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TWENTY LESSONS IN LEVITICUS

By William M. Smith

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INTRODUCTION TO THIS DIGITAL PUBLICATION

ABOUT THE AUTHOR AND LESSONS -- At the time these lessons were written, William M. Smith was serving as Superintendent of Union Bible Seminary, Westfield, Indiana. HDM now has in possession the following sets of 20 Lessons for Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Matthew, Mark, Luke, John, and Revelation. As we received them, these lessons were on loose-leaf sheets, printed on one side, and bound in folders. They could be used as either Sunday School or Bible Study lessons.

ABOUT THE DIVIDER BETWEEN THE CHAPTER NUMBER AND VERSE -- The divider between the chapter and verse is not consistent, sometimes being a period and at other times being a colon. I have left them as they were. Also, there was **NO PERIOD AFTER THE NUMBERED ASSIGNMENTS** at the end of the lessons, and I have also left that as it was. --
DVM

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01 -- INTRODUCTION

THE Book of Leviticus is closely connected with the latter part of the book of Exodus, On that account it would be well for the student who desires to intelligently study Leviticus to have clearly in mind the teaching concerning the Tabernacle, which is set forth in chapters twenty-four to forty of Exodus. If you do not have the author's Twenty Lessons in Exodus it would be well for you to obtain them and study them.

The Tabernacle was the place where the sacrifices of the book of Leviticus were offered, where the priesthood served, where God manifested His presence, and around which the movements of the tribes of Israel clustered. It is practically impossible to obtain a clear understanding of these things unless the student has clearly in mind the dimensions, divisions, and furniture of the Tabernacle. If one can have a model, or even a diagram, of the Tabernacle before him it will be a great help. Such a diagram will be found on the back of Lesson Twelve of the Exodus course, mentioned above.

The Importance of the book of Leviticus can be seen by a comparison of the detailed contents with the period of time occupied. Whereas in the ninety chapters of the two books of Genesis and Exodus we have the history of approximately twenty-five centuries, in the twenty-seven chapters of Leviticus we have the history of but a single month. This can be determined by comparing Exodus 40.1, the date of the setting up of the Tabernacle, with Numbers 1.1, the date of the beginning of the book following Leviticus. From this it is evident that God has attached to the information given in Leviticus an importance we do well to recognize.

The Contrast of Places from whence God spoke should be observed. Whereas in Exodus God spoke from Mount Sinai, in the first verse of Leviticus we find Him speaking "out of the Tabernacle of the congregation." The purpose of the Tabernacle was to provide a place where

God and His people could meet consistently. God in His holiness and Israel in their sins could not meet on the same level. There must be provision made to maintain the dignity, justice, and holiness of God, and at the same time provide for the forgiveness and cleansing of the people from their sins if there was to be communion between God and man. This is perfectly provided for in the Tabernacle. This we know, for, as soon as the Tabernacle was erected in all respects "as the Lord commanded Moses," God manifested Himself there.

Let Us Examine the provisions made in the Tabernacle for the dwelling of God in the midst of the people. In Exodus 25.8 we read "Let them make Me a sanctuary; that I may dwell among them." The plan was to come entirely from Him. They had nothing whatever to do with the planning of how or where they should meet God. He gave them the plans for the Tabernacle, and their part was to construct it according to the pattern shown to Moses in the mount.

The First Tables of Stone on which were written the ten commandments were broken by Moses when he beheld the idol calf the Israelites were worshipping when he descended from Mount Sinai, But the second set of tables were now safe in the ark of the covenant with the mercy seat covering them, all behind the curtain in the most holy place. This signified that the law was perfectly kept. It was from above the mercy seat God spoke to Moses as stated in Exodus 25.22: "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Only on the basis of the perfectly kept law can God consistently speak to man. And since man has broken the law, provision for its keeping must be otherwise provided.

Justice and Mercy met in the Tabernacle. The law demanded the death of the law-breaker. But the blood of the sin offering brought into the most holy place and sprinkled upon and before the mercy seat, as it was on the great day of atonement each year, (Lev. 16.11-16), declared that a substitute had died and met the demands of the law. All this prefigured the work of Jesus Christ Who perfectly kept the law all His life, and then died to provide the atoning blood to take away the sin of man. Only on the basis of that shed blood can any man approach God. In Him "Mercy and truth are met together; righteousness and peace have kissed each other."

An Analysis of Leviticus, The first section of the book includes the first sixteen chapters. In these chapters Israel is informed concerning how to approach God in such a way as to have communion with Him. In this section we have first a description of the five great offerings occupying the first seven chapters. Thus we see that all worship of God is based on sacrifice. These set forth five aspects of the one offering of Christ, which we will study in detail in later lesson sheets. Following the description of the offerings there are three chapters about the priesthood, without which the offerings could not have been properly administered. Then the worshippers are dealt with: their diet, their personal cleanliness, their family relationships and various laws and ordinances pertaining thereto. This section closes with the great day of atonement as described in chapter sixteen.

The second section of Leviticus occupies chapters 17 to 25, which teaches how to maintain the communion with God that has been obtained by means of the sacrifices. It sets forth the holiness that becomes the people of God. They are to keep themselves holy personally, holy as

families, and holy in social relations. The priests also are to maintain themselves in holiness. Then comes a description of holy seasons, or feasts.

The 26th chapter sets forth the blessings that are to result for the keeping of these laws and ordinances, and then solemnly sets forth the curses that will come for disobedience. The 27th chapter is considered as a conclusion to the book.

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02 -- THE FIVE OFFERINGS

THE First Seven Chapters of the book of Leviticus describe the five offerings that constituted the basis of worship by the Israelites in the Tabernacle. If a modern writer had written this book he would perhaps have put the last two verses of this section first -- chapter 7.37,38. See how it reads: "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the Lord commanded Moses in mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." This would make a good title page if we were to put this part of the book of Leviticus in pamphlet form.

The Five Offerings should be clearly distinguished as the first step in intelligently studying them, The first three are easily distinguished by the chapter divisions: Chapter 1, The Burnt Offering; chapter 2, the Meat Offering; chapter 3, the Peace Offering. If the person who devised the plan of dividing the Bible into chapters and verses, which was done centuries after the Bible was written, had done as well with the other two offerings it would have been advantageous to the student. The description of the Sin Offering is much more lengthy than the first three, and the chapter would have been rather long. It begins with the first verse of chapter 4 and continues to the end of verse 13 in chapter 5. It will be well for the student to mark this place in his Bible. With the 14th verse of chapter 5 begins the description of the Trespass Offering, which is continued in chapter 6 to the 7th verse. The remainder of chapter 6 and all of chapter 7 are taken up with various instructions to the priest as to details regarding the manner of making these offerings.

The Distinction between the sin and trespass offerings should be carefully noted. It is easy to confuse them, and some expositors say there are but four offerings, thus making these two offerings one. As evidence that the offerings are distinct observe that the sin offering need not always be the same. In the case of a priest or the whole congregation needing this offering (see verses 3, 13, 14 of chapter 4) it was necessary to bring a bullock; if a ruler needed it (vs. 23) he brought a male kid; if one of the common people, (vs. 27, 28) a female kid was used; if the offerer was poor (chapter 5; vs. 7) he could bring two turtle doves or two young pigeons; -and, strange to say, if he was very poor (vs. 11) he could even bring the "tenth part of an ephah of fine flour" for his offering. But when you read the description of the trespass offering you will find there is no such variation. In every case it was a "ram without blemish" (see 5.15,18 and 6. 6). -- This distinction will be more clear as we proceed in a later description of offerings and their significance to us.

The Tabernacle and These Offerings were to the Israelites God's provisions for the remission of sins and the maintenance of right relationships with Him. The same provision was later made in the Temple of Solomon, which was an elaboration of the Tabernacle. When Christ died on the cross the veil of the Temple was rent in twain. From this we understand that Christ accomplished in one offering what was symbolized in these five offerings. See Hebrews 10.14, The book of Hebrews is a good commentary on Leviticus, and may be profitably read in connection with this study. In it are many passages that refer, directly or indirectly, to the Tabernacle, its furniture, or its ordinances. Since these offerings set forth in five symbolic figures the one sacrifice of Christ, we have in them a detail of what is included in the one offering of Christ. In a sense we have here that one offering taken apart in order to show us all that was included in the work of Christ.

While the Offerings Ceased to be of use after Christ died, the description of them that we find in this study remains of use to us in enabling us to understand what was included in that sacrifice. Just as it is possible to understand the arrangement of a large building better from a blue print of it than by looking at it from one angle, so our understanding of the sacrifice of Christ is enriched by studying the typical offerings that picture different phases of that one sacrifice. Not only do the five offerings set forth five grand aspects of Christ's work, but every one of these details so carefully arranged, and which are so laborious to read by the unspiritual mind, has its message to bear to the mind and heart of the devout seeker for the truth thereby set forth.

"Slaughter House Religion" is what the modernist says about the religion of salvation by blood. But these bloody sacrifices emphasize the fact that "without shedding of blood is no remission." (Heb. 9.22). "The precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1.19) is the only ground of our salvation, and to the true believer is a theme of unfailing interest.

The Unity of the Five Offerings is suggested by the sameness of the place where they were killed. Note chapter 6, vs. 25, "In the place where the burnt offering is killed shall the sin offering be killed." See also chapter 7 vs. 2, "In the place where they kill the burnt offering shall they kill the trespass offering." This sameness of place points forward to the place called Calvary, where by one offering Jesus did all that is typified in these five offerings.

As a Plan of Study it is suggested that the student read carefully these first seven chapters of Leviticus, not only as a means of fixing in mind the differences in the five offerings, but as a preparation for the lessons to follow in which we will go more into detail about each offering. While the offerings occupy only, to the 7th verse of chapter 6, note that the remainder of the seven chapters give details as to the manner of offering them.

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03 -- CHRIST IN THE OFFERINGS

SINCE Christ Fulfilled the Offerings and accomplished in His one offering all that was symbolized in the five offerings, as we indicated in our previous lesson, it is evident that each of these offerings prefigure some. phase of the work of Christ. When we see this, at once the

description of these offerings we are studying is invested with a deep interest. With this thought in mind we will examine in some detail each of the offerings.

The Chart on the Back of this sheet [See hdm0909a.jpg] is designed to help the student grasp the plan of the offerings. We have suggested calling this plan "The Ladder of Redemption," since it portrays God's plan of bridging the gap between Himself and the human race caused by the sin and fall of Adam. Picture to yourself God at the top of this ladder and man at the bottom. It is evident that any plan of reconciliation that will bring them together must originate with God. God gave the plan of the Tabernacle and outlined these offerings as truly as He devised the plan of salvation.

God Must Be Reconciled before an offer of salvation can be made to man. This does not mean that God is implacable, but His law that had attached to it the penalty of death, must be vindicated, or His statement that death would be the penalty of sin resolves itself into an empty threat. It is noticeable that the first three offerings make no mention of sin, but in the last two sin and trespass are very prominent. The first two offerings picture the Godward side of Christ's work, and the last two the manward side, while the middle offering, the Peace Offering shows God and man meeting in a fellowship made possible by the reconciliation of both parties. With these preliminary remarks in mind let us now consider each offering separately.

The Burnt Offering, as applied to Christ pictures Him offering Himself without spot to God (Heb. 9.14). Here is pictured Christ making up to God in love and obedience what God had lost in the disobedience and unbelief of Adam. It is an offering made "of his own voluntary will." (vs. 3). Christ undertook our salvation of His own free will. No one compelled Him to the cross. At any time He had power to do differently than He did, but He chose to please God even if it meant death in the horrible manner of crucifixion. Just as the offerer in this case killed the animal he brought to the altar, so Christ freely gave up His own life. As He said, "No man taketh it from Me, but I lay it down of Myself." (John 10.18).

After the animal for sacrifice was killed it was "flayed" or skinned. The goodness of Christ was more than skin deep. Then the sacrifice is cut in pieces. Christ was good all the way through; every piece was harmonious. The inwards and legs of the sacrificed animal were to be washed in water. This indicated consistency in the walk and nature of Christ: His was not an outward righteousness that covered inconsistencies in His heart life. What He did was the outworking of what was in His heart. He could truly say, "I delight to do Thy will, O My God; yea, Thy law is within My heart." (Psa. 40.8). Notice that this offering was wholly burnt on the altar. Everything burned on the altar of brass in the Tabernacle court indicated God's part in the sacrifice.

The Meat Offering would be more easily understood if it were called the Meal Offering. What we call "meat" is not mentioned in the account of the offering. The old English of our Authorized Version used the word "meat" for food in general. This offering indicates the work of Christ, as the Burnt Offering indicated His love and obedience. The "fine flour" can only be produced by work. There is the tilling of the ground preparatory to sowing the seed, then the seed sowing. In due time follow the reaping, the threshing, and the grinding. Christ made up to God what God had lost in the neglected service of Adam and the race. Christ was as perfect in His humanity as He was in His Deity. As fine flour is free from lumps and grit, perfectly smooth, so Christ in all

the activities of His life was without anything to mar. He could truthfully say to God, "I come to do Thy will, O God" (Heb. 10.9).

Notice mention is made in this offering, made of fine flour, being "mingled with oil" and "anointed with oil." (vs. 4). Oil is a common Bible symbol of the Holy Ghost. As applied to Christ, He was conceived of the Holy Ghost, and later anointed with the Holy Ghost. This was what made His nature without blemish, and His service perfect. Behold in Him the one perfect Man.

The Peace Offering pictures Christ as the Peacemaker between God and man: as stated in Colossians 1.20, "Having made peace by the blood of His cross." There is the suggestion of fellowship and communion in this offering. It was a voluntary offering on the part of the offerer. Part of the sacrifice was burned on the altar, indicating God's part; part was given to the priest, the right shoulder and the breast, (see chapter 7 verses 28-34), and the remainder the offerer himself could eat. Like the burnt and meat offerings there is no mention of sin in the description of the peace offering.

Further details as to the purpose of the peace offering are given in chapter 17 verses 1-7. From this we learn that the Israelites, when they desired to kill an animal for meat, were not allowed to kill it at home and eat it entirely. They were to bring such animals to the tabernacle and offer them as peace offerings. The fat and various designated parts were burned on the altar and the priests had the breast and right shoulder. This served as one means of support for the priests.

Another interesting detail of the peace offering is that the breast and shoulder, which were the priest's part, are called, (ch. 7, vs. 34) the "wave breast and the heave shoulder." We understand that one ceremony in this connection was that the breast was heaved up and down and the shoulder swung from side to side. This would make the form of the cross, and make appropriate the statement in Colossians 1.20 "peace by the blood of His cross,"

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04 -- CHRIST IN THE OFFERINGS -- (Continued)

THE Three Offerings that we considered in our previous -- lesson are sometimes described as "sweet savor" offerings. You will find the term in the description of the Burnt, the Meat and the Peace offerings. While the word "atonement" occurs in connection with the burnt offering, there is no mention of sin in any of the three. As intimated in previous lessons these offerings picture Christ making up to God what He lost in the human family as a result of Adam's fall But now we come to the offerings that symbolize the work of Christ in dealing with the sin problem.

The Sin Offering comes next in the order of Christ's work as pictured in the chart on the back of Lesson 3. It is the principle of sin, or inbred sin, that is here pictured, and not the sins of action. If this seems in the reverse order from what you think it ought to be, remember Christ must descend to the bottom of the ladder before He can lead any one up the ladder, He is therefore

dealing with racial sin before He deals with individual transgression. Observe the various modifications of the Sin Offering.

The Priest when offering a Sin offering brought a bullock, the most expensive of any offering in all the five.

The Whole Congregation, when making a Sin offering brought the same offering a priest would bring.

A Ruler was instructed to bring a kid of the goats, a male without blemish.

The Common People were not obligated to bring identically the same offering. They could bring (4.28) a female kid of the goats, or (4.32) a female lamb. See also (5.6), But in case he was not able to bring either of these he could satisfy the demands of the law by bringing two turtledoves or two young pigeons (5.7). In case he was too poor to get even the birds, he could satisfy the demands concerning this offering by bringing a tenth part of an ephah of fine flour (5, 11).

The Ceremonies in connection with the various modifications of the sin offering are also quite different. In the case of the priest or the whole congregation presenting this offering the blood was brought into the holy place and sprinkled seven times by the tip of the priest's finger before the vail and some blood was put on the horns of the golden altar in the holy place. Then the remainder of the bullock's blood was poured at the bottom of the brazen altar in the court of the tabernacle. Certain parts of the offering were burned on the altar, and the carcass was finally burned outside the camp. This is what is referred to in Hebrews 13.11-13 which reads, "For the bodies of those beasts, whose blood is brought into the sanctuary by the 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. Let us go forth therefore unto Him without the camp, bearing His reproach."

In none of the other modifications of the sin offering did this ceremony obtain, But from the instructions in chapter 6, vss. 24-30 we find that, when the blood was not taken into the holy place, the flesh of the offering was eaten in the holy place by the priest.

The Blood is the important element in each sacrifice, and it is well to mark well the use made of it in the sin offering. It is to be observed that the sin offering for the priest and for the whole congregation was the same; "a young bullock without blemish." Since the priest represented the whole assembly, it required the same offering for him as for the assembly. In this case three things were done with the blood. See chapter 4, vss. 5, 6. The blood was taken into the holy place, and the priest with his finger sprinkled of it seven times before the vail, then put some on the horns of the golden altar of incense, and then poured the remainder of the blood at the bottom of the brazen altar of burnt offering in the court. Each of these three things has a significance, The blood before the vail served to retain the relationship of God with His people that would be jeopardized by so great a sin as that of the priest or the whole assembly. The blood on the horns of the altar of incense secured the worship of the assembly, The blood poured at the bottom of the brazen altar met the claims of the individual conscience. In the case of sin offerings for other individuals only one thing was done with the blood; it was put on the horns of the brazen altar and poured at the foot

of that altar, for, in such a case, the individual conscience was all that was involved, and not the worship of the assembly.

The Trespass Offering now needs to be considered. This is the last step in the ladder of redemption. Considering these offerings as picturing the work of Christ, He has now reached the individual sinner and is ready to care for his particular trespasses. While it might be easy for the casual reader to confuse the sin and trespass offerings; and, strange to say, some learned commentators have done so, making the two one, a careful reading of the two descriptions will show a decided difference. While the sin offering is graded according to the standing and ability of the offerer, there is but one offering possible in the case of a trespass, Be the offerer a priest, a ruler, a wealthy common person, or a poor common person, the invariable demand was that "a ram without blemish" be offered. This indicates that all trespassers stand on the same level before God.

We have now descended the ladder of redemption with the Lord Jesus Christ as symbolized in these five great offerings of the opening chapters of Leviticus. Beginning with the work of reconciling God and His demands in the law by what is symbolized in the burnt, sin, and peace offering, we have followed the work of our Substitute down through the racial sin of man until we reach the individual trespasser, be he of any nation or state in human estimates. As we turn in our next lessons to the course of the sinner climbing, as it were, this ladder of redemption, may we appreciate with new interest the great work of our Saviour in His redemptive work.

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05 -- CHRISTIAN EXPERIENCE IN THE OFFERINGS

THE Five Offerings have been considered in the order in which they are written. We have seen Christ pictured in them as descending the ladder of redemption (see chart on the back of a former lesson sheet). In the Burnt offering He made up to God what man owed Him in love; in the Meat offering what man owed Him in works.

This reconciled God and the Peace offering symbolizes the peace thus offered man. Then in the Sin offering Jesus deals with racial sin, and in the Trespass offering He descends to the individual transgressions of all men.

The Reverse Order of the offerings is necessary when they are applied to human need. It is plain that a sinner cannot offer the Burnt offering that has in it no mention of sin in any form, Neither can he offer the Meat offering, for a sinner's works are as filthy rags in the sight of God. He does not have peace with God, so the Peace offering is out of place for the sinner. He must be made right with God before these sweet savor offerings can be lawfully offered. It is plain, therefore, that the sinner must begin at the bottom of the ladder of redemption. Let us now consider the steps of a sinner as he ascends this ladder.

The Trespass Offering manifestly must be the first one offered. This deals with the actual transgressions of the seeking sinner. Read again the portion of Scripture that describes this offering

chapter 5.14 to 6.7. Study of these verses shows that trespasses are of two kinds -- trespasses against God, and trespasses against fellow men.

Regarding sin against God observe from 5.17 that "though he wist it not, yet is he guilty." This is an important statement to consider. We find people who say they are not conscious of being sinners, and yet cannot say they have ever been born again. They think they just grew up good because of good training, But in God's sight, and it is with Him we have to deal, such a person is guilty though he does not know it or realize it. Notice also that a sin of ignorance is denominated a trespass in verse 15. Every person in the world, on reaching accountability, becomes a trespasser in God's sight, and needs what is pictured in the Trespass offering.

When it comes to a trespass against a fellow man observe that restitutions must be made in connection with the offering. And there is a point here that is not often emphasized by preachers when preaching on restitution: a fifth part of the thing stolen or found and kept must be added to the principal when restitution is made. Read chapter 6.5 on this point

The Most important Thing in connection with the Trespass offering is the offering itself. Restitution alone will not set the sinner right with God. The Trespass offering must be brought in connection with the making of restitution. Notice also that, while all the other offerings are graded, only one animal was required or permitted in the Trespass offering. In every case, whether the sinner was rich or poor, old or young, and regardless of how much he realized his sinfulness, the offering must be "a ram without blemish." See 5.15,18 and 6.6. It was the offering of the ram that set the sinner right with God regarding his sins of transgression.

The Christian Application of the truth set forth in the Trespass offering is important. If we fail to see this, it is little worth our time to study the offerings. They become a mere record of obsolete customs of the ancient Jews. But when we come to the New Testament we find Jesus called "the Lamb of God." He is the antitype of all the lambs offered as sacrifices in the Old Testament. The Trespass offering of the Old Testament emphasizes that phase of Christ's sacrifice that has to do with the forgiveness of sins. Note these passages: "In Whom we have redemption through His blood, the forgiveness of sins." (Eph. 1:7); and, "In Whom we have redemption through His blood, even the forgiveness of sins." (Col. 1.14). Thus twice in the Epistles, which set forth the doctrines of the church, we have identically the same words to express the offering of Christ as doing for us what the trespass offering of the Old Testament did for the ancient people of God. There are also many other passages in the New Testament setting forth the fact that Jesus Christ is our Trespass offering.

All Trespass against God. It is important to observe that every trespass against a fellowman is also a trespass against God. Note verse 2 of chapter 6: "if a soul sin, and commit a trespass against the Lord, and lie unto his neighbor," etc. Every trespass is against God because it breaks His law. This is similar to civil laws. A man that steals from another man, breaks the law of the state, and he is taken in hand by the state authorities, and not by the man who is wronged. David recognized this principle when he made his confession of his trespass in Psalm 51:4: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." Conviction for sin is much greater when the sinner realizes he has God to deal with regarding his trespasses. A sinner may escape the wrath of the man he wrongs, but there is no escaping the wrath of God. Thus we

see why all sin is against God, whether it be in the "holy things of the Lord" as stated in chapter 5.15 or against a fellow man.

The Confession. Pubic. It is to be observed that the matter of getting right with God and man was not a secret matter. The trespasser was obliged to take his trespass offering to the tabernacle. Every one who saw him taking his ram without blemish knew he was going to the priest to confess his sins and make right with his neighbor the wrong he had committed. It is evident that in this dispensation the public confessor receives help sooner than the secret seeker. This is why a revival meeting sees more people saved than at any other time. Sinners make known the fact that they are sinners by going to a public altar, to the inquiry room, or otherwise making known the fact that they are seeking to get right with God and man.

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06 -- THE SIGNIFICANCE OF THE SIN OFFERING

THE Sin Offering should be definitely distinguished from the Trespass offering. To confuse them is to lose the meaning as applied in the first instance to Israel, and as symbolically applied to Christian experience. Whereas the Trespass offering was invariably to be a ram without blemish, regardless of the state of the person offering it, the Sin offering varies according to the position or ability of the offerer. Read carefully chapter four and to the 13th verse in chapter five and note the variations ranging all the way from a bullock to a "tenth part of an ephah of fine flour."

Another Marked Difference between the Trespass offering and the Sin offering is the attitude of the person offering them. The Trespass offering is to be offered even though the offerer does not know from his own sense that he is a sinner. "Though he wist it not, yet is he guilty, and shall bear his iniquity." (5.17). But the Sin offering is to be offered only when the kind of sin it is designed to atone for "come to his knowledge." (4.23, 28; 5.3). In other words a person is guilty of one kind of sin though he does not know it, and is not guilty of the other kind of sin until it comes to his knowledge that it is sin.

Two Kinds of Sin are evidently recognized from the fact that it takes two different offerings to atone for them. The Trespass offering atones for one kind of sin, and the Sin offering atones for the other kind of sin. This same truth is plainly noted in the New Testament. Compare I John 1.8-10. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." Notice mention is made of sin in the singular number and sins in the plural number. Notice also the noun sin and sinned the verb. One is in nature and the other is sin in conduct. While the one sacrifice of Christ is sufficient for both kinds of sin, yet, from the fact that they are differentiated in these offerings it should be clear to the reader that both kinds of sin are not dealt with subjectively by the individual sinner at the same time. As soon as a person comes to the age of accountability he is a sinner whether he knows it or not; but inbred sin is not charged to him until it comes to his knowledge.

Inbred Sin, or sin in the nature, is what the Sin offering is designed to deal with. When a person is forgiven of his sins of conduct he does not at once recognize the sinful nature inherited

from his ancestors all the way down from Adam, He is not to blame for it and does not need to be forgiven for it. Therefore it does not come under the category of trespass. Not until it comes to his knowledge that he has this inbred sin and knows there is a remedy for it is he accounted guilty and under the necessity of doing what is symbolized in the Sin offering.

By Way of illustration suppose some one conceals a keg of whiskey in my cellar without my knowledge. I am not personally guilty as a bootlegger. But suppose it comes to my knowledge that it is there. Then I am guilty of allowing it to remain there unless I take measures to remove it. In like manner a person is not guilty from the fact that he has inbred sin until he knows he has it and refuses to take the necessary measures to be cleansed from it. If he uses the means provided for its removal he does not become guilty.

The Experience of Sanctification is typified in this Sin offering. The Trespass offering typifies the removal of sins of commission; the Sin offering typifies the removal of inbred sin. It is well to note carefully the instructions about the Sin offering. Take especially the instruction about the offering when made for a priest. After laying his hand on the bullock's head, a symbolic act of transferring his sin to the sacrifice, and killing it, a priest who is anointed will take the blood into the holy place in the Tabernacle and sprinkle it seven times before the Lord, "before the vail of the sanctuary," also put some of the blood on the horns of the altar of incense in the holy place. Then he pours the remaining blood at the foot of the altar of burnt offering in the court of the Tabernacle. After this use of the blood, and burning the fat on the altar of burnt offering, the carcass of the bullock is taken outside the camp and there burned. This burning of the carcass was done only in case the blood was taken into the holy place. In case the blood was not taken into the holy place the flesh was eaten by the priests in the holy place. Read chapter 6. vss. 25, 26, 30.

The application of this is plainly set forth in Hebrews 13,11,12: "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." Just as the Sin offering typifies the experience of sanctification, so the fact of Jesus suffering without the gate of Jerusalem provides the means for the sanctification of the believer, His blood atones for both sin as trespass and sin as carnality; but forgiveness and cleansing are two distinct experiences to the believer.

The Grading of the Sin Offering, that is the different offerings allowed in this offering, must have some significance. The stipulated Sin offering for the "common people" was a female lamb or a kid of the goats. But provision is made "if he be not able to bring a lamb" he could bring two turtle doves or two young pigeons: and, if still too poor to bring them, he could bring "the tenth part of an ephah of fine flour." The ability of the offerer evidently symbolizes the spiritual apprehension of the offerer. Some manifest a vastly greater appreciation of what is involved in the experience of sanctification than others.

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07 -- MEANING OF THE PEACE OFFERING

THE Peace Offering sets forth a meaning of the sacrifice of Christ distinct from the other offerings. Every offering has a meaning not contained in the other offerings. While it takes all of them to picture the one sacrifice of Christ, no offering duplicates what is meant by the others. If we start at the top of the ladder of redemption, as pictured on the back of the third lesson sheet, we see Jesus descending toward man in His work. First He reconciled God in the Burnt offering, then He made up for God's loss in the service of man in the Meat (or meal) offering, and then in the Peace offering He meets man making peace.

In the Other Direction, man ascending the ladder has started with the Trespass offering, thus receiving pardon for his transgressions; gone up to the Sin offering, thus being cleansed from his inbred sin, and now meets God in the Peace offering, which has no mention of sin nor trespass. Here he enjoys peace with God through the work of the Lord Jesus Christ.

The Use of the Peace Offering should be carefully noted. The word "if" indicates that the offering was optional. It did not need to be offered in order to get right with God as in the case of the Trespass and Sin offerings. Of this offering only certain parts were burned on the altar of brass in the court of the Tabernacle. The part burned indicates God's part in the offering. This consisted of the fat and inward parts, signifying love for God. The breast and right shoulder went to the priest as we find in Lev. 7. 31,32. Christians as priests of this age share in the benefits of Christ's love, signified by the breast of the Peace offering, and are borne up by His strength, indicated by the right shoulder. After the removal and burning of the fat and other portions on the altar, and the giving of the breast and shoulder to the priest, the offerer had the remainder for his own use.

Communion and Fellowship are symbolized by the Peace offering. What a blessed privilege is here indicated! God condescends to admit the worshipper to His table. God, the priest, and the offerer partake of the same sacrifice. Trespasses have been pardoned, inbred sin has been cleansed, and there is peace with God. No accusing conscience is here, for there is nothing now of which conscience can accuse. The smile of God is upon the worshipper while he avails himself of the joys at God's right hand, foretaste of that time when we shall have joy in the presence of God for ever more.

Continuance of Peace is conditioned on continued obedience. The continuance of any sin after being admitted to this fellowship with God will immediately break off the fact of communion. When Jesus forgave people their sins He admonished them to go and sin no more. When Jesus was speaking to His disciples the last night He was with them He said, "If ye love Me, keep My commandments." On this condition He said He would pray the Father, and He would give another Comforter, The Comforter, Who baptizes the believer at the time of sanctification, abides on condition of continued obedience, He is not to be grieved, resisted, nor quenched. The number of unhappy Christians we meet indicates how few enjoy the blessing of continual fellowship and communion with God typified by the Peace offering.

Walking in the Light is essential to fellowship with God. John in his First Epistle, the first chapter dwells on this fact. He says, "truly our fellowship is with the Father, and with His Son Jesus Christ." What a grand fellowship is that! Yet how few have it, or even seek it! Light increases on the pathway of a Christian after being regenerated and sanctified, and this light must be walked in if we keep cleansed from all sin.

Strict Regulations were enforced in regard to the slaying of domestic animals for food. These regulations are set forth in Leviticus 17.3-5: "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: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord."

The Purpose of This, as mentioned in an earlier lesson sheet, was to provide food for the priests. But there is another application. When an offerer brought his peace offering to the tabernacle it was shared among God, represented by what was burned on the altar, the priest, and the offerer. This sharing of the offering represented a fellowship meal. Feasting together is considered one of the most enjoyable manifestations of fellowship between people there is. As stated in Bush's commentary on Leviticus, "Partaking of the same viands was ever considered as the bond and proof of friendship and peace; and here the Lord, His priests, and the offerer himself, all partook of the same offering. They sat down as it were at the same table. In this rite accordingly the Jew would read a happy assurance of the Divine favor towards him."

Joy in God's Presence seems to be symbolized by this instruction. May we not see in this restriction a suggestion that a Christian should not engage in any pleasure in which God cannot participate? We should go no place where we cannot take God. We should not take pleasure in anything of which we would be ashamed in the presence of God. Truly there is no joy like the joy a Christian has in the presence of God and in companionship with other Christians. Read in this connection Psalm 16.11 "In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." See also I Cor. 10.21 "Ye cannot be partakers of the Lord's table and of the table of devils."

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08 -- MEANING OF THE MEAT (MEAL) OFFERING

THE MEAT Offering from its name in the English language suggests that it was an offering of flesh.

In the English language, as it was used over 300 years ago, when the Authorized (King James) Version was made, the term "meat" was used for food in general. A better name, as we use English now, would be the Meal offering. It was the only offering of the five that was not a bloody offering, For that reason it stands alone among the offerings, and it is important to study its significance as used in the Tabernacle service and its symbolical meaning to the Christian. Read carefully the second chapter of Leviticus in studying this offering.

Starting from the Top of the "Ladder of Redemption" (see back of Lesson sheet 3) we see Jesus typified in the Meal offering as having already reconciled God by the giving of Himself

without spot to God, as He has done in the Burnt offering. Now He is pictured as making up to God what He has lost in the refusal of man to do the work God designed him to do. Observe the labor involved in producing the fine flour and other ingredients that could be used as a Meal offering. The Meal offering and the Burnt offering were often offered at the same time (see Lev. 14.20). The two together represent Christ's love and service to God in behalf of man.

Starting from the Bottom of the Ladder we observe the sinner forgiven of his trespasses in the Trespass offering, cleansed from his inbred sin in the Sin offering, and at peace with God in the Peace offering. Now he is ready for service to God, which is typified by the Meal offering. The unforgiven sinner cannot do works acceptable to God. Some people who have been well trained in good behavior seem to think they deserve some consideration from God in view of the good things they have done. But, until a person is born again, which is done when one is forgiven his trespasses, the Bible denominates his good works as "filthy rags" (Isaiah 64.6). Also, when one comes to the knowledge of his inbred sin, his service must be imperfect until he is cleansed from that nature. But the forgiven and cleansed person, at peace with God, can then do acceptable service for Him and to Him.

Four Ingredients are mentioned as in the Meal offering: Fine flour, oil, frankincense, and (vs. 13) salt. In Christ's offering the fine flour suggests His even temper, nothing rough or uncouth about Him. The oil symbolizes the Spirit; the frankincense His worship, and the salt His grace. In Him all these elements were perfect. The sanctified Christian manifests these in his service up to the light he has. What his service lacks in perfection is made up by the perfect service of Christ. Evenness of temper characterizes the sanctified Christian, and the frankincense, which was wholly burned on the altar, signifies his worship, the oil his anointing with the Spirit, and the salt his grace. See Colossians 4.6: "Let your speech be always with grace, seasoned with salt."

It is to be observed that the frankincense is all burned on the altar. Sacrifices burned on the altar signify God's part, or worship. From this we can readily understand that all worship is to be given to God. Good deeds may benefit man, but worship is to God.

Two Ingredients were forbidden to be in the Meal offering: leaven and honey (vs. 11). Leaven is universally used in the Bible as a type of evil, especially evil doctrine. No person with an evil doctrine can work acceptably for God. Honey signifies natural sweetness. There are persons who are not saved, who make no claim to being Christians who, nevertheless, have kind dispositions. They can, as it were, "honey you all over." They do many nice things that are close imitations of the true graces of a Christian, but their works are not acceptable to God.

The Humanity of Christ is typified in the Meal Offering. Every particle of the fine flour was of even size. Every disposition of His was in even balance with every other characteristic of His being. As C.H.M. says so beautifully in his "Notes on Leviticus," -- The Lord Jesus Christ was the only perfect man that ever trod the earth. He was all perfect -- perfect in thought, perfect in word, perfect in action. In Him every moral quality met in divine and, therefore, perfect proportion. . Now the shadow of this perfect Man passes before us in the 'fine flour' which formed the basis of the Meal offering. There was not so much as a single coarse grain. There was nothing uneven -- nothing unequal -- nothing rough to the touch. No matter what pressure came from without, there was always an even surface. He was never ruffled by any circumstance or set of

circumstances. He never had to retrace a step, or recall a word. Come what might He always met it in that perfect evenness which is so strikingly typified by the fine flour."

To the Christian Christ is the great Example and pattern. Sinners are not saved by trying to imitate Christ in His good works; but saved people are to imitate Christ to the best of their ability. The purpose of salvation is not only to salvage from the wrecks of humanity a people to go to heaven, but to raise up on earth a people who have ceased from sin, so far as they have knowledge, and who exhibit a character that to some extent reminds of Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5.16). "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2.15).

The Ideal Christian as pictured in the offerings thus far studied is the one whose sins of commission have been forgiven, as typified in the Trespass offering; whose inbred sin has been cleansed away by the Sin offering; who has peace with God and man as typified in the Peace offering; in Whom the Spirit dwells as typified by the oil; who worships God as indicated by the frankincense; and whose manner is full of grace as typified by the salt.

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09 -- MEANING OF THE BURNT OFFERING

THE Burnt Offering is the first one of the offerings described in the book of Leviticus. In a previous lesson we have seen how it typified the first step of Christ in His redemptive work for the human race. It represented His love for God as a substitute for man's love which had been alienated from God. Now, coming up the ladder of redemption from the other direction, we find the Burnt offering represents the love of redeemed man for God. Man here pictured has had his trespasses forgiven in the Trespass offering, his inbred "in cleansed by the Sin offering, he has come to the place of communion with God as typified in the Peace offering, his works have been made acceptable to God as indicated by the Meat Offering. and now he lays his saved and sanctified life on God's altar to be burnt out for him in all the affection of a heart wholly devoted to Him.

It is Called the Burnt Offering, as we find in chapter 6.9, "because of the burning upon the altar all night unto the morning." It pictures a life wholly devoted to God. We believe the New Testament counterpart of the experience typified in the Burnt Offering is found in Romans 12.1.2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." It is true that this text is often used as typifying the action of a seeker after sanctification, and we have no criticism for preachers who use it that way. But we believe it primarily refers to the experience that results from sanctification. A brief analysis of the Epistle to the Romans will indicate this. We have regeneration and sanctification taught in the earlier chapters of the Epistle coming to a climax at the end of chapter eight. Chapters nine, ten, and eleven are parenthetic, and chapter twelve takes up the thought suspended at the end of the eighth chapter. Verses one and two in chapter twelve specifically refer to the body and the

mind, as they plainly state. The spirit of man having been regenerated and sanctified in the earlier chapters, the body and mind come in for their part in the service of God.

The Initial Experiences of regeneration and sanctification leave much to be done in Christian experience. There remains the necessity of bringing one's habits and practices into conformity with God's will. The body needs to be divested of its worldly attire and adorned in a Scriptural manner. The mind needs changing in regard to many things formerly considered nonessential. As a loving wife after marriage undertakes to conform her life to the wishes of her husband, so the saved and sanctified person, after these experiences are received, needs to study the Bible in order to more perfectly please God. Failure to do so results in what we so often see -- people claiming everything and yet practicing like the world about them. If approached in regard to their dress or manners they respond by saying, "The Lord knows my heart." Alas that Christians should have so little regard to whether or not their light shines before men to the glory of their Father. Men have reason to expect to see in Christians good works consistent with their profession.

A Voluntary Offering -- It is to be observed that there is no compulsion in this offering. "He shall offer it of his own voluntary will." A saved and sanctified person should need no compulsion in conforming his ways to the new experience received in his heart.

No Surface Work is allowed in this offering. "he shall flay the burnt offering," that is, skin it. Some people have a kind of religious exterior that covers an unregenerate heart. Under the skin must be as good as it appears outwardly, as indicated in this offering.

It is All Good -- It is to be cut in pieces. Examination piece by piece finds no inconsistencies. Alas, how many professing Christians cannot endure the piece by piece examination! In some ways they are good and in other ways they are yet like the world. Religion seems to affect them in spots. Religion to them is only a department of life and not the whole of it.

The Inward and Outward are plainly set forth in that the inwards and legs are washed in water. The washing of these parts in the same water indicates consistency between the heart life and the outward walk. There are people who seem to live an outward Christian life, but inwardly they are unregenerate. Then there are these who appear to have a heart life, but their outward walk is not consistent with their profession of salvation. The burnt offering pictures a life consistent in all its parts, inwardly and outwardly equally clean and holy.

Comparison of the Burnt Offering with the Trespass and Sin offerings will reveal a striking difference. In these other offerings we see pictured crisis experiences. Regeneration and sanctification, typified by the Trespass and Sin offerings respectively, are instantaneous experiences, But the Burnt offering typifies practical Christian living continuing through one's lifetime. Outward things do not instantly change in the body and mind. While one may consecrate all he knows and does not know when seeking the experience of sanctification, he will find, as he goes on in the Christian life that adjustments need to be made to increasing light. This is a life-time job. The Trespass and Sin offerings were soon disposed of, but this Burnt offering burns on the altar all night until the morning. This suggests our burning out for God as long as life lasts.

Burnt and Meet Offerings seem often, if not always, to have been offered together as we find from Leviticus 14.20, and somewhat elaborated in the 14th chapter of Numbers. This suggests that love for God, typified by the Burnt offering, and service for God, typified by the Meat offering, go together. With this thought agree the words of Jesus: "If ye love Me, keep My commandments."

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10 -- THE HIGH PRIEST AND HIS SONS

THE First Seven Chapters have been dealt with in the previous lessons. These all pertained to the five great offerings that typify: first, the five aspects of Christ's sacrifice; second the five aspects of the believer's appropriation of the benefits of the sacrifice of Christ.

The Priesthood now comes before us in the eighth and ninth chapters. Aaron and his sons constituted the priesthood as revealed in Leviticus. They symbolize the Great High Priest, Jesus Christ, and the members of the true church. Aaron alone could not typify all that Christ is. It took his garments to complete the type. What the garments of Aaron typified, Christ is in fact.

Aaron and His Sons are first presented to us as brought to the Tabernacle, The first ceremony is the washing of all in water typifying their unity. This suggests Hebrews 2.11, speaking of Christ and His people: "Both He that sanctifieth and they who are sanctified are all of one." Again, if we should think of this washing as typifying baptism, we are reminded of Colossians 2.12: "Buried with Him in baptism." When He submitted to baptism at the hands of John the Baptist in order to "fulfill all righteousness," (Matt. 3.15) we were judicially included in that baptism and partake of its benefits.

Aaron Alone is dealt with in verses 7-12, apart from his sons, for the vicarious work of Christ could not be shared by His church. Note the evidence of his being alone in the pronouns. "And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod and bound it unto him therewith," and so on to the end of verse 12. All these details are important to observe if we would get the significance as applied to Christ and His church.

The Oil and Blood are applied to Aaron and his sons in the reverse order. Careful reading of the details of the chapter show that Aaron had the anointing of oil before the blood of the accompanying sacrifice was shed. While his sons had the blood applied to them before the oil. In like manner Christ was anointed with the Holy Ghost (typified by the oil) before His blood was shed; but His church receives the benefits of the blood of atonement before they receive the baptism with the Holy Ghost, which they do as a second definite work of grace.

The Place of the Oil is not without significance. Christ, as typified by Aaron, did not need the blood atonement, but His human nature needed the enduement of the Holy Ghost for His life's work, which is evident from the fact that He began His ministry only after the anointing with the Holy Ghost at the time of His baptism. The oil is placed on the ear, the thumb, the great toe of Aaron. This suggests, that an anointed ear was needed to hearken to the divine communications; an

anointed hand was needed to execute the services of the sanctuary; and an anointed foot was needed to tread the court of the Lord's house.

The Place of the Blood also has its significance. Aaron and his sons, in their own service, needed to have their sins of the past atoned for before they could acceptably serve as priests of God. Hence the blood on the ear suggests the forgiveness of what they had heard amiss; the blood on the thumb suggests forgiveness of what they had done that was wrong; and the blood on the foot suggests the atonement for where they had gone in the wrong way.

The Seven Days that Aaron and his sons were to remain in the Tabernacle has a peculiar significance. "Ye shall not go out of the door of the tabernacle of the congregation in seven days," was the command of God to these priests. During this time they were out of sight from the outside world. These seven days are a symbol of the church age, Christ and His church are invisible so far as the world is concerned. Christ has retired into heaven, and His church is accounted little of in this world. The time of their manifestation is yet future. During this time, also, the Jews are estranged from God.

The Eighth Day, with which the ninth chapter begins, is also significant, On that day Moses calls Aaron and his sons, giving them instructions what to do, and also instructs the children of Israel what to do, and the reason for these instructions is, "To day the Lord will appear unto you." This looks forward to the end of the church age and the beginning of the Millennium when Christ will appear on earth and be manifest especially to His ancient people, the Jews.

The Climax of this eighth day is found in the closing verses of this ninth chapter. Here we see Moses and Aaron associated together. They go into the Tabernacle from whence they come out together. While Aaron was the high priest of Israel, Moses was virtually their king. In fact he is called their king in Deuteronomy 33.4,5. When Moses and Aaron came out of the Tabernacle, where they had been in hiding, they represented Jesus as King and Priest, in which office He will appear at the beginning of the Millennium. In the book of Zechariah 6.13 Jesus is spoken of as a Priest upon His throne. Jesus is Prophet, Priest, and King.

When Moses and Aaron Appeared "the glory of the Lord appeared unto all the people.." In like manner, when Jesus comes again, He will be seen by all people. The effect on the people when this takes place is that, "when all the people saw, they shouted, and fell on their faces." In like manner when Jesus comes again as King and Priest His ancient people, the Jews, will accept Him as their Messiah. This will be the time of which Isaiah speaks when a nation shall be born in a day. See Isaiah 66.7-12,

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11 -- FIRST FAILURE OF THE PRIESTHOOD

THE TENTH CHAPTER of Leviticus records the first error in the activities of the priests in connection with their Tabernacle service.

"As the Lord Commanded Moses" is a frequent statement in connection with the building and erection of the Tabernacle. It occurs seven times in connection with Moses' work in erecting the Tabernacle in the last chapter of Exodus, verses 19 to 33. We find similar statements in connection with the preparation of the priests in the beginning of the eighth chapter of Leviticus. But now we find another statement, quite different:

"Which He Commanded Them Not." In one interpretation of the meaning of the statement it might be that it means that they had no command to do as they did. This view of the case is important, though perhaps not the most plain meaning. They were not warranted in doing anything for which they did not have instruction. Stop a moment and think of how many things the church and Christian people are doing for which they have no command of God to do as they are doing. Where can the church find in the Bible any sanction for some of the things they are doing? And yet they are done as though it were commanded of God that they do so. It is well for a Christian to examine some of the things he does, supposing it is Christian service, and see if he can find in Scripture any command to do so, or even any sanction for it.

The Plainest Meaning of the statement is that it was contrary to God's command that they did as they did. The penalty of death that followed their action indicates they were doing contrary to known duty. It seems that the young men, flushed with the excitement of the events happening, took upon themselves something of the spirit of wanting to show off before the assembled congregation of the Israelites, somewhat as novices in the Lord's work now have a disposition to show off how well they can preach or sing, and rush in where older heads would be cautious.

One Cause of the Error is suggested in the Lord's instruction to Aaron in verses 8 to 11: "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 is easy to infer from this that the young men had been imbibing strong drink before taking up their priestly duties that day.

The Strange Fire that Nadab and Abihu offered was an offense to God. Whenever fire was taken into the holy place to offer incense before the Lord the fire was to be taken from the altar of burnt offering in the court. There the fire was always burning. There the trespass and sin offerings were offered as occasion required, and there the burnt offering was always burning day and night, being renewed every morning and night. All the activities of the tabernacle centered about that altar.

An important Lesson is suggested by this occasion. Just as those priests may have conceived the idea that fire from some other source was as good as fire from the brazen altar, so today it is possible some ministers of the Gospel think they can get fire into their discourses by drawing on some other source than God's appointed source in the Bible. Just as the brazen altar with its bloody sacrifices was the center of the Tabernacle worship, so today the center of all faithful and effective preaching centers about the antitype of that altar, the Cross of Jesus Christ.

Aaron, Eleazar, and Ithamar, the high priest and his two remaining sons, were instructed by Moses not to show signs of mourning. To have done so would have been to show that they disapproved of what God had done. As priests they were to uphold the dignity of their office. They

were to proceed with their priestly duties as though nothing had happened. To the flesh this was not easy, but priestly duties come first.

Another Priestly Failure is recorded in the closing verses of this chapter. Moses was unable to find the goat that had been used as a sin offering, and found it had been burnt. Since the blood of it had not been taken into the holy place (in which case it should have been burnt without the camp) its flesh should have been eaten in the holy place. But Eleazar and Ithamar had gotten their instructions confused and had burnt this sin offering. This failure, however, was not visited with death. It was not a deliberate refusal to do according to the divine directions, but a failure to apprehend duty.

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Clean And Unclean Meats

Chapter Eleven sets forth God's restrictions in regard to the meats the Israelites should eat. Notice a few things that convey symbols of spiritual truth. The clean animal was known by an internal mark -- chewing the cud; and an external mark -- dividing the hoof. They were known by their walk and by their appetite. Even so a Christian is one who has an internal experience and an outward walk consistent therewith.

Fish to be eaten must also have two marks -- fins and scales. The one was a protection and the other was for progress. In like manner the Christian has protection from the world, and makes progress through the world.

Fowls to be eaten were not eaters of carrion. Christians do not feed on the unclean things of the world. If you see a man professing to be a Christian listening with apparent delight to smutty stories, too often told where men congregate, his profession is without effect.

Other similarities suggested may be found by study. For instance the weasel indicates slyness, the chameleon (which changed its color to what it sat on) indicates the Christian who is influenced by his surroundings to be like other people.

Peter's Experience on the housetop may well be contrasted with this chapter, From that vision Peter was taught that the criterion of what was clean was no longer to be decided by a cloven hoof but by "What God hath cleansed."

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12 -- THE LAWS CONCERNING LEPROSY

TWO Long Chapters, the 13th and 14th, of Leviticus, are devoted to instructions for the priests to observe in dealing with the plague of leprosy. This is a very important and instructive part of this interesting book because leprosy is such an apt type of sin.

Three Manifestations of Leprosy are mentioned: Leprosy in a Person (13.1-46), which is typical of sin in the nature; Leprosy in a Garment (13.47-59), which is typical of sin in a habit; and Leprosy in a House (14.33-53), which is typical of sin in an assembly. We will consider at length the first of these.

The Importance of the Priest in connection with leprosy is noticeable. The word "priest" occurs 90 or more times in these two chapters. Every suspicious case was brought to the priest, and by following the very explicit directions he was to determine whether or not it was leprosy. Some eruptions of the skin were not leprosy, but sometimes looked so much like it that even the priest was undecided, and shut up the patient until it was clear it was or was not leprosy.

The Word of the Priest settled every case. The word "pronounce" is another important word in these chapters. It occurs more than 20 times in these chapters. Everything was decided by the word of the priest based on the plain meaning of the Bible instructions. So in matters of behavior there are some things in people's conduct that look suspiciously like sin, and some innocent-looking things that are sin. It is not best to decide too soon what is sin and what is not. If a matter is suspicious in its aspect, do as the priest; hold it under advisement until it clears up. Bring it to the test of Scripture. If the priest followed his instructions as given in these chapters he need make no mistake. If we follow the instructions of Scripture we need not be mistaken.

One Outstanding Symptom, mentioned a number of times, is "deeper than the skin." When the suspected sore proved to be "not deeper than the skin" the case was dismissed; but if in the course of the time of being under inspection the sore developed as "deeper than the skin" it was pronounced leprosy. So in personal conduct there are actions that do not spring from the heart (not deeper than the skin) and are not therefore sinful, because there is no will to sin in the deed. And yet the same kind of a deed springing from the heart, and therefore intentional, would be sin. Great care is needed here, and, of course, the things not more than skin deep may develop into sin.

A Paradox of Leprosy -- If you have carefully read these chapters you have doubtless noted the paradox of the 12th and 13th verses of chapter 13: "And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean."

While we may not be able to decide how this would be in the case of the man with the disease of leprosy, it is not so difficult to determine what it means typically in regard to sin. Since Jesus Christ came into the world to save sinners, it is plain He cannot well save the self-righteous. As long as a sinner can boast of one good thing about himself he is not likely to present himself as a candidate for the salvation Jesus came to provide. It is only when we confess our sins that Jesus forgives and cleanses from all sin.

The Cleansing of the Leper is exceedingly important to consider. This is described in the 14th chapter. Notice, as stated in verse 2, that the priest goes out to the leper, even as Jesus comes to the sinner, all the way down from heaven. The bird killed in the earthen vessel suggests Jesus dying in a human body, and the live bird let go suggests the resurrection of Christ. Notice in verse

7 the leper is pronounced clean, and in verse 11 it speaks of the priest as making him clean. The one suggests the imputation of righteousness, and the other the impartation of righteousness.

The Order of the Offerings -- On the back of Lesson 3 you have already observed That the sinner seeking God uses the offerings in the reverse order from that in which they are written. In this record of the cleansing of the leper you will find the proof of this statement. Study chapter 14 carefully with this thought in view,- especially verses 10 to 20. Verse 12 tells of the offering of the trespass offering, which atones for actual sin. Then in verse 19 the sin offering is offered, atoning for the sin principle (inbred sin), and then, in verse 20 the burnt and meat offerings are offered together.

The Blood and the Oil -- Observe the order and application of these ingredients to the leper in his cleansing. In verse 14 the blood is applied to 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." This symbolizes forgiveness of what he has listened to that he should not have heard, the forgiveness of what he has done, and forgiveness for the wrong places where he has gone. The oil is symbolical of the Holy Spirit. In verse 17 the oil is put in the same places, and particularly notice the statement "upon the blood of the trespass offering." This suggests the baptism with the Holy Spirit, enabling the recipient to hear as he should, do as he should, and go where he should in the power of the Spirit. It also plainly indicates that sanctification, produced by the baptism with the Holy Spirit, is subsequent to forgiveness, The blood and oil are not mixed and put on, but each in its order.

Chapters 12 and 15, one before and one after the leprosy chapters, deal with uncleannesses of less serious nature than leprosy. Observe no trespass offering is used in these cleansings. In connection with chapter 12 it is interesting to compare the offerings Mary brought the fortieth day after Jesus' birth, indicating her poverty.

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13 -- THE GREAT DAY OF ATONEMENT

THE WORD "Atonement" characterizes the 16th chapter of Leviticus, occurring therein as many as fifteen times. The entire chapter is given to the transactions of a single day that was observed every year on the 10th day of the Seventh-month.

The Most Holy Place in the Tabernacle was a very restricted place. The fact that the ill-advised action of Nadab and Abihu, related in chapter 10, is mentioned again at the beginning of this chapter, suggests that very likely they invaded that sacred precinct when they offered their strange fire. Explicit instructions are given here that only one person, the high priest, should ever enter that division of the Tabernacle, and he only once a year, and then under very strict instructions as given here.

The Object of the day is stated in the last verse of the chapter: "to make an atonement for the children of Israel for all their sins once a year." This appears to refer to what may be termed

national sins, sins of the entire nation as a nation, for sins of individuals were cared for by offerings that could be brought at any time during the year.

Only Two Offerings of the five offerings we studied in the first chapters of Leviticus are used on this day of Atonement: the Sin and the Burnt offerings. The Meat, Peace, and Trespass offerings are not mentioned as used on this great annual day of Atonement. The Burnt offering cared for God's claims, and the Sin offering cared for the congregation's need. Only as these two claims and needs are met can God and man have fellowship. This pictures the two outstanding effects of Christ's atoning work on the cross. It is important to understand this. God could, in the exercise of inflexible justice, have consigned the entire human race to hell. But where would then have been His love, kindness, longsuffering, and similar attributes? But, had' He exercised the benevolent attributes in the absence of the atonement of Christ, where would have been His justice, truth, majesty, holiness, and righteousness? God's inflexible justice must be upheld, as indicated by the Burnt offering, and the needs of man met, as symbolized by the Sin offering.

The High Priest Alone is seen in action on this day of Atonement. "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place." (vs. 17). This pictures the aloneness of Jesus in the work of atonement on the cross. He could say, "I have trodden the winepress alone: and of the people there was none with Me." (Isa. 63.3).

The Animals Offered on the day of Atonement were a bullock and a ram, offered for Aaron and his household; and a ram and two kids of the goats, offered for the people. Aaron himself, being imperfect was obliged to offer the bullock for the sin offering for himself before he was prepared to offer the offerings for the people. The sin offering in each case was offered first, and the blood was used in the same way in each case. After the blood was applied as directed and the fat burned on the altar of burnt offering, the carcasses of bullock and ram were burned without the camp, even as Jesus suffered without the camp, as stated in Hebrews 13.11,12.

The Order of the Offerings is to be noted. The sin offerings, both the one for Aaron and the one for the congregation, are offered first. When offering these Aaron is clothed in linen garments such as an ordinary priest wore. But before he offered the burnt offerings he took off those garments, washed his flesh in water, and then put on his own high-priestly garments, as will be seen from verses 23, 24. The sin offerings were man-ward; the burnt offerings were God-ward. So Jesus as a sin offering died in the nature of man, in a human body, but His offering as an antitype of the burnt offering was as God. The two aspects are indicated in the following New Testament passages: "He hath made Him to be sin (a sin offering) for us, who knew no sin." (II Cor. 5.21). "Christ, Who through the eternal Spirit offered Himself without spot to God." (Heb. 9.14).

An Unusual Feature of the offerings of the day of Atonement was the scapegoat. The meaning of the scapegoat is difficult to explain. The term does not occur in the Bible anywhere but in this chapter. All we know about it is what we read here, and yet it was an important feature of the day of Atonement. We do not understand the full meaning of the scapegoat as typical of Christ's sacrifice, but we may point out a few facts of interest.

The Sin Offering for the people consisted of two goats, but they are counted as one sin offering: "He shall take of the congregation of the children of Israel two kids of the goats for a sin

offering." (vs. 5). But this offering had two aspects; "Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." (vs. 8). The one "for the Lord" was killed and its blood sprinkled in the most holy place the same as the blood of the bullock for Aaron's sin offering, but the other goat was used as the scapegoat.

The Scapegoat, whatever else may be indicated by it, suggests the carrying away of sins in such a way that they never come back. It suggests the statement in Psalm 103.12: "As far as the east is from the west, so far hath He removed our transgressions from us." Notice the frequency of the word "all" in this connection in vs. 21 and 22 of Leviticus 16: "all the iniquities ... all their transgressions in all their sins." All these were confessed by the high priest with his hands on the head of the scapegoat, thereby transferring the guilt of them to the goat as a sin-bearer.

The goat never returned. It was taken to a "land not inhabited," so there was no one there to bring them back. No one knew anything further about them, for there was no one there to search for them. As stated in Isaiah 63.6, prophesying of Jesus, "the Lord hath laid on Him the iniquity of us all."

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14 -- INSTRUCTIONS ABOUT BLOOD

THE SEVENTEENTH CHAPTER of Leviticus gives instructions concerning blood and the exclusiveness of its use in sacrifice.

Restrictions as to Place -- The Israelites were prohibited from slaying clean domestic animals for food without bringing them to the Tabernacle. Here they were slaughtered, evidently by or under the instructions of the priests, and used as Peace offerings. Since a portion of each Peace offering was given to the priests as their food this regulation insured the priests and their families being provided with food. The sprinkling of the blood of these animals on the altar and the burning of the fat sacrificially, gave to the ordinance an element of worship. This also discouraged the tendency to sacrifice to idols or in high places, which seemed to have been a great temptation to the Israelites, as indicated by what we later read in the books of Kings and Chronicles about the high places not being taken away during the reign of some of the kings, and the fact that the people sacrificed there. This is emphasized in the 7th verse of this chapter.

The Penalty for violating this instruction was very severe: "blood shall be imputed to that man; he hath shed blood; and that man shall be cut off from among his people." He was evidently classed as an idolater and was to be treated accordingly.

Burnt Offerings were also restricted to the Tabernacle. These typified the highest measure of religious devotion, and their being offered in other places than at the Tabernacle was therefore a grave offense. To offer them elsewhere would mean that the offerer was worshipping some heathen god instead of the true God. Notice in I Chronicles 14:3 the record of Asa's attitude toward these high places. "He took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves." But in the days of Jehoshaphat, Asa's son we read, in I Chronicles 20:32. "Howbeit the high places were not taken away: for as yet the people

had not prepared their hearts unto the God of their fathers." The continual tendency was to revert to the worship in the high places and the offering of their burnt offerings there. Hence we see the need of the restrictions God placed on the place of these offerings.

The Eating of Blood was strictly forbidden, whether the blood of a domestic animal or a wild animal. If the blood was not sprinkled on the altar at the Tabernacle it was to be poured on the ground and covered with dust. The eating of blood evidently was an ordinance in connection with heathen worship. Even in the New Testament we find among the restrictions passed on to Gentile Christians by the Jerusalem Council the forbidding of the eating of blood. (Acts 15:29) In releasing the Gentile Christians from Jewish ordinances the Council demanded that they no longer observe any heathen ordinance as they evidently had in connection with the worship of idols in heathen temples.

The Permanent Meaning of these restrictions is the point of value to us. The Tabernacle and Temple have passed away. It is no longer possible for Jew or Gentile to offer any kind of a sacrifice at the place appointed in this chapter. Under the former dispensation God appointed the place where a sinner or a worshipper could meet Him, and to seek to worship in any other place, no matter how devout the worshipper, was to disregard the solemn instructions of God. But now that this place has been destroyed, and evidently set aside by the decree of God, what and where shall the worshipper offer his sacrifice? The Samaritan woman raised the question as to where to worship, at Jerusalem or Gerizim, the Jewish temple or the Samaritan temple. Jesus' reply was, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Later He adds, "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him, God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (John 4:21,23,24).

God's Appointment -- It is God's prerogative to make the appointment as to where and how He will meet the sinner in forgiveness and the saint in worship. Under the former dispensation it was a place that was appointed. In this dispensation it is a Person Who serves as meeting place of God and man. As Jesus said, 'I am the way, the truth, and the life: no man cometh unto the Father but by Me.' (John 14:6). Any person who undertakes to meet God in any other way than through the Lord Jesus Christ, is doomed to disappointment. No man can devise his own way of meeting God. The advantage of the present dispensation over the old is that worship may be offered in any place so long as it is offered in the name of Jesus Christ. The Person has succeeded and replaced the place of worship. If a bank can appoint a place and hours that must be observed by any one desiring to do business with it, and people cheerfully submit to such appointment, how much more ought God to be respected as to His appointment of the manner in which He is to be approached.

The Value of the Blood is emphasized in this chapter in the statement, "It is the blood that maketh an atonement for the soul." (vs. 11). In the Old Testament God accepted the blood of clean animals as atonement for sins, but they had no power to take away sins, except as they pointed forward to "the Lamb of God which taketh away the sin of the world." (John 1:29). Death was the penalty incurred by sin, and blood is the sign of death, for, as stated in verse 11 of the chapter in Leviticus we are studying, "the life of the flesh is in the blood." We are positively told in the New Testament (Hebrews 9:22) "without shedding of blood is no remission."

Any Preaching that ignores the blood of Jesus Christ as the means of salvation is not the preaching of the Gospel, for such preaching does not point to or set forth the means of salvation.

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15 -- VARIOUS LAWS AND ORDINANCES

CHAPTERS 18, 19, and 20 contain much detail about certain duties in which the Israelites were instructed.

We cannot, in the brief space of these lessons, comment on every one of these, but will select certain ones that have more or less of an application to our own times.

The Governing Principle -- This is found near the beginning of this section: "I am the Lord your God." Because God was their God, they, as His people, were to conduct themselves in a manner consistent with that relationship. This is a principle that God's people of today may as carefully observe as the Israelites were then admonished to do.

Not Like Other People -- Verse 3 instructs them that they are not to pattern their ways after other people. They were not to do as the Egyptians, among whom they had once lived; neither were they to pattern their conduct after the people of the land whence they have come. It seems to be a dangerous tendency of the people of God, now as then, to fall into the way of imitating the world. The people of the world seem to prosper by certain methods, and the church tries to adopt these methods to promote their work, But God has His own way of doing His work, and the church does well to abide by those rules, even though they do not seem to make much stir in the world.

A Shameful Catalogue -- The remainder of chapter 18 is given to a recital of deeds of uncleanness better read in private than in public. We need not dwell on them, but what a revelation of the depths to which the people of Canaan had sunk is indicated when we read, "For all these abominations have the men of the land done, which were before you, and the land is defiled." (vs. 27).

The Principle Re-stated -- Chapter 19 begins with a restatement of the principle of God's dealings worded a little more vividly: "Ye shall be holy: for I the Lord your God am holy." Holiness is a doctrine emphasized in both the Old and New Testaments. Chapter 18 was negative in its admonitions; this chapter is more positive in its instructions. The previous chapter told what not to do; this chapter tells, in the main, what to do.

Care for the Poor -- God would have His people thoughtful of the poor. While leaving the corners of the fields to waste and the grapes to be picked carelessly, would under conditions we know in this country, be an indication of wastefulness, such was not the case in the times concerning which we read here. The poor depended on these gleanings for their livelihood. A noted case is that of Boaz, related in the book of Ruth, that may be profitably read in this connection. Boaz exemplified the principle here set forth, and Ruth was the gainer thereby. God thinks of the poor, and His people should do so too.

Prompt Financial Deals -- Provision is also made for the laboring man: "The wages of him that is hired shall not abide with thee all night until the morning." This doubtless refers to the day laborer. A contract to pay by the week or by the month should be disposed of with equal promptness.

Love Enjoined -- In the midst of these various instructions that may seem obsolete to some extent, we find what Jesus called the second of the great commandments: "Thou shalt love thy neighbor as thyself." People who have a disposition to dismiss Old Testament admonitions as obsolete should observe that many of the precepts found there are reemphasized in the New Testament. Along with love is the instruction to "rebuke thy neighbour," evidently when we see him doing something contrary to these instructions. This is not to be done because we hate him, but because we love him and have a concern for his spiritual welfare.

Waiting for the Fruit -- An unusual precept is found in verses 23-25. The fruit of a newly-planted fruit tree is to be considered unclean for three years, a thing hard for us to understand, and the fourth year of its fruiting it shall be counted holy, evidently used as an offering to God through the priest. When the fifth year of fruiting comes, then the owner can eat thereof. The purpose of this provision is stated: "that it may yield unto you the increase thereof." The lesson to us is that, if we want God's blessing on our labors, we must do things in accordance with His instructions.

Mixtures to be Avoided -- Verse 19 instructs against mixtures among one's cattle, his seeds, and his clothing. While the letter of these instructions is hardly applicable to us, there is a spiritual application it is well to notice. Linen is considered a holy garment; and one of wool, because it produced sweat, was considered unfit for the priest to wear. See Ezekiel 44.17,18. Mixing these symbolized a compromise between the holy and the profane. With us it symbolizes mixing the church and the world.

God's Holy Jealousy -- One of the Ten Commandments declares that God is a jealous God. Here we find this principle suggested by the frequency with which we find the statement, "I am the Lord," or "I am the Lord your God." Go through these chapters and mark the places where these statements occur. Especially notice the prohibition against seeking information from familiar spirits and wizards (fortune tellers). "I am the Lord your God" -- Come to Me with your wishes instead of to these wicked spirits.

False gods Warned against -- Chapter 20 in its opening verses warns against the god Molech, especially. When the Israelites went away from God, this false god seems to have received much worship. See I Kings 11.7; II Kings 23.10; and Jer. 32.35. Love for that idol, or fear of it, caused worshippers to sacrifice sons and daughters to it.

We need not dwell on the remainder of this chapter. It reveals still further the depths of human depravity apart from grace.

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CHAPTER 21 contains instructions that govern the conduct and physical qualifications of the priesthood. A careful study of these will bring out things that are helpful to the Christian, when we remember that in this dispensation "ye are a chosen generation, a royal priesthood." (I Peter 2.9).

Conduct Concerning the Dead -- Since it brought ceremonial defilement to touch a dead body, (See Numbers 19.11-16), and it would disqualify a priest from priestly service seven days, restrictions were placed on every priest as to his behavior in regard to the dead. The common priest could, in case of the death of father, mother, son, daughter, brother, or virgin sister, do what would defile himself, and, after ceremonial cleansing, lasting seven days, resume his priestly functions. But the high priest was restricted from defiling himself even for the nearest relatives. Even when a priest was allowed to mourn for the dead, he was not to exhibit unusual or extreme grief as heathen were accustomed to do.

The heathen then, and now, manifested grief in very marked ways, cutting themselves and wailing by the hour.

Regulations as to Marriage -- Human affections were to be subordinated to the priest's holy duties. Regulations as to the kind of a wife he married were to be strictly observed. The term "a wife" in verse 7 indicates he was to have but one wife. He was not to marry a woman of a bad reputation, nor one that had been divorced. The high priest is especially told to marry a virgin of his own people. The idea that a priest should never marry cannot be sustained by either the Old Testament or the New, From the fact that mention is made of a daughter, it is evident that the priest was to marry and exercise all the rights of married life, rearing a family of godly children. In fact the priesthood of the Old Testament was passed from father to son, generation after generation.

Responsibility of Family -- The wife and children of a priest had responsibilities consistent with the duties of the head of the family. Under the drastic edicts of Old Testament law a daughter that profaned herself was to be burned, because such an act profaned her father. In the Christian dispensation many a minister of the Gospel has his ministry discounted by his congregation because of the way his wife and daughters dress. It is a rare privilege to be born into the family of a godly minister, and children so favored should recognize the responsibility.

Eligibility for Service -- While it was necessary for a priest to be in the line of Aaron, every priest had to meet certain physical tests in order to serve acceptably in the capacity of a priest. These physical tests, of course, do not apply to the Gospel minister of today, but they symbolize certain spiritual and moral qualifications that help or hinder the service of a minister. Let us examine a few of these.

A blind man suggests a minister who is not clear in his spiritual sight, and therefore liable to err.

A lame man would be one whose spiritual or moral walk was not what it should be.

A fiat nose suggests some deformity that mars one's appearance.

Broken footed intimates that the man had not been walking straight morally.

Broken Handed makes us think of a man whose dealings had not been honest.

Crookbackt would make us think of a minister who did not have the backbone to stand up straight for his principles.

A Dwarf would indicate arrested development spiritually. He had the right birth, but never grew up into full grown spiritual manhood. How many such we find in the church today! Some, unfortunately, have even entered the ministry as a profession, and their converts have a kind of hereditary likeness to them, though such seldom have new-born souls as a result of their ministry.

Summing Up the list of ineligibles it is written, "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." (vs. 21).

Privileges in spite of Infirmary -- Immediately after the restrictions stated we find one of God's merciful provisions for the unfortunate. While their physical infirmity excluded these priests from exercising their office as priests, they were not deprived of the benefits of their birthright as sons of Aaron in the priestly line, "He shall eat the bread of his God, both of the most holy, and of the holy." (vs. 22).

It is true that there are many persons who have the new birth spiritually who are not fit for service as ministers of the Gospel or missionaries. There are infirmities for which they are not responsible, there are back records that cannot be remedied in the sight of men, though forgiven of God. God will not shut out such from the benefits of His great salvation. They can eat of the bread of life in the experiences of regeneration and sanctification.

Some Applications -- It is true that vile sinners can be converted and afterward make successful ministers of the Gospel. People will not hold their past life against them. But let one who has been converted and then do some public sin, after he has served as a minister, the people lose confidence in such, and it is best that they retire from the ministry. They can be forgiven, eat the bread of God, both the most holy and the holy, but their presence as a minister of the Gospel has features that do not appeal to people.

It is evident, as we consider the spiritual application of these restrictions that the new birth may be received and spiritual life enjoyed, and yet services for God very restricted and imperfect because of lack of maturity in spiritual life.

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17 -- REGULATIONS ABOUT OFFERINGS

CHAPTER 22, in the first part, continues some of the subjects considered in the previous chapter, while the last part of the chapter deals with regulations governing sacrifices.

Uncleanness Limited Service -- Even though a priest had none of the defects mentioned in the previous lesson, if he did anything, or anything happened to him, that made him ceremonially unclean, he was not to engage in any priestly service until the matter was remedied. To do so would profane God's holy name.

A Leper, even if of the priestly family, was not only made ineligible for service, but had the further limitation of being cut off from partaking of the priestly food. Leprosy is a marked symbol of sin, and we know that a sinner not only cannot officiate acceptably in the things of God, but cannot eat of the bread of life.

Temporary Uncleanness could be contracted by touching an unclean animal, and this deprived even a priest from eating the holy things until after washing and waiting until the day ended at sunset.

Strangers, persons who were not of the priestly line, such as a visitor of the priest, or a hired servant, could not be allowed to eat of the priestly food. A servant that was owned by the priest could eat of the priestly food, as could also sons, and daughters if unmarried.

Errors Provided for -- All kinds of emergencies were provided for in advance by the regulations given the priests. One thing that might happen would be for some person not in the priestly line by mistake to eat something that was holy and for the use of the priest only. In such a case, when the error was discovered, the offending party was to make it up to the priest and add a fifth part more to it. This would set him right in the matter.

Specific Instructions -- It is to be observed to whom the various instructions of chapters 21 and 22 are addressed. Chapter 21 is addressed to "the priests the sons of Aaron," at its beginning. From verse 16 to the end it is addressed "Speak unto Aaron." Chapter 22 is addressed at the beginning to "Aaron and to his sons." Beginning with verse 17 It is addressed "Speak unto Aaron, and to his sons, and unto all the children of Israel." Therefore the remainder of this chapter is to regulate the conduct of all the people regarding what kind of offerings they are to bring to the Lord.

Universal Privilege -- It is to be noted that any Israelite, and even a stranger (vs. 18) could offer an offering to the Lord, but there were strict regulations as to the nature of the offering. "It shall be perfect to be accepted." (vs. 21). "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed" (vs. 22) was not acceptable, neither what was "bruised, or crushed, or broken, or cut" (vs. 24).

It is Interesting and instructive in this connection to read the first chapter of Malachi where we get a picture of what was transpiring at the end of the Old Testament. God charges the priests of that day with despising His name, and the priests ask the question, "Wherein have we despised Thy name?" The reply is, "In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person?" This indicates the low esteem the priests of that day had for their service. They were more careful what they offered to their

human governor than they were about what they offered to God. They violated the very principle set forth in their instructions in Leviticus. One wonders if they ever read these instructions.

Even today it sometimes occurs that church and Sunday School treasurers find in the collection pieces of money that the person who put them in would not offer to their grocer. This indicates that God is not personal to such persons. They seem to think He does not know bad money when it is offered to Him. It sometimes happens that when people have something they do not want, and is no use to them, they say, "Let's give it to the preacher." So the preacher gets the lame chicken, the little potatoes, and the specked peaches, while people keep the best for themselves.

The Stranger could make an offering to God if he desired, but the priest was to exercise care in accepting it that it conformed to all the requirements mentioned in this chapter. A desire to please a stranger was not to interfere with the plain duty of the priest. It were better to offend the stranger who presented his gifts than to offend God with what was not good in His sight.

The Perfect Priest -- The priest, especially the high priest of the Old Testament system, was a type of the Great High Priest of the Christian dispensation. In the Epistle to the Hebrews, after the writer has told us that Jesus was better than angels, better than Adam, Moses, Aaron, and others, sums up his description by saying (Heb. 8:1), "We have such an High Priest." Yes, Christ embodied all the perfections demanded of the acceptable priest, His is an unchangeable priesthood and a perfect priesthood, able to present His people acceptably before God. He takes our feeble and imperfect service and presents it perfect before God. This is why even the most feeble and ignorant child of God can eat of the bread of God, both the most holy and the holy.

The Perfect Sacrifice -- The perfection demanded in the offerings presented on the altar of the Tabernacle, pictures beforehand the perfect sacrifice of the Lord Jesus Christ "Who through the eternal Spirit offered Himself without spot to God." (Heb. 9:14). As we accept Him as our Substitute we may be sure our sacrifice is acceptable to God. In vain may we try to offer our own works as a reason why we should be accepted of God, Only in Him are we acceptable.

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18 -- THE ANNUAL FEASTS

ONE of the Most interesting Chapters of Leviticus is chapter 23. After making brief mention of the weekly Sabbath, we are told in the 4th verse, "These are the feasts of the Lord." These feasts are seven in number. It is important to get the order of these feasts well in mind because of their dispensational foreshadowings, as we will see later in our exposition.

The Passover was the first feast of the Jewish year, and was instituted as a yearly feast to commemorate the deliverance of the Israelites from Egypt. The Jewish year began in the spring, and, as compared with our calendar, fluctuated from the latter part of March to some time in April, the changing time of Easter being a result of our following the Jewish calendar in that particular. The Feast of Unleavened Bread was associated with the Passover, beginning the next day and continuing seven days, as stated in verses 6 to 8.

The Feast of Firstfruits is described in verses 9-14. This occurred within the Feast of Unleavened Bread, being celebrated the day after the Sabbath following the date of the Passover, which would make it on the day we call Sunday, or the first day of our week. A sheaf of grain was taken to the priest that day, who waved it before the Lord. This was done before any of the crop was used and was symbolical of the sanctification of the whole crop to the Lord.

The Feast of Weeks, so called because it occurred seven weeks after the feast of the Firstfruits, was the next feast. It was later called Pentecost, from the Greek pentekoste meaning fiftieth, as it occurred on the day after the seventh Sabbath after the Firstfruits. Historically it was considered as the anniversary of the giving of the law at Mount Sinai, fifty days after leaving Egypt.

An Interval occurs between the Feast of Weeks and the next feasts, and in the chapter about the feasts there is inserted some instructions to the effect that the corners of the fields and gleanings should be left for the poor and the stranger. This we shall see is interesting as we study the dispensational meaning of this chapter. Then come three feasts in a single month, the seventh, answering to about the time of our October.

The Feast of Trumpets ushered in the seventh month, as described in verses 23-25.

The Day of Atonement occurred on the tenth day of the seventh month. This was particularly described in Lesson 13, which may be reviewed in this connection if desired.

The Feast of Tabernacles was the last feast of the year beginning on the 15th day of the seventh month and continuing eight days, as described in verses 33-43.

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The Significance Of The Feasts

The Chief Interest of these feasts to the Bible student of today is that they were prophetic. Not only did they have a historical meaning regarding the past, but they have a prophetic meaning concerning the future.

The Chart on the other side [See hdm0909b.jpg] should now be studied, On the left side of the circle you will find where the 14th day of the first month of the Jewish year occurs. Every time the Jews celebrated the Passover they looked back to the historical event of the first Passover lamb. But prophetically it looked forward to the Lamb of God crucified on Calvary, for it was on the anniversary of that feast that Jesus was crucified. Read I Corinthians 5:7,8: "Purge out therefore the old leaven, that ye may be a new lump. For even Christ our Passover is sacrificed for us." Read the context that refers to keeping the feast with unleavened bread, suggesting the Feast of Unleavened Bread celebrated in connection with the Passover.

The Resurrection of Christ occurred on the anniversary of the Feast of the Firstfruits, and this is referred to in I Corinthians 15:20: "But now is Christ risen from the dead, and become the firstfruits of them that slept."

The Outpouring of the Spirit on the day of Pentecost was on the anniversary of the Feast of Weeks.

Thus we find that these feasts in the first part of the festal year had their prophetic significance fulfilled when Christ came the first time. But we do not find any reference in the Bible to the fulfillment of the feasts of the seventh month. Perhaps, we might venture to say, if the Jews had accepted the Messiah, or later the Holy Ghost, these other feasts might have been fulfilled the same year.

In One Year the feasts of the first part of the year had their prophetic significance fulfilled. We may conclude therefore that it is not unreasonable to suppose that there will come a year when the feasts of the last part of the year will all be fulfilled in the same order.

The Great Sound of a Trumpet spoken of in Matthew 24. 31 may mark the coming of the fulfillment of the Feast of Trumpets, perhaps intended to call the Jews of the world back to their Palestine home.

The Day of Atonement, celebrated yearly by the Jews, will eventually be held at Jerusalem it appears. With the facilities for travel there will be time between the sounding of the trumpet on the first day of the month to the tenth for Jews to assemble from all parts of the world at Jerusalem.

The Feast of Tabernacles, five days after the Day of Atonement, when the Jews will confess their sins, as suggested in Zechariah 12:9-14, and including the first verse of the 13th chapter, may be the beginning of the Millennium, the thousand years of the personal rule of Jesus Christ over the earth with the Jews the leading people of the world.

Another Point of interest, especially to the Christian is the reference to the gleanings for the poor and stranger that comes between the feasts of the first part of the year and the feasts of the last part of the year. We may say the church age comes in this interval between the two groups of feasts.

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19 -- THE SABBATH YEAR AND JUBILEE

CHAPTER 24 we will briefly consider, The first four verses refer to the seven-branched candlestick, which was to burn "continually" in the sense of every night "from the evening unto the morning."

The Shewbread and its use are described in verses 5 to 9. There were twelve loaves, representing the twelve tribes. They were changed once a week and eaten by the priests.

The Blasphemer is dealt with in verses 10 to 16, indicating how seriously God regards the vain use of His holy name. Then one law is shown to apply to either Israelite or stranger. The last verse records the carrying out of the drastic sentence against the blasphemer.

The Sabbath Year described in chapter 15 was designed as a period of rest for the land as the Sabbath day was for the rest of man. Constant cropping of the land year after year impoverishes it, and this year of rest gave opportunity for its recuperation, a re-fertilization by natural processes. God possessed the land. The Israelites were tenants, and, if they were to enjoy the land, they should keep the restrictions God placed on its use, just as a tenant now pays his rent to the owner.

This Ordinance Neglected. Careful study of the history of the Israelites indicates that this Sabbath year was kept during the days when the judges ruled, but that its observance was neglected from the time they had kings as rulers. As evidence of this read II Chronicles 36:21, where the length of the Babylonian captivity is designated as seventy years, "to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath to fulfill three score and ten years." In other words the land had missed seventy Sabbath years at the time of the captivity. It would take seven times seventy years for seventy Sabbath years to accumulate, or 490 years. Tracing back from the beginning of the captivity 490 years brings us approximately to the beginning of the reign of Saul as king of Israel. From this we judge that the Sabbath year had not been observed by the Israelites from the time of Saul's inauguration to the beginning of the captivity.

The Year of Jubilee was associated with the Sabbath years. The year after the seventh Sabbath year, which would be the fiftieth year, was celebrated in an unusual way. That year, as in the Sabbath years, they were to allow the land to lie idle, or uncultivated. This made two years come in succession with no regular crops. God anticipated just what every one of us would think, and what the Israelites probably thought: "What shall we eat the seventh year?" To which God replies, "I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years." Those years their support did not depend on their industry or planning, but on the promises of God. Of course they had to work to lay up in store that bumper crop of the sixth year, but they did not need to be anxious about provisions.

The Ownership of the Land God retained in His hands: "The land is Mine," is His statement regarding ownership. For that reason He instructs that "it shall not be sold for ever." This does not mean that the land should never be sold, for mention is made of its being sold. But it was never to be sold in such a way as to give perpetual possession to the buyer. In the year of jubilee all the land returned to the original possessors to whom given when the land was divided among the tribes and families. Notice the reluctance of Naboth to sell his land to Ahab (I Kings 21: &) on the ground that it was the inheritance of his fathers.

Stabilization of Land Values. The fact that all land reverted back to the original owners in the year of jubilee was an automatic price regulator of land. All land was bought and sold in relation to the number of years until the next jubilee. For instance, if a man bought land just after a jubilee year he would pay forty-nine times as much for it as if he bought it just the year before another jubilee.

Re-distribution of Wealth. It also served the purpose of keeping land from becoming established in the hands of a few large land owners. No one could permanently become a rich land owner and no one could permanently become impoverished for lack of land to cultivate.

Redemption of Land. Verses 25 to 27 tells of a way land could be redeemed before the year of jubilee, but even then the price was regulated. The buyer could not speculate on the land. He bought it at the rate of a certain amount for each year until the jubilee, and if the original owner, or a near kinsman, was able to get the price, the buyer was obliged to let him have it by the payment of the value of the remaining years until the jubilee.

Re-distribution of Persons. Not only did land revert back to original owners, but persons who were obliged to sell themselves as servants received their release in the year of jubilee. Provision was also made for their redemption before the year of jubilee. They could buy themselves free if they were able, or a near relative could buy them by paying for the years still unexpired before the jubilee. The stranger or sojourner to whom an Israelite might be sold could not increase the price but had to be governed by the established price per year in dealing with one undertaking to redeem himself or a near relative.

A Practical Lesson. The year of jubilee is typical of the coming of the Lord to redeem the world from its bondage. The owner of land, bought forty-nine years before the jubilee, would set more value on his land than the one who came into possession of it just the year before. In like manner the person who puts far off the coming of the Lord holds worldly values high. But the man who looks for his Lord daily sets small value on things of this world that he may be called to leave any day. The belief in the imminent coming of the Lord is a wonderful equalizer of values.

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20 -- PROMISES AND WARNINGS

CHAPTER 26 is largely prophetic of Israel's future, conditioned on obedience or disobedience. The chapter opens with a warning against worshipping idols and command to keep the Sabbaths of the Lord. When God insisted on the keeping of His Sabbaths, He included, not only the seventh-day Sabbath, but also the seventh year Sabbath, and the Sabbath of jubilee, concerning which details were given in a previous lesson.

Blessings Promised -- Verses 3 to 13 contain rich promises conditioned on obedience to God's commandments. These commands are so simple, and apparently so easy to keep, and the rewards so great that one wonders why Israel should have failed to keep them. Had they been true to these commandments they would have been an invincible nation. No nation could have withstood them. No army could have conquered them. They would never have been visited by famine or pestilence. Their crops would always have been sure and ample for their sustenance.

Conditional Blessings -- These promises were given on the simple condition that Israel kept faithful to God's commandments: "If ye walk in My statutes, and keep My commandments, and do them." That was all that was required. God would do all the rest. Material blessings are first mentioned, verses 4 and 5. Political blessings follow, peace within their own borders, and safety

from outside nations, verses 6 to 8. They would increase under God's blessing, verse 9. Spiritual blessings would follow: "I will set My tabernacle among you," vs. 11. What a nation Israel might have been! But, just as Adam and Eve, surrounded by all the benefits a wise Creator could devise, disobeyed, so the nation Israel, promised all that heart could wish, disobeyed and brought upon them the curses recorded in the remainder of the chapter.

Curses Threatened -- God's threats are not mere scarecrows. What He threatens to do in case of disobedience is just as sure to come as the blessings He promises in case of obedience, God is the moral Governor of the world, and with Him there is no respect of persons or nations so far as that government is concerned. The most favored nation will suffer the same as any other if they disobey His laws.

Threatenings Fulfilled -- Just what Israel as a nation would have enjoyed if they had been obedient, history has little to tell. There were periods of prosperity and victory; but in general their history is a steady decline from the keeping of God's commandments, until all these terrible curses have been fulfilled in their history. Punished again and again for their disobedience, they ever returned to their folly, until God rooted them out of their land and took them to Babylon. After a season there, a remnant returned and enjoyed a measure of prosperity. But eventually the descendants of that remnant committed the crowning sin of all in the rejection of their Redeemer, and Israel is scattered in all lands, a hated and despised people by most of the nations. Read verses 14 to 39 and see how these things have literally come to pass.

Conditions of Returning Favor -- Verse 40 sets forth the conditions on which God will again favor them: "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me," then God will turn again to them. It is noticeable that when Daniel was "confessing my sin and the sin of my people Israel," (Daniel 9:20), that God sent an angel to answer his prayer, and soon a remnant was restored to their land. Some time in the future some prophet of Israel or some group of devout Jews will evidently confess their great sin in crucifying their Messiah and then the Lord will undertake, as He did in response to Daniel's prayer.

God's Response -- How quickly it is stated God will do something when Israel confesses! "Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember: and I will remember the land." Here is where grace comes in. Notice their restoration is not based on their trying to be good, but their confession that they have done wrong. Sin, whether national or individual, cannot be fixed up by trying to do better, but by confession of sins. Then a new nature is imparted that will be thereafter obedient. Jesus Christ has done the works men and nations have failed to do, and paid the penalty, so, when confession is made, God can consistently forgive. The only way back to God for Israel is by confession of their great sin. Some time they will confess. Possibly Zechariah 12:9-14 and 13:1 look forward to that time.

Restoration Promised -- The restoration of Israel to their land and to favor with God is one of the most definite prophecies in the Bible. In fact the greater part of the prophetic program is waiting on Israel's repentance and restoration. Read in this connection the following references:

Isaiah 11:11-16; 14:1-3; 27:12,13; Jeremiah 16:14,15; Ezekiel 36:24; 37:21-25; 39:25-29. The eleventh chapter of Romans may also be profitably read in this connection.

The Singular Vow -- Chapter 27, the closing chapter of the book of Leviticus, is rather difficult to understand. By a singular vow is evidently meant an unusual vow. It seems there were occasions when a man, under a sense of great obligation to God, vowed a great vow, which he afterward found himself unable to perform. His vow had to be reckoned according to "the shekel of the sanctuary." This the vower could not pay. In such a case he was obliged to resort to the priest, who estimated him "according to his ability." The shekel of the sanctuary represents law, which no man can fulfill to the satisfaction of God; the priest represents grace, under which any man can come to God if he is willing to be estimated by the priest for just what he is worth.

Man Under Law and Grace -- Israel, like Adam, failed under law. Israel at Sinai vowed, "All that the Lord hath spoken we will do." But this vow they never fulfilled. Therefore they can never right with God except on the basis of grace, and this grace is in Jesus Christ.

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THE END