovah, as it were; the blood poured out upon the ground and the flesh offered to the Lord, before the people fed upon it. Every detail of their life was significant, and made to teach them the need of atonement. Its testimony was to be maintained daily - at home, at business, and in pleasure.

God ordained for Israel that their every meal was in connection with the altar. It was a feast upon an offering. Thus, their common everyday life was lifted into higher meaning, when they by faith recognized the significance of the offerings. How deeply this ought to speak to us who have been brought into so much greater light. All nature is filled with instruction for us. We are encompassed with witnesses to the fact, which is emphatically set forth by these commands to Moses, that death gives place to life. We gaze upon them everywhere in creation. Life is taken that life may be given. The mother dies, as it were, to give life to the babe. God has so ordained that we may see, in every phase of life, momentous far-reaching realities. He would set forth Christ before us continually, and lift our prosaic, ordinary, humdrum lives into glorious, extraordinary, heavenly significance, as we walk and talk with Him.

Observe that this portion is spoken to all the people as well as to Aaron and all the priests. He would thus instruct us that not only a certain class, but all who believe, should let the things seen and temporal minister to the

unseen and eternal. Sometimes we are tempted to think that we are too separated from earthly affairs, and too devoted to heavenly things; too strenuous in our endeavors, too outspoken in our zeal and loyalty for the Truth concerning the Person and work of Christ. It is because of the example of others who are presumably doing a work for the Lord, yet without maintaining the separate or defensive attitude in which we are found continually, that we are so tempted. But, when we study the Bible and see the Truth, we are comforted; for we see we are right. We find that God demands the separation of His people from the world. He expects obedience and wholehearted surrender to His will from those who belong to Him by the fact of the blood of atonement. It signifies that we are His property; and, we are robbing Him, when we withhold that which He has purchased by His death on the Cross. We are to have no part of our lives in which He does not figure, as verse seven of our chapter typically teaches.

"And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring" - 17:7.

It is that portion of our lives which is not positively consecrated to Jehovah that is our weak place - the point where the enemy finds least resistance; hence, he overcomes us. We need to realize that we are not playing at religion. This world is an enemy's country. We are on a battlefield, where there is no neutral ground. We are either for or against the enemy; therefore, whatever is not wholly surrendered to God is thereby partially controlled by Satan, be it time, money, or talents. The Lord must have us altogether; otherwise, our hearts will be divided in allegiance, and in the language of the type will go a whoring after devils or demons. That is, we will be occupied or interested in things of the world - things which formerly were our delight. It was to guard against this in Israel that there was the continual reminder of atonement; and to us, too, it should loudly speak. The Cross is that which separates us from the world and our former life; and we are ignoring the Cross and its significance when we return to the former things. That is the reason Jesus instituted the ordinance of the breaking of the bread and the drinking of the wine - "the forget-me-not" feast. He would have us constantly remember His death for us, that we may yield to Him in everything and always. There is no place except in the immediate Presence of God, where the things seen will not have an advantage over us. It is only as dwelling in the sanctuary that we are able to judge the things seen, according as God judges; otherwise, our estimate of the present conditions will be warped, even as Asaph the sweet singer found - Psalm seventy-three.

The prohibition against eating the blood (17:10) is explained by the following verse: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" - 17:11. The above citation is the heart of the lesson. The life is in the blood; therefore, to pour out the blood was equivalent to pouring out the life, which signifies death. Christ poured out His life in our behalf on the Cross. He was man's Substitute. To eat the blood of an animal was to say that men were not sinful; hence, did not need atonement. It was to affirm that man's blood was clean, and that it was not necessary that it should be spilled on the ground and

covered over with dust. The command to pour out the blood was rigid. There was no evading it. Even the beast or fowl taken in hunting was no exception. The blood was never to be eaten, neither the flesh from which the blood was not drained, without complications. What lessons for us, of the absolute necessity of the atonement of the Cross, these figurative commands contain! The people were to feed on flesh (they were not vegetarians as some false teachers declare), but flesh from which the blood had been drained. Israel believed in a blood religion, as it is plainly seen. They were taught that there was no other way of coming into the Presence of God, than with the blood of sacrifice which pointed on to Christ and the Cross. It was death for the Lamb, or death for transgressors. There is more.

The beast or fowl that died of itself was not to be eaten by an Israelite, neither that which was torn by wild beasts. The lessons here are still relating to phases of the atonement of Christ. Jehovah spared no pains to teach the people; and, though Israel did not understand, there is no excuse for us. Christ did not die of Himself; that is, there was no penalty on His life. He had no sin; hence, no sickness could come upon Him. He could have lived forever on earth, if He had so chosen; but He came to redeem humanity. He lived to die. He offered Himself to make atonement. He was not a martyr to His convictions or ideals, which the being torn with wild beasts might imply. No indeed. No one could take His life; no wicked hands could slay Him until His due time arrived. Then He laid down His life. He willed to die; otherwise, they could not have killed Him.

God is jealous for the honor and glory of His Son. He will not have any slur cast upon Him or His peerless unchallengeable work on the Cross, as these prohibitions here imply. Oh, that men would hear and heed the Truth! There is no hope for ruined humanity, except by way of Christ's atonement. It stands alone, unique, distinct. There is no middle ground. It is Christ or eternal death for every soul of man, regardless of all the contrary teaching in the world today - even among so-called Christian sects. Some of these latter teach that He was a good Man but, not the Son of God, not born of a virgin; hence, figuratively, they are saying that He died of Himself for His own sin just as any other man. All of Adam's race have the penalty of death attached to their lives. But He was born of God. He was the Lord from Heaven. His life had no death attached to it. His life was given up for others. Neither did He die as a martyr, as many other good men, dying for His convictions and His ideas. That is what some teach. Typically, they are insisting that He was torn by wild beasts - that His death was accidental; hence, He did not make atonement. Christian or rather UnChristian Science, Unity, Modernism, and any other cult or religious system which denies the Virgin Birth of Jesus Christ and considers Him simply as any other man with a mission, are among those who deny atonement. Hence, we read, "He shall bear his iniquity" - 17:16. There is no salvation for them.

It was not enough that Jesus should have died as any other man with His blood in Him, or even that He should have been accidentally killed. No. He was the Lamb "foreordained before the foundation of the world" to make atonement.

FOURTH DIVISION

Chapters Eighteen to Twenty-Two

HOLINESS OF LIFE

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances" - 18:1-3.

The fourth division of Leviticus deals entirely with the practical walk befitting those for whom atonement has been made - those who are hereby brought near to a holy God, into His very Presence. Of course, in the case of Israel, this was only typical. The reality of the holiness, they did not possess; neither the reality of the nearness to Jehovah, because the atonement was only a shadow and not the very substance of Calvary.

This division may be easily separated into two sections. The first part (chapters 18 to 20) is addressed to the whole assembly, including the priests. The second section (chapters 21 and 22) is addressed to the priests only. This is very significant, in its typical value; proving that all believers do not enter into the duties of the priesthood, though all are called to the office by the fact of the new birth.

We will consider these two sections separately. The first point insisted upon in the first section is obedience to Jehovah, as the cited verses imply. The people belonged to Him. They had been spared from judgment, and brought into fellowship with a holy God. "Ye shall be holy: for I the Lord your God am holy," is the essence of the teaching. The duties toward God and man, incumbent upon those in such a place, are set forth in detail. Nothing is too small or too insignificant for His notice.

Chapters eighteen and nineteen deal especially with man's relationship with his fellowman. Relationship in every condition of life is considered, and instruction and commandment given regarding every point. They were admonished not to follow the manners nor doings of Egypt from whence they had been taken. Neither were they to do as the land of Canaan to which they were going. This is interesting in its typical value. We are not of this world. We have been crucified to it, in its every phase; consequently, we are not to act or do after its customs or religions. Neither are we to follow the manner of the land to which we have been brought. Satan is still in the heavenlies. He has not yet been cast out. But he is a usurper. For, the Church has been seated there, as we learn from the epistle to the Ephesians - "God ... hath raised us up together, and made us sit together in heavenly places in Christ Jesus" - Eph. 2:4-6. We are to resist the wiles of Satan who seeks to ensnare us through his subtlety, and thus cause us to worship demons or idols. This latter does not signify that we must be in heathen darkness to so worship. Oh, no! The most of the so-called Christian worship is demonology. Satan has been "transformed into an angel of light." He has his ministers officiating in presumably Christian pulpits, teaching the doctrines of demons - II Cor. 11:12-15. When men turn from the light, they become more blinded than they were before. Sad indeed!

The Church is exhorted to "put on the whole armour of God," that they may be enabled to stand against Satan and his wicked principalities and powers. There is no other way. We must resist him or we will be overcome of him, and thus we will bow down and serve him. Christendom is doing that very thing at the present time. They are doing after the manner of Satan who is resisting from the heavenlies. The Christian fight is "not against flesh and blood." The conflict is with Satan and his combined forces. It is a fight of faith. No carnal weapons are found in our armory. "The breastplate of righteousness," "the shield of faith," "and the Sword of the Spirit" are our only defense. We are in fellowship with God in this fight against Satan, our common enemy. We are to obey God, and thus we defeat the devil. "Ye shall do My judgments, and keep Mine ordinances, to walk therein: I am the Lord your God" - 18:4. He insists upon obedience. It is thus we are more than conquerors. "What saith the Lord?" is to be our only concern, our court of appeal if necessary, to confound the wisdom of men. This is no little matter, as we have learned. It leads to a great separation - not only from the unbelieving part of Christendom, but also from believers who are walking as men. But we cannot compromise. We are called to separate from the flesh as well as the world and the devil, as the following admonitions teach in type.

"Ye shall keep My statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee" - 19:19.

The distinction of the species is clearly taught in this citation, as well as distinction in the seeds sown and in the wearing of mingled stuff; which teaching is of great importance typically. The Lord's abhorrence of mixed principles is pictured. He is against mixed fellowships, mixed teaching, and mixed conduct. He insists that His people separate light from darkness, Truth from error, and the righteous standing of a believer from his righteous state; or, in other words, his justification from his sanctification.

The prohibition regarding the gendering of diverse cattle is plainly read in a typical sense. The two creations are to be held distinct, the one from the other. One is flesh, the other is spirit; and, they must not be mixed, the one with the other. The admonition is to keep them separate; and, as we obey, we become more and more spiritual. We cannot have fellowship with the flesh, not even in a believer. We hear Paul exclaim, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me" - Galatians 2:20 Revised Version. There is the answer to the diverse cattle. The one nature is counted dead, the other lives.

The second prohibition is that of the mixed seed. This is the result of the mixture of the natures in a believer. The carnal folks sow mingled seed. The spiritual laborer sows only one manner of seed. The Lord gives us the example. He sowed but one kind of seed, that of wheat. There was no mixture in His seed basket. We hear Him saying, "The Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." Another instance, "I have given unto them THE WORDS which Thou gavest Me." Also, "My doctrine is not Mine, but His that sent Me" -

John 12:49; 17:8; 7:16. Paul, likewise, carried the same kind of incorruptible Seed - the Word of God without mixture. He admonishes other laborers to do the same. "Preach the Word," he says to all. The spiritual laborer is a man of one Book. He needs no other. He scatters the Truth which is free from the mixture of philosophy, character building, science, art, literature, politics, or any other carnal seed of men's minds. It is not that he puts a premium on ignorance; but the incorruptible Seed, the Word of God, has in its embrace all manner of knowledge. Its wisdom is unsearchable, and its price far beyond rubies. It has powers beyond that of human learning. It can save the soul and make it meet for Heaven. It is mighty to save and strong to deliver.

The third prohibition refers, in its typical import, to a mixture of righteousness; or, as we might interpret, confounding our justification with our sanctification - our standing with our state. This leads to a mixture of conduct. The woolen garments figure the imputed righteousness of Christ, which is put over to the account of every believer. He is justified by his faith, irrespective of his conduct or works. Because of these garments of salvation he has a standing with God. That is, the believer stands in Christ's clothing, as it were. Christ's own inherent righteousness becomes his by imputation, and God is perfectly satisfied with him in that character. This justification is entirely aloof and detached from all the changes and fluctuations of Christian experience. It does not rise or fall with the tide of our feeling. It knows nothing of degrees or progress. Christ Himself being the standard by which it is measured, it is without change; since He is "the same yesterday, and to day, and for ever" - Hebrews 13:8.

But there are the other garments - the linen - which the Lord tells us must not be mixed with the woolen garments. These figure the sanctification of the believer, in which there are degrees and progress. The believer has also imparted to him, by the fact of his faith, a righteous life. He becomes a new creation. A holy character begins to be found in him, by which he is able to do righteous deeds. He begins to weave the fine linen garments - Rev. 19:8. But these must not be confounded with the unsullied divine righteousness of Christ which is a gift from God. This latter represents our standing; while the linen garments figure our state. Our state may be the subject of constant solicitude, and sometimes anxiety; yet the woolen garments, the justification, are not touched in any degree. We cannot be in a state of justification today, and out of it tomorrow; but our state is subject to many alternations. Justification does not depend upon sanctification; but the reverse. Sanctification depends upon justification. The standing of every believer is the same. They stand as Christ, in His stable holy standing before God; but, their state, may be far different. There are degrees of sanctification, but not of justification. How few saints keep these garments separate! How few see any difference between woolen and linen garments. In the one, man has no part, even as in the natural (wool grows on the sheep); but linen is the result of man's efforts. The Lord says to keep these garments separate.

PENALTIES FOR DISOBEDIENCE

Chapter Twenty

This chapter, though a part of the section we are considering, is nevertheless slightly different in character. It, too, is addressed to the whole congregation of Israel; but has penalty attached for disobedience. It defines the character of these admonitions as that of law; for law without penalty is not law. Death was the penalty affixed to the command from God to man. "In the day that thou eatest thereof thou shalt surely die" - Genesis 2:17. Moses' law also had penalty added to it. "The soul that sinneth, it shall die" is the inexorable decree. Yet, for all those who do not avail themselves of the atonement provided in grace by the Cross, the penalty remains. The law is unfeeling, unmerciful, inexorable, unchanging, remorseless; but, thank God, for the Cross of our Lord Jesus Christ where all the claims of law were met and divine justice satisfied. Hence, all who believe may now revel in grace.

ABSOLUTE SEPARATION OF THE PRIESTS

Chapter Twenty-One

"And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: But for his kin, that is near unto him ... may he be defiled" - 21:1-3.

The second part of the fourth division (chapters 21 and 22) was spoken to the sons of Aaron. They were singled out from the whole assembly and given special instructions. The priests were called to a deeper consecration, a far more decided separation from everything unclean, than were the others of Israel. They were in a nearer place to the Lord, officially; therefore, their renunciation was of a greater character. This is significant and full of instruction for us. For, all believers of today are priests, because of their association and identification with Christ. Aaron and his sons are representative of Christ and His Church. We are brought into the reality of what was but typical in Judaism. Our service is much more real and exalted than that of Aaron's sons. Theirs was just the shadow, the transient priesthood, of which we have the substance - the blessed abiding reality. There is, therefore, a corresponding holiness of life required of us; which in Israel was only typical and outward.

That the priests were not to be defiled for the dead is the first one of these instructive lessons. That is, they were not to touch a dead body nor enter the house where death was in evidence. The only exception was in the case of the priest's own immediate relatives. This was the shadow, the figure. The reality goes much further and makes no exceptions. The Great "High Priest of our profession, Christ Jesus," left us an example of this entire renunciation of all things. He knew neither father nor mother, brothers nor sisters, when it would interfere with His entire devotion to God and His will for Him. He said to the disciple who urged the plea of a dead father as an excuse for a tardy obedience, "Let the dead bury their dead." The priests must give God first place, man second. This is impera-

tive. If we loiter, or are half-hearted and unyielding, we are not officiating in the place of the priesthood. The Lord will not use such for His service. A single eye for His glory and an absolute surrender to His will are the requirements of this privileged class. Furthermore:

"They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh" - 21:5.

This admonition takes us a step further in the instruction regarding the sons of Aaron. Herein, we are taught that the priests had no authority over their own bodies. They were the Lord's property; even in the small matter of their hair and beards, they were subject to Him. How deeply this should move us. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" - I Cor. 6:19,20. Furthermore, we read:

"They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God" - 21:7.

Here we are taught that not only their own bodies were sacred to the Lord, but even their affairs and affections were controlled by Him. They could not marry whom they pleased. The marriage relation, the deepest and most intimate relationship of earth, figures the union of Christ and His people. "He that is joined unto the Lord is one Spirit." Hence, we are called upon to refuse fellowship with everything - religious or otherwise - which dishonors our Lord. These different named women all represent phases of religious fellowship. A "whore" or a "profane" woman is easily identified as representative of the sects in Christendom calling themselves by other names than Christ's Name. Let us bear in mind that there are realities in these types for us. Aaron's sons obeyed these admonitions to the letter; if otherwise, they were put away from the priesthood and not allowed to officiate. That is why there are so few spiritual priests today. They are linked up with questionable fellowships; and, hence, are ineligible to minister in the office of priest. "A woman put away," figures an assembly at one time in fellowship with Christ. But, not having walked in the light, her candlestick has been removed (Rev. 2:5); and, she has been divorced, as it were. A "harlot" gives us another portrait of the false professed visible church. All these characterized women together proclaim the diverse dishonorable aspects which obtain in the Mother Church and all her daughters. Revelation 17:5 expresses her most emphatically. The priests, as one with Aaron the high priest, were to be held in reverence and honor by the people. These, as offering the sacrifices, were identified with them; consequently, they were as holy as their offerings. Accordingly, as priests, we are as holy and acceptable to God in our approach to Him as is the measure of our faith in our standing in Christ our Offering. This in experience will be according as we apprehend the sacredness of the high calling of the priesthood and qualify therein to offer the bread of our God.

"And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire" - 21:9.

The above is a hint of the Church in one aspect of her calling - the daughter of a priest. As such, she was to maintain the dignity of Him who

gave her birth, and honor the sacredness of her Father's office. The Church viewed as Christendom has sadly failed in this respect. She has lightly esteemed her inheritance, her heavenly portion. She has made friends with the world, loved its fame and riches, and made lovers of its great men that she may get her desires. How she has degraded her high and holy calling as the daughter of a Priest, the Scriptures show. She shall be burnt with fire - Revelation 17:16.

Israel failed in their day, to be a testimony to the world of the holy God who had called them out of all nations unto Himself, as history shows. But far deeper and more irreparable is the failure of the Church - a people called out of the world to be a heavenly witness to a heavenly land. Her fall is greater, and her punishment will be final. There will be no restoration for Christendom. Many refuse to admit the truth of her condition and her identity with the harlot of Revelation seventeen who is judged so harshly by the Lord; but, as we compare Scripture with Scripture, the fact is too evident to admit of any doubt.

"And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes" - 21:10.

Herein is a typical portrait of Christ, our High Priest. The holy anointing oil was poured upon Him. He alone could worthily wear the garments of glory and beauty that God has provided for Him. Aaron's high priestly robes, typical of Christ's, were not to be rent; neither the covering of his head removed while he was officiating. This teaches us that we are not to take or tear from Christ any of His glory and honor; but rather rejoice that, as He stands thus arrayed before God, we are accepted in Him.

"Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord" - 21:11,12.

The above is still figuring Christ. A complete surrender of all natural ties was required at His hands, as we learn here. No exception, whatever, was made in His case. In fact, it was the more stringent. Also, we learn from the type, that He was never out of the Presence of God. He was ever in the sanctuary, and the sanctuary was ever in Him. He dwelt in God and God dwelt in Him, in the fullest sense. Furthermore, this real Holy Place, of which the other was but the shadow, never was profaned; for the crown of the anointing oil, representative of the Holy Spirit, was upon Him. All His work as a Priest was in the power and unction of the Spirit of God; and it was perfect, as well as His Person.

"And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife" - 21:13,14.

The priest was not forbidden to marry, but he must be particular. The high priest especially, because he figured Christ, was necessitated to take his wife from the chosen line - his own people. Aaron and his successors could not marry the woman of their choice, unless she met all these requirements. She must be a virgin of the Children of Israel, which introduces us to the Bride of Christ. It fits Paul's description of her, "I have

espoused you to one Husband, that I may present a chaste virgin to Christ" - II Cor. 11:2. How much is contained in that sentence! The word "virgin" is synonymous with youth, beauty, health, vitality, and freedom. No ties of any kind are upon a virgin. In Aaron's case a widow, even though her husband was dead, was refused. The figurative sense is that the Bride of Christ is a new creation. She has no regrets for dead things. A divorced woman, one who had living ties even though separated from them, was also tabooed. A profane woman and a harlot were absolutely impossible. The former represents those in the Church who lightly esteem the things of God. Like Esau they sell their birthright, the privilege to qualify as the Bride of Christ, for a mess of pottage - the petty things of the world. The harlot speaks of those who are not true at all to their profession. Such are not devoted to Christ, but rather are false to Him. They cannot be chosen for that "virgin," that "fair one," that "undefiled," "the only one of her mother," "the choice one of her that bare her" - Song of Solomon 2:10; 6:9. No, indeed! She is select stock - the very best to be found.

"And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries: for I the Lord do sanctify them" - 21:16,17,21-23.

Here is a change from what has preceded; and, as customary in all such cases, the address is different. Aaron alone is given these instructions. He is head of his own house, and must see that these orders are carried out. This portion is all most interesting and instructive in its typical import. None of Aaron's seed were allowed to officiate according to the commands here, if they were afflicted in any sense. They were identified with their offering, which must be unblemished also and perfect in every respect. The priests and the sacrifices both represented Christ in His intrinsic holiness; therefore, we can understand the rigid requirements. But the priests represent the Church also which, as identified with the old creation, is blemished and lacking in every sense; hence, according to the type, the only way to effective priestly service is to minister as in Christ a new creation.

The old creation, we repeat, has all the marks of defect and deficiency mentioned in this portion of Scripture; hence, it is debarred from the spiritual priesthood. It is blind, maimed, and scabbed. It is either too much one way, or too little another. It is out of the picture, we might say. The bread of its God, it cannot offer. That is, it cannot worship or fitly render service in behalf of others. We must see our sufficiency in Christ. But notice, "He shall eat the bread of his God." That is, one may be a child of God, answering to the "sons of Aaron"; and, yet, not be in a condition to worship God or help any one else. Many of the Lord's people are never in a fit state to minister in the holy things. They constantly look upon themselves as linked up with the sinful old creation, and act in like manner. They do not see their complete and perfect standing in Christ; therefore, they

are always failing. Their state is according to their faith in their standing. We say again: Our fruitful ministry, our ability to qualify as priests, depends upon the realization of our oneness with Christ - holding our place in Him regardless of everything we see and feel. It is thus we bring our state up to our standing. Otherwise, we are counting ourselves as unworthy of the priestly near approach to God; and, we are so, for there is no near place for the old creation. It is outside the veil; hence, the communion of such carnal saints is interrupted and intermittent. There is no halfway place with God. We are either holy in Christ, or we are not holy at all.

PRIESTS TO AVOID ALL DEFILEMENT

Chapter Twenty-Two

"And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the Children of Israel, and that they profane not My holy Name in those things which they hallow unto Me: I am the Lord. Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the Children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from My Presence: I am the Lord" - 22:1-3.

There is now another slight change from the preceding directions and instructions given to Aaron and his sons. They are taught regarding uncleanness and defilement, which is an entirely different matter from that of blemishes and infirmities. The latter are the result of our fallen estate, our blemished birth, which we received from Adam and for which we are in no wise to blame. But the unclean and defiled state is another thing altogether. It is the result of our walking in the flesh, and for which we are to blame. We are responsible as regards our defiled state. As born again, we need not be unclean, even though we are still in a body of humiliation; which, according to the type, is lame and lacking. But God sees our body as an earthen vessel because of the treasure it holds, the new creation. He accepts us in His Son, perfect and complete (in the Spirit and not in the flesh), wherein we may walk and not be defiled in any measure. The slightest touch of anything unclean was defiling to the priests, and temporarily incapacitated them from priestly service. They were forbidden to enter where death was manifest; and accidentally to touch a dead body was to be instantly made unclean. They had to be careful where they went, and what they did, in their everyday life.

These lessons are full of instruction for us, the spiritual people. How deeply this should speak to us who minister of heavenly things. Many times, when we cannot seem to get into the Presence of God to pray or worship, the reason may probably be found that we have become defiled and unclean. We have rubbed up against the spiritually dead bodies that are all around us. Defilement is on every side in this scene. How many times we have felt the effects of the corruption which is hidden from our physical eyes, but not from our spiritual sense. We have touched a leper (sin), or a running issue (not exactly sin, but close akin to it), and were rendered unclean by the contact. How blessed to be so sensitive to the least taint of the flesh that we will quickly run and wash in the "laver," the water of the Word, and be clean.

When the priest had become defiled by sin, he was unable to eat of the holy things until he had washed. Figuratively, he could have no fellowship with a holy God until he was clean. The language here is interesting - "When the sun is down, he shall be clean," after he had been to the fountain. In New Testament language, "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" - I John 1:5-7.

"And the Lord spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the Children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering; ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you" - 22:17-20.

The above instructions are another digression from what has gone before. These are spoken to all the Children of Israel, including Aaron and his sons, and relate to the offerings. They are admonished to offer nothing that is broken, blind, or in any manner deficient. Only the best and choicest were to be sacrificed unto the Lord. The spiritual interpretation we have had many times in our study of Leviticus. These offerings represent Christ, and as such must be perfect. He was "holy, harmless, undefiled, separate from sinners." When we bring Him to God as our Offering, we are well pleasing to Him; and on no other basis will God accept our worship or answer our prayers.

The chapter ends with a few sundry instructions addressed to Moses alone. We will note several of these.

"And the Lord spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord" - 22:26,27.

This is more of the same truth of which Paul was the inspired and fearless preacher. The animal was to be sacrificed the eighth day, because this time limit figured circumcision which occurred on the eighth day. It figures also the new creation. The first seven days it was unclean. It had the stamp of the old creation upon it which, on the eighth day, was set aside. This number figures the new order of things. Christ arose on the eighth day, the Head of a new creation. The seventh day, the Sabbath, figures the day of rest - the Millennium. But, the eighth day figures the eternal day, when we shall behold all things new. Old things - sin, sickness, sorrow, and death - shall have all passed away. He that shall sit upon the throne shall say, "Behold, I make all things new" - Revelation 21:5. And it shall be done.

FIRST MONTH FEASTS

Abib or Nisan = April

- I. THE FEAST OF THE PASSOVER - THE LORD'S PASSOVER -
23:4,5; Deuteronomy 16:1-8.
"The beginning of months" - Exodus 12:2,14.
This feast lasted one day - the fourteenth day of the month.
- II. THE FEAST OF UNLEAVENED BREAD -
23:6-8; Exodus 23:14-19.
This feast lasted seven days -
Began the fifteenth day of the month (a Sabbath).
- III. THE FEAST OF FIRSTFRUITS - THE WAVE SHEAF -
23:9-14; Exodus 23:14-19; 34:22.
This feast was held on the sixteenth day of the first month,
being the beginning of the barley harvest.
"The morrow after the Sabbath."

THIRD MONTH FEAST

Sivan = June

- IV. THE FEAST OF WEEKS OR PENTECOST -
TWO WAVE LOAVES - 23:15-22.
"The morrow after the Sabbath"
- The wave loaves were offered fifty days after the wave sheaf.
This feast fell on the fiftieth day after the waving of the sheaf,
which gave rise to the name Pentecost or fiftieth day. The most
notable Pentecost was the first which occurred after the
resurrection and ascension of Christ - Acts 2.
- "Week of Sabbaths" - Seven Sabbaths - Fifty Days
This does not mean that it lasted for weeks, but that it ended the
first week of harvest. It was celebrated seven weeks after the
Passover. It began with the offering of the firstfruits of the barley
harvest, and ended with the ingathering of the wheat harvest.
The first day was the Feast of Firstfruits. The last day was the
Feast of Pentecost. Only the first and last days were celebrated.

THE FOURTH, FIFTH, AND SIXTH MONTHS

The Fourth Month - Tammuz = July

The Fifth Month - Ab = August

The Sixth Month - Elul = September

This was a long interval between the Feast of Pentecost and
the Feast of Trumpets, typifying this present dispensation.

SEVENTH MONTH FEASTS

Ethanim or Tishri = October

- V. THE FEAST OF TRUMPETS -
23:23-25; Numbers 29:1.
First day of the seventh month - Sabbath day.
Ushered in with the blowing of trumpets.
- VI. THE DAY OF ATONEMENT -
23:26-32; 16:1-34.
The tenth day of the seventh month. A fast.
- VII. THE FEAST OF TABERNACLES -
THE FEAST OF INGATHERING -
23:33-44; Exodus 23:14-19; 34:22; Deuteronomy 16:13-15.
Eight days inclusive - from the fifteenth (Sabbath day)
to the twenty-second (Sabbath day) of the month.

FIFTH DIVISION
GOD AND MAN TOGETHER
Chapters Twenty-Three to Twenty-Seven
THE SEVEN GREAT FEASTS OF THE LORD
Chapter Twenty-Three

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My feasts" - 23:1,2.

We have now arrived at the last division of our study book; the contents of which are diverse in character, though all related to one another in some measure, as we will see as we look into them. The twenty-third chapter is wholly taken up with the feasts, which are designated here as "the feasts of the Lord." "Set times" and "set days" are other expressions of the word translated "feasts." This chapter is historical, prophetic, and typical.

The Jews observed these marked off days every year; hence, they are historic. They shall again observe some of them when they have returned to their land as the people of Jehovah and the tabernacle of David has been set up - Acts 15:16. They also contain some marvelous typical teaching. In fact, all of God's plans as relating to redemption are bound up in these seven set times. They embrace dispensational teaching from Calvary down to the end of the Millennium. These set times begin with a Sabbath which occupies a distinct place here. It relates to God's rest.

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are My feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings" - 23:1-3.

Nine times we read in this chapter, "No work." No manner of servile work was allowed. "Servile" work explains the nature of the work. Nine times it is repeated, emphasizing the truth taught by the Sabbath. This third verse looks backward and looks forward. It reminds us of the creation. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made" - Genesis 2:2. The Sabbath was instituted before the law was given, so that it is not a part of the ten commandments of Moses. He did not tell them to observe the Sabbath, in the sense that the others were given. But concerning the Sabbath it is said, "Remember the Sabbath day, to keep it holy" - Ex. 20:8.

The instructions concerning the Sabbath introduce this portion relative to the feasts, because it is first with God. It governs, as the final cause, all that is taught by these ordained times. All the marvelous happenings which these feasts anticipate, and of which they prophesy, are stages on the way to the Sabbath of God - the goal which was in the counsel of the Triune God from before the foundation of the world. At the end of the six days labor in the first creation, He rested in delight with His work and in fellowship with His creatures. How much more shall He rest and delight Himself

in His finished work of redemption or the new creation, and in fellowship with a spiritual man! The disturbing element sin, which has entered the natural creation, has simply lifted the Sabbath of the Lord into a higher sphere and given it an infinite depth of significance which it did not possess at first. Man shall rest in God's love forever - a love which was displayed in labor, a labor of love. That is the reason that "the Passover" and "the Feast of Unleavened Bread" are joined at the outset here with the Sabbath. The labor which sin has enforced upon man shall all be done away. He shall enter into rest from all his labor, because of redemption.

FIRST MONTH FEASTS

"THE FEAST OF THE PASSOVER," or "THE LORD'S PASSOVER" as it is called, was a memorial of Israel's departure from Egypt. In that night which they were to remember forever they killed a lamb, put the blood on the doorposts and lintels, then roasted the lamb; and all the family ate of it with the unleavened bread. That night God put a difference between His people and the world, typified by Egypt. He had chosen Israel before this, as His peculiar people; but He spared them from the judgment which came upon all who were not sheltered by the sprinkled blood. The blood upon the doors meant that Israel acknowledged their place as sinners and as deserving judgment for their sin, and that they accepted God's method of dealing with sin by the sacrifice of a substitute. It was only upon the ground of sacrifice, that God publicly owned Israel as His people on the earth. Even His elect nation had to pass under judgment in Egypt ere He accepted them. "For all have sinned, and come short of the glory of God" - Romans 3:23. After this Passover night, God had a people whom He could righteously acknowledge as His own, because they were accepted on redemption ground.

"THE FEAST OF UNLEAVENED BREAD" followed the Passover, and continued for seven days. These first two set times picture for us "Christ our Passover" sacrificed for us; and, because of this, we have been separated from evil. It is an entire and immediate separation that has been provided. Leaven always refers to evil, either in doctrine or life. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" - I Cor. 5:7,8. Keeping the feast signifies that we are not to tolerate sin in any way, but rejoice in our perfect deliverance in Christ. The Lamb and leaven cannot be found on the same table.

"Seven days," the perfect number which they observed, has reference to the completeness of the work of Christ to put away all sin; and indicates their whole-hearted acknowledgment of the desert of sin, and their full acceptance of His disposition thereof. We cannot separate these two set times, for God has joined them; and "what therefore God hath joined together, let not man put asunder" - Mark 10:9. They are as one. When we remember Calvary and feast upon the Lamb who was there bearing the judgment of God for our sins, we must also remember this fact that - "He (God) hath made Him to be sin for us, who knew no sin; that we might be

made the righteousness of God in Him" - II Cor. 5:21. Now, instead of the Feast of Unleavened Bread, we commemorate the sufferings and death of Christ in observing the Lord's Supper. This points back to Calvary, and forward to the glorious translation. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" - I Cor. 11:26.

THE FEAST OF FIRSTFRUITS - THE WAVE SHEAF is the next feast. When that people redeemed by blood had come into their land which God gave them, they were to bring a sheaf of the firstfruits - barley - and it was to be waved before the Lord to be accepted for them. This, spiritually, is Christ in resurrection - "the Firstfruits of them that slept" - I Cor. 15:20. The sheaf was to be waved the day after the Sabbath. Christ arose on this day "for our justification" - "and he shall wave the sheaf before the Lord, to be accepted for you" - 23:11. The firstfruit implies the harvest which is to follow. A he-lamb without blemish, with its meal offering, was burnt upon the altar as a sweet savor. It is in all the value of what He is and what He has accomplished, that Christ was raised from the dead. In that one sheaf (Christ) is the acceptance of the great harvest - the new creation. His resurrection is the guarantee of our resurrection.

THIRD MONTH FEAST

THE FEAST OF WEEKS OR PENTECOST - TWO WAVE LOAVES.

The Feast of Pentecost was celebrated fifty days from the date of the wave sheaf of firstfruits, when two loaves were waved before the Lord. This was "a new meat (meal) offering." It was "the firstfruits unto the Lord," "a tribute of a freewill offering," an expression of praise for bringing them out of Egyptian bondage - 23:16,17; Deut. 16:10. The predominating spirit of this feast was glad praise. "And thou shalt rejoice before the Lord thy God ... in the place which the Lord thy God hath chosen to place His Name there" - Deut. 16:9-12. In Acts 2:1, this is called "the Day of Pentecost," because "Pentecost" means "fiftieth." Typically, it foretold the firstfruits of Calvary - the three thousand and the five thousand in Jerusalem that believed on Jesus. The phrase "feast of weeks" does not mean that it continued for weeks, but that it ended the first week of harvest. Also, it was so called, because it was celebrated seven weeks after the Passover. Seven Sabbaths were completed, perfect rest as to the past is found; and again the first day comes, representing a new condition, the unveiling of a new creation. It is a fiftieth day - a day in which God and man are brought together. The new man with a new responsibility, because of a new measure of capacity to love and obey God, is on the scene.

What does "the Feast of Weeks" or "Pentecost" hold for us? Much indeed. The Holy Spirit came first upon Israel. Jesus had declared - "that He may abide with you for ever." But the nation Israel would not have Him. Was God baffled? Nay! It was the divine opportunity to bring to light the purpose and plan "hid in God" (Eph. 3:9); but foreshadowed in this very "new meal offering," "the bread of the firstfruits," made of "two wave loaves." Profoundly significant is it, that here only do we have the word "new." The first believers after Pentecost were the firstfruits of the new creation. They are termed "the bread of the firstfruits," because they became food to God. The two loaves symbolize the believers from

Israel and the believers from the Gentiles. In John 10:2,16 we read of "the sheep" and of "other sheep," meaning Jewish and Gentile believers, whom Jesus said constituted "one fold." Paul shows us how these two flocks were made one, or how these two loaves were made "one bread." He says, "For in one Spirit were we all baptized into one Body, whether Jews or Greeks" (I Cor. 12:13 R.V.); and this one Body He calls "one bread" - I Cor. 10:17. This baptism took place at Pentecost, as both John the Baptist and Jesus foretold - Matthew 3:11 and Acts 1:5. Paul terms this the "one baptism" - Eph. 4:5. By offering the wave sheaf, Israel acknowledged Christ's resurrection in their behalf - for God raised Him from the dead - Lev. 23:11. By offering the "two wave loaves" as one "new meal offering," "one bread," they acknowledged their resurrection with Christ and their union and oneness with Him.

"They shall be baked with leaven" - 23:17. Leaven, invariably, stands for evil in doctrine or practice. Jesus said, "Beware ye of the leaven of the Pharisees, which is hypocrisy" - Luke 12:1; and "beware of the leaven of the Pharisees and of the Sadducees" - "the doctrine of the Pharisees and of the Sadducees" - Matthew 16:6,12. Those loaves were baked with leaven to indicate the presence of evil in God's people ("in my flesh dwelleth no good thing" - Romans 7:18) even though they be filled with the Spirit. Behold the leaven, in that representative assembly in Corinth! What mean the repeated and detailed admonitions to the different assemblies relative to envy, strife, lying, schisms, and worldliness, if there is no evil in believers? Therefore, it is most necessary to wave with these loaves the five offerings, thereby figuring Christ. We are not accepted because of our own worth or perfection, but because of His perfection which we accept. "They shall be holy to the Lord for the priest." The latter represents all of us who believe, for He "hath made us kings and priests unto God and His Father" - Rev. 1:6. Christ is made unto us of God, sanctification - I Cor. 1:30; and we are forever accepted in Him - Eph. 1:6. "As He is, so are we in this world" - I John 4:17.

In those loaves, Christians are represented as God sees them - redeemed, but yet upon the earth. We find in them the nature of Christ, the fine flour; but we also find leaven in them. It is in the old nature, though not necessarily working for the loaves are baked. But the leaven is there, nevertheless, as the Scriptures abundantly witness and as we can also testify. But, as counting ourselves dead, it is subdued; therefore, it does not hinder our fellowship with God, as the two loaves waved to Him beautifully assure us. The atonement of Christ has made full provision for the sin which dwells in our flesh. How precious and perfect are the Scriptures! How wonderful are the types! They emblazon the Truth with glory, as they are revealed to the opened ear.

At the close of these directions to the priests regarding the wave loaves, we have a word dropped as relating to the harvest. This, no doubt, is an intimation of the mercy of God which has been shown in His blessing to the Church; but it is not exhausted yet. There is further blessing for the Gentiles, when the Jews are in their land and Christ is their King. But, this comes far short of the privilege and place that is ours today, as associated with the risen Lord. It is then, as associated with Israel, that the Gentiles

shall be blest. When the harvest is being gathered in, the corners of the field - the lesser blessings - shall be left for the poor and the stranger. Yet the very least of the blessings of that glad Millennial day are wonderful and glorious. The grace of God is surely seen here in special mention of "the poor" and "the stranger" - 23:22.

SEVENTH MONTH FEASTS

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord" - 23:23-25.

In this portion of our chapter, it is Israel's blessings that are especially brought before us - consummating purposes figured by these end-of-the-year feasts. A long interval elapsed between the Feast of Pentecost which was in the third month, and the Feast of Trumpets in the seventh month. This, too, is significant. It portrays the long period, nineteen hundred years, that has passed away since Pentecost; and which reaches on to the end of this age and the fulfillment of the seventh month feasts and another dispensation.

THE FEAST OF TRUMPETS is the first of the seventh month set times. It is still prophetic; and tells us of the Home call of the saints of this dispensation, as well as that of Israel. The Church will be taken up to Heaven, and Israel will be called to their homeland. The feast is a Sabbath, a rest for all those concerned in its celebration. They shall do no servile work. God insists that His blessings to the Church, Israel, and the world are all of grace. No works of man are allowed. It is a holy convocation indeed. Some will convene in Heaven; for, the first rank in the Church shall hear the first peal of the awakening blasts, as is written, "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" - I Thess. 4:16,17. Then, later, other companies of the heavenly elect will hear the trumpet peal and they will rise to meet the Lord and forever be with Him. Israel's blessing will come after the Church has all been gathered Home. The trumpet blast shall be sounded for their return, as we read, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" - Isaiah 27:13.

THE DAY OF ATONEMENT, though it can hardly be termed a feast, is the second set time in the seventh month. It is a fasting rather than a feasting period, for it represents the mourning of the nation Israel for the rejection of their Messiah Christ. We read of this tenth day of the seventh month, that it shall be a solemn convocation. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall 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. It falls on the tenth day. The meaning of the Day of Atonement has already been unfolded with its varied details in Leviticus sixteen. It is here mentioned as one of these prophetic periods, and figures Israel's repentance and humbled return to the Lord. When this will have been accomplished, and only then, will the third of these end-time series of feasts become a reality.

THE FEAST OF TABERNACLES, called also THE FEAST OF INGATHERING, began with "the fifteenth day of the seventh month." It was truly a feasting time, a day of mirth and song, a picnic day; for there was no manner of work performed for eight days. "On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." It was the time when Israel began to gather in the produce of their land, for which they thanked the Lord. It was somewhat akin to our thanksgiving day, except that it lasted seven days. The people dwelt in booths - temporary living quarters made of boughs of trees - the whole period. Branches of the palm and thick leaved trees, as well as the willows of the brook, served to make those small arbors comfortable for the feast of seven days. It was something like our camp meetings, we would infer, except on a larger scale. All the Jerusalem population, as well as a multitude of visitors, so dwelt for the specified time. Many of the booths were built on the top of the house whose roof was flat. So it will be done again. Israel repentant, converted, and restored to their land will keep this memorial every year. It will indeed answer to its name of "feast." The people will commemorate the long years of their exile, when they were strangers in foreign lands without a home or nation they could call their own. They will also remember the Lord their Messiah and King, who will have made it possible for them to again be in their homeland. They will march in great procession waving palm branches and shouting, "Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord; Hosanna in the highest" - Matthew 21:9. They will remember all His goodness and mercy in the way He led them, and they will thank Him at the feast.

The Feast of Tabernacles is referred to in John's Gospel chapter seven. The seven days of the rejoicing before the Lord were followed with an eighth day, the greatest day of the feast - not a part of the seven but, as it were, a day apart. It symbolizes a new day, the eighth, in which the old things are swept away and all things are new. John tells us of this day. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" - John 7:37,38. Jesus was alluding to the custom of drawing water from Siloam in a golden goblet and pouring it into one of the two silver basins, and pouring wine into the other. This ceremony had no authority from Scripture, but was in remembrance of the remarkable springs which Jehovah opened for the people on their pilgrimage through the wilderness. But, on their entrance into Canaan, the supernatural springs ceased and the springs of the land supplied the water. It was emblematic of the spiritual blessings which were promised to the people. Hence, Jesus' words could

well be understood, by those who heard His invitation. It was a fulfillment of the words of Joel that the Messiah would not only pour out the Spirit on a few select individuals as had been the case, but upon His servants and even upon handmaidens the Spirit should be poured. Thus, the wilderness should be changed into a fruitful field - the people bear fruit for God - Joel 2:28,29; Isaiah 44:3; Acts 2:17,18.

These Scriptures were well known to the people to whom Jesus was speaking on that eighth day of the feast; but they did not know that all those refreshing streams of blessing were stored up in Christ Himself. The fulfillment carries us on to Pentecost, when the Spirit came down upon the one hundred and twenty disciples in that upper room in Jerusalem in answer to Christ's ascension into Heaven. It was the witness that their rejected Messiah was glorified; for He had said, concerning the Spirit which they that believed were about to receive, that the Spirit "was not yet given because that Jesus was not yet glorified." These words assured them that the overflowing of the blessings would come in His absence, not in His Presence; but, He also assured them that He would return, if they nationally repented. But this they refused to do; hence, these nineteen hundred centuries of His absence from Israel. When they do receive Him, their Pentecost will be fulfilled in the Feast of Tabernacles. The early and the latter rains will be combined in one downpour. It will be a veritable Niagara. Israel will be deluged with the spiritual showers that will fall upon them, when their Feast of Tabernacles is fully come. Here they will rest in the wonderful provision of God's grace.

These seven feasts tell out typically God's purposes for a heavenly and an earthly people through the offering up of the Christ on Calvary. They form a cycle of God's dealings with man.

The Feast of the Passover and the Feast of Tabernacles are the only feasts that Israel will continue to celebrate during the Millennium. The one, **THE PASSOVER**, represents **THE FIRST COMING OF THE LORD** as the Lamb foreordained before the foundation of the world to suffer and die for the sins of mankind. They will never forget the Cross, where their own Kinsman-Redeemer shed His blood for them. The Passover was first observed by Israel in Egypt, when they killed the lamb and put the blood upon the doorposts and lintels of their houses to escape the wrath of the destroying angel - Exodus 12. They continued to observe it while they were in the land; and even now, they have a form of its observance, though the essential item - the blood - is lacking. They were forbidden to shed the blood of sacrifice outside of Jerusalem. But when they return there, they will keep the Passover as it never has been observed, because they will understand its significance.

THE FEAST OF TABERNACLES will also be observed every year during the Millennium. It represents **THE SECOND ADVENT (THE REVELATION) OF CHRIST**, when the nation will come into and enjoy all the promises which have been willed to them by the death of Christ. For one thousand years they will enjoy the spoils of Calvary. There will be no sin, no sickness, no sorrow, no tears, and no death in all that Holy Land. Palestine will really come into the meaning of its name. The harvest will have come. The ingathering will have taken place. God and man shall

tabernacle together in perfect peace. Jehovah will delight in His people, and they will rejoice in Him. Their enemies will all be gone. They will be the head of the nations and not the tail, as the Lord has promised them - "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" - Deuteronomy 28:13.

THE LIGHT OF THE WORLD

Chapter Twenty-Four

"And the Lord spake unto Moses, saying, Command the Children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually" - 24:1,2.

There is a striking contrast in our chapter, which makes it a two-part section. In the first place, we have the ordinance of the light instituted which was to be maintained perpetually. The responsibility was upon Aaron as to the light; but the people were to furnish the oil by which it was to be replenished. The inference is plain, whether in the case of Israel or the Church, that it figures the fact that the people of God are the light of the world. Aaron's ministry in the sanctuary points to Christ's present Priesthood over the house of God. He is also represented by the pure lamp stand. Thus, the light has been maintained in the present age by the Church, while Israel has departed from the Lord. Christianity has taken the place of Judaism, as was taught by the previous chapter, in which the Passover, Firstfruits, and Pentecost have their antitypical fulfillment in the Church.

The institution of the shewbread follows that of the light. It speaks of communion or fellowship with God, which is dependent upon the perpetuity of the light. As the light abides, communion is maintained. The fact that there are "twelve loaves" (24:5 Septuagint) leads us to infer that they represent Israel. But, typically, we are in Christian times; and fellowship in the sanctuary does not pertain to the nation in this age. The shewbread belongs to the priests. The Church is a kingdom of priests. The bread itself represents Christ, the Bread from Heaven, the Food of the people; and, as the "Shewbread" or "Presence Bread," it figures Christ in the Presence of God. The table upon which the bread rests speaks also of Christ as glorified, maintaining the saints in communion with God. We are thus identified with Christ, by feeding as well as depending upon Him. The twelve may intimate the perfect rule of God, which Christ is responsible to maintain; and, to which we become subject even as He, as we feed upon the loaves. It shows the practical results of communion, which will be the abiding joy of Heaven - that God is supreme. His will shall be all and in all. Thus, the light and the bread in the sanctuary and both ordered and maintained by Aaron - type of Christ as High Priest, risen, and exalted - reveal the fact which is only too apparent, that Judaism has been replaced by Christianity. The second part of the chapter, a contrast to the first part, tells us the reason of the change when we understand the type.

"And the son of an Israelitish woman, whose father was an Egyptian, went out among the Children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; and the Israelitish

woman's son blasphemed the Name of the Lord, and cursed. And they brought him unto Moses ... and they put him in ward, that the mind of the Lord might be shewed them" - 24:10-12.

Israel's sad shameful fate is told us in the above story. They themselves came under the curse of the broken law. They were called to be a blessing to all other people through their Messiah, the Seed of Abraham. But, as the son of the Israelitish woman whose father was an Egyptian, they were influenced by the world's carnal wisdom in their rejection of the claims of Christ. Thus, they were moved by fleshly ambition, envy, and wrath to blaspheme the holy Name of the Lord. They strove with the true Israelite (Christ), and cursed Him and His followers in the most pronounced and emphatic way. They rejected God in the Person of Jesus of Nazareth. They were judged and found guilty and sentenced to death. It was Moses who decided the son's fate. Moses, in whom they trusted, gave forth the verdict - "Let all the congregation stone him." They fell under the curse which would have been final except for the grace of God. He found a ransom; and Israel, too, shall come into the favor of God as a new creation.

The additional information, regarding the case of him slaying a man, gives another point of similarity to the case of those who slew the Lord of glory. The name of Dan also gives further significance to the record. It speaks of the blasphemy of the latter time, when Christ as King will be rejected by the nation who will again be dwelling in their land. "But God," we can write over against all failure. He will find a way out regardless of all blasphemy, failure, and apostasy. There will be an election of grace. God's Word shall be fulfilled, as the next section of the division instructs.

THE YEAR OF JUBILEE

Chapter Twenty-Five

"And the Lord spake unto Moses in Mount Sinai, saying, Speak unto the Children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord" - 25:1,2.

In this chapter, we have the Sabbatical year and the Jubilee in connection with each other. The following somewhat explains the relationship between the two. The land belonged to the Lord, as all land belongs; but, in the case of Israel's land, He asserts His right to it. Israel acknowledged the Lord's authority, when they yielded up their property to His will every seventh year. That year was appointed as a Sabbath unto Jehovah. It was decreed that during this year of rest every man and, in fact, all Israel had as much a right to the land as the individual proprietor. God Himself was the Entertainer. He invited all the poor of the land to come and enjoy the fruit of all that was produced that year without human cultivation. Israel's tenure of Palestine depended upon their acknowledgment of Jehovah's prior right to that country. It was her failure in this respect, that was the occasion of its being taken from her and allowed to enjoy its Sabbaths. It has mostly been lying idle, a barren waste, since the people of the Lord were cast out.

The Sabbatical year is a marvelous portrayal of the Edenic condition before Adam forfeited his right to Paradise. It is also a prophetic forecast of Millennial blessedness. Man, in the representative nation Israel, will realize some of the rest from toil and the carefree life of Adam before the fall. He will enjoy peace and plenty. The land will yield its increase, without the hard labor and sweat of man's brow. The curse pronounced in Eden because of Adam's sin will be lifted in great measure, at least in Palestine. It will be paradise on earth. And there is more on this line.

The year of Jubilee was the fiftieth year after the seven weeks of years. All land that had been taken because of debt, or alienated from the original owners for any cause whatever, was returned to them; and Hebrew bond servants, also, were freed in this year. At the close of the great Day of Atonement, after the high priest had come out of the sanctuary, the blast of the silver trumpets proclaimed liberty throughout the land; the guilt of the people having been typically put away by the blood of the slain animals.

The year of Jubilee had many characteristics of the seventh or Sabbatical year, except that it went much further in its results and its fulfillment of prophecy. The nearness of the fiftieth year had a mighty effect upon business and the price of the land. In fact, the power of the Jubilee was felt all the time. It prevented the accumulation of land by a few wealthy men. It raised legally, at regular intervals, families and individuals out of destitution into competency; thereby, guarding against the lawless and dangerous element who might desire to incite the poor and penniless to anarchy, as is prevalent today. It was a promoter of peace and harmony in families, and tended to preserve genealogies. More than all, it was a constant reminder that Jehovah was the Owner of Palestine. He was the Landlord. Israel were His tenants, who held the land simply as His servants; hence,

they could have authority over one another only so long as He allowed.

"The times of restitution of all things," of which we read in Scripture (Acts 3:21), refers to the coming great year of Jubilee when Christ shall appear to Israel and they will come into possession of their land which has been held by strangers these nineteen hundred years since they rejected the claims of the Landlord. It is "the regeneration" of which Jesus spoke (Matthew 19:28), and will be ushered in by the trump of God which will call the elect nation from all corners of the earth. That final Jubilee will last one thousand years. As in Sabbatical years there was no tillage of the land, but the natural increase was free for all. If a Hebrew in dire straits disposed of his land, the price was regulated by the number of years coming to the year of Jubilee. The original owner, or his nearest kin, could redeem the property at any time; the only exception being houses in walled cities. The latter must be bought back within a year after their loss; otherwise, they became absolutely and forever the purchaser's property. But the houses in villages were counted as identified with the land. Levites could buy back their lost estate at any time; and, if not, they reverted back to them at Jubilee. If a man gave his property to the Lord, it could be redeemed on the payment of the worth of the crops and a fifth part more. But, if it was not redeemed before the Jubilee, it remained devoted; while the opposite was the case with the bondmen or bondmaids who willingly sanctified themselves to the service of the Lord. They were released in the Jubilee. The whole nation commenced anew every fiftieth year. It was a standing miracle enacted before their eyes. No one but God could ever have planned such a state of affairs; and no one but God could ever have carried out and made possible its administration.

Imagine what this meant! Once every fifty years, the people lived off the old store of the land for three years. There was nothing produced, until the end of those years; but there was always plenty for all. At the present time, one season's failure in crops throws the world into panic. We had a little drought one summer. The corn and other produce appeared to be a failure, and it brought consternation to the whole country. But, in Palestine, the land rested two years and the third year's crop was not available until the fourth year; yet no one went hungry or was panic-stricken as to what would become of them. What is the difference? Israel were a supernatural people governed by the Lord of the harvest. He was the Owner of them, as well as of the land. They were dependent upon obedience for abundance. Their prosperity was assured, as long as they heeded the commands of the Lord. Their whole life was miraculous; hence, why should we be astonished, when we read that they were miraculously sustained those years that the land lay idle? That does not necessarily signify that Israel were idle all that time. They could follow their usual avocations, such as fishing, hunting, building, and manufacturing. There was no law against any manner of work, with the exception of the tillage of the soil. The weekly and monthly Sabbaths secured the needed rest for the people. The Sabbatical Year and the Year of Jubilee secured rest for the land.

As was intimated, the Jubilee regulated the value of all possessions that were not secured by birthright to the owners. Accordingly, the time before

the Jubilee was always to be considered, when buying and selling. The man who purchased his brother's land or other holdings at a high price when the Jubilee was near was a great loser. If he got the things at a bargain, he might not have reason to regret the purchase when they went back to their original owners; otherwise, he would have cause to regret. We see some marvelous personal lessons in this for us as individuals. The coming of the Lord answers to the year of Jubilee. As the Israelite might buy his neighbor's farm at a ruinous price because it was near the year of restitution (though, otherwise, it might be almost given away), likewise we may pay too high a price for things that are certain to pass away when Christ appears. We may thus lose our eternal reward, however secure our eternal life. The latter is a birthright possession, we cannot lose it; but the crown and the throne are rewards for faith, loyalty, and service.

As the land could not be alienated from the individual owner except for a season and would eventually return to him in Jubilee, likewise Palestine is Jehovah's land which He has given to Israel. Though at present it is out of their possession, yet they shall surely have it. We are able even now to discern the stately steppings of the Sovereign of the seas, in the rapid rise of the Jew to the place which belongs to him. It is Palestine for the Jew, and the Jew for Palestine. Nothing else will satisfy the heart of the Lord, and nothing else will satisfy the heart of the Jew. He is a part of the Holy Land; and, by the edict of God it is his, as all the world will learn shortly. "For unto Me the Children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the Lord your God," we hear Him thundering to the nations as He thundered to Pharaoh years ago. It is the Lord, the Mighty "I Am," who is speaking.

BLESSINGS OR CURSINGS

Chapter Twenty-Six

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God" - 26:1.

This chapter shows us Israel under the responsibility of the covenant of law. They must obey for blessing. Blessing and cursing are set before them. They must choose which way they shall go. First, the blessings are enumerated - rain, refreshment, and abundance of all manner of fruitage. "Your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time" - 26:5. "Bread to the full" was promised, as well as safety in the land. Peace and decided victory in conflict with other nations are among the blessings enumerated, with the added assurance that the tabernacle of the Lord would abide among them continually. Surely, here was all for which heart could wish, in these amazing offers of blessing to them upon the simple condition of obedience to God's laws. But, alas, here was their undoing. They could not obey. They had a lawless heart, even as you and I have. They needed a new heart, as is plainly manifest in their later history; but, of their need, they were ignorant.

The curses are more explicitly detailed than the blessings. Jehovah would warn Israel of that which He knew was surely coming upon them; and, which He allowed to be carried out to the uttermost, for their benefit as

well as that of all mankind. These judgments for disobedience were graduated in severity, increasing as the people continued in their unrepentant state, ending in total dispersion and destruction in the four corners of the earth.

Seven times more than ordinary punishment is decreed for them if disobedient. This is mentioned four times (26:18,21,24,28), and is deeply significant. The literal length of seven times is seven years. Sickness, sorrow, famine, and terror are prophesied to come upon them, if they will not hearken unto the Voice of the Lord; and, this is to be multiplied, until seven times seven years have run their course. This period of time would suffice for their chastisement, according to the prophecy, and nothing less or more.

The number seven is of great significance in Scripture. It speaks of completeness and dispensational perfection, of which most Bible students are aware; hence, at this place, it is important also. It proclaims the full period of Israel's punishment. It is the measurement according to the law of completion in sevens, on an extended scale; though in the text it is not known whether the sevens signify days, months, or years. "I, even I, will chastise you seven times for your sins," we read. But it cannot be interpreted as a literal seven of years; for the Babylonish captivity was ten times longer than that, and Gentile domination has not yet ceased. It signifies a seven of years on the symbolic year-day scale - a day-for-a-year. A prophetic year has 360 days; and a week of such years figures 2520 days, or symbolically 2520 years. The seven, therefore, is a secret revealing yet concealing; and vice versa - concealing yet revealing the exact duration of the long drawn out chastisement of the Jew, and incidentally of the Times of the Gentiles beginning with Nebuchadnezzar's subjugation of Palestine.

There are other proofs of the year-day reckoning. "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years" - Numbers 14:34. Also, we find similar reckoning, in Ezekiel 4:4-6. The prophet was bidden to bear the years of Israel's iniquity "according to the number of the days." The Lord said to him, "I have appointed thee each day for a year."

This period of Israel's judgment of 2520 years, reckoning from Nebuchadnezzar's first invasion of the land during Jehoiakim's rule 606 B.C. (Daniel 1:1,2), brought them to the year 1914 A.D. when their deliverance began to be manifest. Observe this fact - that was the year of the beginning of World War I. Men propose, but God has another thought about the matter. He proposes something else, and does not fail. The war was the means of many adjustments; but we are intent in our study on the adjustments regarding the Jew. The Lord desired the land of Palestine free of Turkish rule, for His chastisement of Israel was drawing to a close; hence, the war. When His purpose was accomplished, lo, it was over. The Armistice was signed.

Jehovah ordered the number of years of Israel's punishment. He also orders their cessation. The "seven times" are almost at an end. They have been gradually drawing to a close since 1914. The year of the release should be near, according to the Bible calendar - 360 days to a year. The land has enjoyed her Sabbaths almost nineteen hundred years, while the people were

in their enemies' land - 26:34,35. Their chastisement has been full and severe; likewise, shall be their restoration and blessing. We read the closing words of this chapter, and know that it shall surely be according to Jehovah's words. "But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord" - 26:45. He will show mercy and forgive.

SPECIAL VOWS

Chapter Twenty-Seven

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation" - 27:1,2.

The subject of the closing chapter of our book is mostly that of special vows. There was no law compelling the Israelite to make a vow, either large or small, important or unimportant; but, when once undertaken, it must be fulfilled. This was a matter subject to the judgment of the Lord. Man might repent of his promise, and let himself off easy as to the performance; hence, the estimation of the vow was not left to the maker of it. The Lord took up the case; or the priest, as representative, decided the matter. When a man made a personal dedication, he could fulfill it by paying the sum estimated by the priest - a lesser sum was required when poor - 27:8. The vow relating to house or land could also be settled by a monetary consideration, with the provision of a fifth part added to the estimated sum - 27:14-19. An animal fit for sacrifice could not be redeemed. Any attempt to do so caused the forfeiture of the substitute. An unclean animal could be redeemed by the priest's estimation of it, and the fifth part more added.

Here is some food for reflection, good wholesome food for the hungry. The Lord is showing us some necessary truth. In the adoption of the legal covenant, Israel had made a voluntary vow of self-dedication to the Lord. Jehovah did not exact this vow from them. In fact, He rather discouraged it, as the earlier history of the nation after they came out of Egypt proves. He supplied their every need after bringing them through the Red Sea in victory, defeating their enemies before their eyes. But afterward they insisted on promising what they would do - Exodus 19:3-8. In other words, they made a vow; but the Lord laid down His estimate of what that promise would cost them. They must keep the ten commandments. At the same time, He had respect unto their spiritual poverty and inability to fulfill the estimated requirements, as the provision of the priesthood assures us. Yet even then, Israel failed to perform their vow, regardless of the Lord's help in the matter. They were bankrupt spiritually, even as we, and as all men. None is able to make a vow, or should make one; for vowing supposes strength to obey, of which we have none.

In the sermon on the mount, the new Law Giver distinctly forbids vowing - "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all" - Matthew 5:33,34. This admonition is based upon man's insufficiency, which he had demonstrated to the uttermost. Thus we learn that holiness, by any making of vows or efforts of men

by the law, was an impossibility. This is wonderfully clarified in this chapter; and, in fact, in the whole book of Leviticus whose theme throughout is sanctification. We say that it is marvelous to understand the truth contained in this making of vows. Oh, how surely we see that there is nothing that man can do to save himself, or keep himself faithful after he is saved. He has only to believe God. This is the lesson that is taught in this portion of Leviticus, the book which emphasizes obedience as the way of holiness. We find again, that obedience of God's requirements is an impossibility as far as the old creation is concerned. Hence, there can be no natural holiness. The first or natural man is lawless. He cannot obey God. There is no hope except in the grace of God. This is the further fact embodied in this apparently dry chapter. We see the provision of grace in the sacrificed beasts. Man could not pay the price estimated or demanded; hence, there must be a substitute. The price could be paid by another, and the devoted victim could not escape his fate. Like the ram that was caught in the thicket by his horns whereby Isaac's life was saved, Christ was the Victim provided as Substitute for Israel as well as all men's broken vows. No substitute could be provided for Him. Who could stand in His shoes? To do so was simply ruin and hopeless forfeiture of all. The unclean beast might be redeemed with a clean animal - far more than its worth; but the clean beast devoted to sacrifice could not escape. What lessons here to the opened heart! How perfect a portrait! How convincing the type of Christ!

There is also mention made of the sanctified house - 27:14,15. Israel had such a house. It was composed of devoted things - set apart for the Lord's dwelling. It made them a distinct people, and showed out the features of redemption. Christ the Redeemer has paid the price of the broken vow concerning the house. He has added the fifth part more to its estimated value; and it will again fall to the original owners, but on the ground of redemption. The Church, too, has a part in this type. They have a house, or rather are a house, in which God has been pleased to take up His dwelling. It is not a house made with hands, but of holy souls redeemed from the earth to become a heavenly home for its Builder and Maker - Creator and Redeemer of the house.

Then we have mention made of the devoted field, yet sold to another - 27:16-25. Israel's land, though sanctified to the Lord, they have sold to another; but, at the Jubilee, it shall revert to its rightful owners which are Jehovah and the priest - 27:21. This is marvelously typical. Who will dare say that these Old Testament books are not inspired? Israel will get her land again as surely as God is God, but grace will make it doubly theirs. The Lord will keep their land for them, even as He keeps our inheritance for us - "reserved in Heaven" - I Peter 1:4. His arm will protect His field, as well as preserve and keep it fertile and fruitful. It shall be Immanuel's land, not only in word but actually and manifestly so. Never again shall it be forsaken and desolate. Never again will the scorners hiss at its broken walls, and waste and void places. No indeed. The Lord shall take charge of the inheritance of Israel. He will actually make good to them that which He has spoken - "The land shall not be sold for ever: for the land is Mine; for ye are strangers and sojourners with Me" - 25:23.

The next commandments are of a different class - 27:26-34. They set

forth objects which are not subject to vows, for they belong to the Lord already. They have no will in the matter, neither has Israel. The first born of clean beasts is one of these. Jehovah claims all such on the ground of redemption as well as of birth, and He can insist on His claims. There was no uncertainty as to these claims, and this is of comfort to us. As a new creation, we belong to the Lord. We are formed for His service, and devoted to sacrifice if need be - Romans 8:36. This is not in the weakness of our poor wills, but in the power of His will for us. He has created us "unto good works"; and, as we yield, He will lead us into these works. We are chosen to sanctification. "It is God which worketh in you both to will and to do of His good pleasure" - Phil. 2:13. Israel, too, will find the same place of rest from labor when the Lord appears to their help. They, too, will cease from their own works; and they will rest in His power and sufficiency. They will lay the responsibility upon the great shoulders of Him who upholds the universe, and will find joy and delight in letting Him hold them safely forevermore.

Then we have mention of devoted things which are not to be redeemed in any case - 27:28. The latter consecration refers to things that were evil and, therefore, devoted to destruction - 27:29. Jericho and other cities of Canaan (Joshua 6-12), also Agag and the Amalekites (I Samuel 15), are examples of such dedication. They could not be ransomed, but must be destroyed. This, too, will have its fulfillment when Christ appears and judges everything that is not in harmony with God and His will. It is a necessity of His holiness.

Moses closes with the tithe. The tithe speaks of the acknowledgment of the sovereign right of God over all that Israel possessed. When He was given His place, all was blessedness indeed. There was no lack anywhere. But, alas, Israel did not carry out the instruction as is plainly manifest; and they have suffered for it. To rob God is to defraud ourselves. For Him to have His own, means holiness, health, and happiness for man. At the end, God shall be all and in all; and in the measure that we let Him rule in that wholesale way in us now are we blessed.

What will be the final blessing in the whole world, when God is owned as God? It transcends all language to tell. No tongue can speak the overflowing blessedness of such a consummation. It is surely coming down the promised way. It is founded on the sure Word of the Lord. It is not left to man's feeble vow to bring it to pass, as so many would teach today. Man is out of the picture, as far as accomplishing the regeneration of the world or the solving of its problems. The arm of Him who brought salvation to humanity by His death on the Cross shall bring the long-looked-for blessing to the world. He will accomplish it alone. It is Jesus, blessed Jesus, Lamb of God and Lover of man's soul who shall do it.

"And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said,

Behold, I make all things new. And He said unto me, Write: for these words are true and faithful" - Revelation 21:3-5.

THE END

OUR MEETING PLACE

D.J. Williams

*"Lord, remember me when Thou
comest into Thy Kingdom." These
are the words of the penitent thief,
as he hung on a cross alongside Jesus -
Luke 23:42*

Two others hung on either hand,
The down-and-outers of the land.
No names are mentioned - need not be -
They represented you and me.

Their guilt, it could not be denied;
One repented, one reviled.
Oh, yes, my Friend, we were there too.
On which cross, may I ask, were you?

While sin abounded like a flood,
Christ paid the price in full with Blood.
Now hell-bound sinners can be free,
By turning round to Calvary.

God's grace is all-sufficient now.
If to Him you will humbly bow
He'll give you peace, allay your fears,
And wipe the eye from falling tears.

As you surrender to His will,
He then will with His Spirit fill.
The Breath of Heaven will fill your lungs,
And you will praise Him with new tongues.

He is to us a Sun and Shield,
And with His stripes we, too, are healed.
Trust Him, while human aid may fail,
With anchor cast within the veil.

In marble hall, or house of bricks,
Or in a cabin 'mong the sticks;
No matter who or where you be,
He still is calling, "Grace is free."

Now let us praise Him for His grace
Until at last we see His face,
When we around His throne shall meet
To fall and worship at His feet.