

WRITINGS OF G DAVISON

by G. Davison

A collection of theological writings, sermons, and essays by G. Davison, compiled for study and devotional reading.

16 Chapters

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01.1. Lectures On The Offerings

Lectures On The Offerings Notes of a series of addresses on Lev 1:1-17, Lev 2:1-16, Lev 3:1-17, Lev 4:1-35, Lev 5:1-19, Lev 6:1-30, Lev 7:1-38 by G.Davison

01.3. The Burnt Offering

The Burnt Offering

Lev 1:1-17 by George Davison Introduction to the Offerings In the offerings we have a beautiful, typical foreshadowing of the work of our Lord Jesus Christ, the Son of God coming into Manhood in order that the will of God might be accomplished, that the glory of God might be established and that those upon whom God, in His love, had marked out from council, and a place of sonship, might be secured. Also, that God might be glorified, and the company that Christians belong to through faith in our Lord Jesus Christ might be secured for the pleasure and the glory of God. In the details of these offerings we have something of the detail and the distinctive effects both of the life and the death of our Lord Jesus Christ in glorifying God.

We start by coming into the offerings from God's side. The tabernacle had been reared up in the book of Exodus. Moses, according to the mind of God given him had done so. He had correctly ordered every detail in faithfulness to God, and at the moment when the book of Leviticus opens, the cloud of glory was resting upon the tabernacle. This was the visible mark that God was dwelling in the centre of His people. The first communication given from out of the tabernacle was concerning the offerings, and it has for its objective the approach of His creatures, a redeemed people, into the place where He dwells that they may return to God and to offer to God that which will be for the delight of His heart of love. Firstly, God would assure us that, by the Spirit, He dwells amongst His people today and is expecting that there is going to be from every one of our hearts, not only a desire to offer something for the pleasure of God, but an acting upon that desire, and that we, in the spirit of our souls, draw near to God in order that we all might tell Him, each in our own measure, of our appreciation of His well beloved Son.

Lev 1:1 In Exo 19:1-25, God called to Moses "out of the mount", but here he calls to Moses "out of the tabernacle of the congregation". In Exodus, God speaks out in government, in the giving of the law, placing man under responsibility in covenant relationship; but now the cloud of glory was in the tabernacle. This mediatorial system had been introduced, and God does not here speak governmentally to His creatures, but rather God speaks in divine love and grace to encourage His creatures to draw near to Him with the sacrifice that would bridge that distance, that the failure to obey that voice from the mount might be taken account of by their taking account of the voice from the tabernacle, and offer sacrificially that which speaks of the Lord Jesus Christ, and thus draw near to God. This has happened to every one of us. Firstly the voice of God speaking to us in righteousness when we realised we could never meet the claims of God, and then God speaking in love and in grace, assuring us that if we have failed in our responsibility before Him, yet He would still have us draw near in what speaks of the death of our Lord Jesus Christ. Thus we can stand in divine acceptance in the presence of God.

Lev 1:2 This bringing of the burnt offering was available for all Israelites, from the least to the greatest. God's words were addressed to every individual in the camp. The first thing that is said details the kind of offering that God would accept from their hands. A wild animal (e.g. a lion or a

wolf) was never brought as a sacrifice to God, the reason being that what is typified is not the fallen nature of man, but the perfect Manhood of our Lord Jesus Christ. Hence the animals were to be of the herd, or of the flock, that is, domesticated animals that had been subjected to the will of man; just as the Son of God moved through this world subject to the will of God. There were other clean animals under the law, such as the roebuck and the hart (Deu 12:15), but they were not domesticated animals, so they could never be offered to God. They were clean, and God said "you may kill and eat them in your gates", but the Israelites were never to bring and offer them in God's gates.

Lev 1:3 The first offering mentioned is a burnt sacrifice. The word translated "burnt" means 'to ascend'. It was to instruct His people that there was something above this offering, that would be like incense, ascending to Him for the delight of His heart of love. The character of all Christ's service, whatever He did to man or for man in this world, was done first of all, for the pleasure of God (John 8:29).

Now in relation to the cross, the first great reason for which Christ died was to give glory and pleasure to the heart of God. This 'ascending' offering is the death of Christ in all that was there for the glory and pleasure of God before we come to the other side of the work in all that was there in order to meet the need of man. As it is God's will being accomplished, it is God's pleasure being established that comes out first of all in this offering. The offering was to be a male. It was the seed of the woman that was promised, but when the virgin Mary brought forth her first-born, it was a man, Christ came in Manhood. When the male is specified in an offering, it is the work of Christ Godward which is in view; but when the female is specified, it is the work of Christ manward. Hence we do not get a female in the burnt offering, but we do get it in relation to the sin offering. God's glory, God's right and God's will is involved here, and so a male without blemish is specified. A blemish is a defect, and this animal was to be carefully scrutinised to ensure that there was not a defect upon it, for it was to typify One in whom there never was a defect, our Lord Jesus Christ in His perfect, sinless Manhood here in this world. The best possible animal that could be produced was needed to portray something of the excellency of, and the perfection of, the Manhood of our Lord Jesus Christ.

It was to be offered "for his acceptance" (this is the literal translation of the phrase "of his own voluntary will" as it is in the K.J.V. here and also at the end of verse 4). It was offered not only for the forgiveness of sins, although it did "make an atonement for him", for it was on behalf of the sinful creature that this had been done for the glory of God, but Christ died also that man might be brought into all the divine favour that we find ourselves in now, into acceptance "in the Beloved", before the face of God. The offering was to be offered "at the door" of the tent of meeting. Doors in scripture have the idea of entrance. God wants to meet His creatures in a way that would bring blessing to them, and this was achieved by bringing the burnt offering to the door of the tent of meeting. God would seek to impress upon His people that He did want to meet them, and to meet them in these conditions would mean that He could bestow blessings upon them, on the ground of that offering in His divine favour.

God would impress upon us, that having brought us to Himself, based upon the death of our Lord Jesus Christ, He meets us with divine favour that has all been secured by the perfection of the work, that this perfect, sinless Man has accomplished the will of God for God's pleasure when He

died upon the cross. We are not only in the Christian company because God has forgiven us, but because God Himself wanted to bless us and take His delight in us, and pour and lavish upon us all the favour that He can, so that we are "accepted in the Beloved". So at the door of the tent of meeting God would have us meet with Him with a burnt offering, as it were, in our hands that He might give us the sense of this divine favour that is resting upon all of us in Christ for ever more. It was to be offered and be brought there before the Lord in consciousness that God's eyes were upon the offering. The offerer was to have the sense that he was doing this thing before the Lord, well knowing that the Lord Himself would take pleasure in that which was being done.

Lev 1:4 The offerer was to place his hand upon the head of the offering. This speaks of identification. "As He is, so are we in this world" (1Jn 4:17), "He that sanctifieth and they who are sanctified are all of one" (Heb 2:11). There is not anything true of Christ in Manhood at the right hand of God that is not true of everyone who is "accepted in the Beloved" (Eph 1:6). We are not accepted with Him, but in Him. All that is true of Him, because we are accepted in Him, in His Manhood and in His glory, is true of everyone who is in Him, before the face of God forever more. We are identified with Him (have laid our hands on the head of the offering), "As He is, so are we in this world".

It was accepted for Him, to make atonement for him. This is Christ dealing with our need, not only to remove that need, but to bring us into divine favour in the presence of God.

Lev 1:5 The offering was to be killed "before the Lord". All that was happening there was being done before the Lord in the consciousness of everyone's soul. His eyes were resting upon it, something was being done there all together for His delight. The priests, Aaron's sons, were to bring the blood and sprinkle it round about upon the altar that was by the door of the tent of meeting. The altar represents the claims of God, and the shed blood means that the offerer is brought into acceptance, indeed he is so fully in acceptance that every claim of God has been eternally satisfied by the work of our Lord Jesus Christ upon the cross. In the sin offering, the blood was poured out at the foot of the altar, but there is none of that here, it is only the blood sprinkled on the altar, representing the claims of God. The death of Christ has settled every claim, has glorified God in regard to every outstanding claim upon His creature. God has been eternally glorified by the work of His well beloved Son; hence the blood sprinkled round about upon the altar means that God Himself has been eternally glorified about the question of sin.

Lev 1:6 The offering was then to be flayed and cut up into pieces. In the law of the offerings (Lev 6:8-30; Lev 7:1-38) we find out more about this. The skin was given to the priest who offered any man's burnt offering (7:8). The idea being, similar to the best robe given to the prodigal son, that the priest should have the external mark of the offering that had been offered just as we are, as it were, in that best robe, clothed in the righteousness of God, on the ground of what Christ has done.

Lev 1:7 When Abraham took Isaac up into the mountain in the land of Moriah, he laid the wood upon his son, an indication that one Person in the Godhead was going to go into Manhood and that one Person was the one that Isaac typified, the Son of God. The fire being the energy of the Spirit of God that could lay hold of that wood and cause the sacrifice to ascend, as He did. Christ was laid "in order" (there is always complete divine order about all these things) upon the fire.

Lev 1:8 The priests, Aaron's sons, were then to lay the parts, the head, and the fat in order "upon the wood that is upon the fire which is upon the altar". The word for fat here is only used in connection with the burnt offering, and means 'the suet' as we would call it today. It speaks of the very excellence of that offering, the energy, whilst the head speaks of intelligence. The two are coupled together. Nobody knew the will of God and what was due to the will of God more than our Lord Jesus Christ (this is the head), and nobody accomplished that will as energetically as He did (this is the fat). We may know the will of God, but carrying it out is another matter. The Lord not only knew what the will of the Father was, but in energy He carried out that will, thus the head and the fat go together. With divine energy, as He served here, He accomplished the will of God.

Lev 1:9

"But its inwards and its legs shall ye wash in water". The inwards would speak of inward desire, and the legs of external movement. Not only was there with the Lord, internally, the desire to move here for God, but having that desire He did move for God. Hence, the inwards underlying the legs. Just as the head and fat go together, so the inwards and the legs go together. Having the desire to please God, He pleased God in every movement He made in this world. In connection with the head, we may link it to "He knew no sin" (2Co 5:21); with the inwards "In Him was no sin" (1Jn 3:5); and with the legs "He did no sin" (1Pe 2:22). In the grouping of them together, we see that knowing the will of God He energetically carried it out, and having the desire to please God, He did please God, in every movement He made in this world, the inwards and the legs washed in water in this way show that every desire and every movement was governed by the word of God (compare His response to His temptation, three times He was tempted, three times He replied, "It is written.....").

All was then burnt upon the altar. The word here for burn means to burn as incense. Later we see a consuming burning under the judgment of God in the non - sweet smelling savour offerings. It is difficult (if not impossible) for us to consider that while there was a consuming fire, in the judgment of God, there was another fire there, causing to ascend that which was pleasurable to God. In Psa 22:1-31 He was abandoned of God (verse 1 and Mat 27:46), but never do we read that He was abandoned of the Father, indeed Psalms 91 speaks of Jehovah saying "I will be with Him in trouble" (verse 15), and the Lord could say "Yet the Father is with Me" (John 16:32). Thus there are two sides here, first the consuming fire and then the incense side of the burning. We can, and should, view them separately, but this is difficult to do with our finite minds.

However, this burnt offering was "an offering made by fire, of a sweet savour unto the Lord". There was that which was ascending in the perfect subjection of His own beloved Son to accomplish the work which His righteous, holy judgment demanded, that ascended to God as a sweet savour, delighting His heart.

Thus we can summarise this first offering to us as the work of Christ to glorify God. He met every claim of God, carried out His will, and established His pleasure. He has done something that has given delight to the heart of God, and in such a way that we have been brought into acceptance in the Beloved, into the enjoyment of all this divine favour in which we now find ourselves.

Lev 1:10-13 The goat is not often spoken of in our theology today (whereas the sheep often is), but it is mentioned in scripture time and time again. If in the sheep we find the willingness of the

Lord to die, in the goat we see the ability to die. Moses said 'Blot me out of Thy book, and let these go' (Exo 32:32), but God could not accept Moses as a sacrifice, Moses was not able to exonerate the people. Similarly Paul says 'I was wishing myself accursed for Israel' (Rom 9:3), Paul was willing, but not able. But with the Son of God, typified in the sheep, He was willing, and typified in the goat He was able to do it. This offering presents Him in His willing character and on the side of His ability to carry out His work for the glory of God. The bullock was killed "before the Lord", the offerer again conscious that God's eye was resting upon it. The sheep (or goat) was killed on the north side of the altar that is indicative of suffering.

Lev 1:14-17 When we come to the turtledoves or the pigeons, the crop and the feathers (or literally, 'the filth') were cast at the east side of the altar, which is where the glory is going to dawn (it is from the east that the Lord is going to come in with all His glory). The Different Offerings

Sometimes it has been said in relation to the different offerings, it is a matter of poverty, "If he be not able", but while this is said of the sin offering, it is not said of the burnt offering. In the burnt offering there is no thought of ability to bring the offering, nor of poverty, but rather it is a question of appreciation. Some may apprehend, in all its fullness, the work that Christ has done for the pleasure of God, others may be taken up by all that He suffered in the accomplishment of that work, others by the fact that it was a Man of another order, coming into this world from heaven above, "the second Man..... from heaven" (1Co 15:47), that accomplished the will of God (the bullock, sheep/goat and bird offerings respectively).

John takes up the first, that which Christ did for the pleasure of God. Peter in his writings takes up the second, that which He suffered in accomplishing the will of God. Finally Paul takes up the third, the character of the Man who has suffered in accomplishing the will of God, in his writings. The two birds symbolise the open heavens. Turtledoves speak of the second Man, out of heaven, coming in order that He might live and die here in the accomplishment of the will of God. In all cases, whether the animal be a bullock or the sheep/goat or turtledoves/pigeons, the very same thing was said of it by God, "It is a sweet savour, unto the Lord".

Some of us may apprehend them all, what He did for God, what He suffered, who He is in full perfection of His Manhood, but every thought we bring to God relating to that work in accomplishing the will of God ascends as a sweet savour unto the Lord.

Conclusion This is where God begins in apprehension of the Lord Jesus Christ's work, it may be where we just about end, but it is where God begins. He would impress upon us right from the outset as we try to understand these offerings that His great desire and His great thought toward us in allowing Christ to die upon the cross, was to bring us into a place of everlasting favour based upon this offering, which was a sweet savour unto the Lord.

01.4. The Meal Offering

The Meal Offering

Lev 2:1-16 by George Davison

Introduction

While the burnt offering speaks of some of the features of our Lord Jesus Christ having primarily in view the establishment of the will and the pleasure of God, the meal offering speaks, not so much of the death of our Lord Jesus Christ, but of the perfection of His Manhood. From the moment He was born into this world until He left by way of death, that is, His perfect pathway in Manhood, He ever gave delight in every movement to the heart of God. While we emphasise the fact of His life, it is not that we think He has changed in the glory, but it is more that which came out down here in testimony in the sphere of responsibility that is before us in this meal offering in Lev 2:1-16.

There came a time (Num 15:1-16) when God brought in through Moses another commandment, that no burnt offering was ever to be offered without a meal offering, and its inclusion in Numbers (the book where the pathway and the wilderness, with all its testings are detailed) is striking. The teaching would seem to be that the Son of God could never have been the true burnt offering had the features of the meal offering not constantly underlied it. That is, had He not been in every step of His pathway perfect in His subject, dependent, obedient Manhood, He never could have been the great sacrifice that has brought eternal delight and glory to the heart of God. While we know that only by His death could God have been glorified and carry out his pleasure in relation to man, we must remember that in the life of Christ there is the setting forth of all that man should be for the praise and for the glory of God.

Historically, we might have thought that the meal offering would come first, His life before His death, but man's approach to God can only begin by the death of Christ. It is not until we do stand in acceptance with God on the ground of the burnt offering that we can understand in any way the perfection of the life of Christ. Unfortunately, some try to get the gain of His life without any idea of the effect of His death, but this can never be done. But for those of us now accepted in the Beloved, as the fruit of His death, we are capable of turning back to the record in the gospels and witnessing that perfect life in His perfect Manhood that led up to His all sufficient death when He died upon the cross. So the meal offering (or oblation or food offering) speaks of the perfect Manhood of our Lord Jesus Christ. The Four ingredients: 1. Wheat (Lev 2:1)

There were four ingredients that had to compose every meal offering, they were fine flour, oil, frankincense (all Lev 2:1) and salt (Lev 2:13). The fine flour is the finest of wheaten flour. In the typical teaching there is a difference between barley and wheat. In John's gospel, the five loaves were of barley (John 6:9), but in John 12:24 it says "Except a grain of wheat....", both of these are only found in John's gospel, the barley typifies the resurrection of Christ in many figures and types in the Old Testament, whereas the wheat speaks of Him more as the Second Man, out of heaven, and the One who having come out of heaven has gone back to heaven, and accompanied with

Him many grains. Again, the barley has to do with the recovery of Israel, but the wheat has to do with the establishment of the Assembly. The barley harvest comes seven weeks before the wheat, the resurrection of Christ as preceding His ascension.

Right from the outset of the meal offering therefore, Christ is presented as the Second Man, out of heaven (1Co 15:47). The finest of wheat and flour typifies that new order of Manhood in all its sinless perfection. The Four ingredients: 2. Oil (Lev 2:1) The oil is typical of the Holy Spirit of God in power. In the Old Testament the Holy Spirit is typified by several things. Firstly, living water, along the line of refreshment; sometimes He is typified by fire in judicially maintaining the rights of God; sometimes He is portrayed by light (as seen in the lampstand in the tabernacle), and there are others. However, oil typifies the Spirit in divine power operating in this world for God. When He came upon people it was to give them spiritual power to carry out the will of God. This was perfectly performed in the Lord. The Four ingredients: 3. Frankincense (Lev 2:1) The frankincense, which always went wholly to God, carries this thought, 'that everything that Christ did in this world, He did it first of all for the pleasure of God' [J.N.D.]. The Four ingredients: 4. Salt (Lev 2:13)

Salt speaks of the preservative element of righteousness. For example Col 4:6, "Let your conversation be always of grace, seasoned with salt". However gracious we should be (and we always should be if moving rightly), we must never surrender the claims of God in divine righteousness. Christ said "Ye are the salt of the earth" (Mat 5:13), that is, the antidote to corruption. We are always expected to be speaking right things and doing right things as an antidote to the corruption around us. Thus salt speaks of the preservative element of what is right in the sight of God. Here it is expressed as "the salt of the covenant of thy God". All that is right Godward and manward is expressed here. Christ could say "Thy law is within My heart" (Psa 40:8), in all that He said and did, whether Godward or manward, the salt of the covenant of His God was never lacking. He perfectly gave to God that which was right in His sight. So in every meal offering the salt of the covenant of God had to be included as setting forth the Lord Jesus Christ in responsible Manhood, right in His love to God and to man (compare John 14:31; John 15:13 - love to the Father and love to His friends respectively).

Summary of the Four ingredients

Thus in these four ingredients we have His perfect Manhood presented. It was heavenly in character (fine flour), the energy of the Spirit of God moved Him in all that He did here, He was justified in the Spirit (the oil), all that He did was first of all for the delight of the heart of God (the frankincense), and He never failed to render to God or to man that which was right in all His pathway here in this world (the salt). The Offering (Lev 2:2-3) The offering was to be brought firstly to Aaron's sons, the priests. The priest was to take his handful of the flour and of the oil and all the frankincense, and burn it for a memorial upon the altar to be an offering made by fire, of a sweet savour unto the Lord. This memorial burning upon the altar was in recognition of the claims of God, but it was with a view to meeting those claims that Christ moved here. The rest of the offering was to be Aaron's and His sons Lev 2:3). The offering must firstly be offered to God, and the memorial with all the frankincense ascend to God, before ever there could be anything here as food for the priests who offered that offering. Not until His work for God was completed, until He had reached the end of His pathway in all His subjection and dependence upon the will of God could there be any thought of any one of us finding food for our soul in the life of our Lord Jesus

Christ. It also needed the descent of the Spirit, but it was there first of all for God Himself before anything became available for Aaron and his sons. This is true, not only historically, but morally and spiritually in our lives. We must first of all take up this matter of what Christ was to the delight of the heart of God before we can realise what that same blessed Man is to our hearts as food to sustain us in wilderness conditions (c.f. John 6:30-65, the memorial goes to God first of all {John 6:57 a} with all the frankincense before the remnant is left for Aaron and his sons to sustain them. The very food that sustained the joy, the delight of the heart of God is now given to sustain the priesthood in their priestly service for God {John 6:57 b}). The Three Different Preparations of the Meal Offering: 1. Baked in an Oven (Lev 2:4)

Firstly, a meal offering could be baked in an oven. The oven typifies the unseen testings of our Lord Jesus Christ. But what did it cover in the life of Christ? It speaks of the thirty years of His Manhood in this world of which we know so very little. We do not know what was happening as He grew up from a babe through youth to manhood. The testings during this time were altogether under the eye of God, and were answered to for His pleasure. The oven covers the thirty years of His secret life here in this world for the pleasure of God. We have only one vision of this time after His birth and His return from Egypt recorded for us. When He was twelve years of age He was found in the temple (Luk 2:41-50), and could say "Wist ye not that I must be about My Father's business?". As early as that date, He was moving in this world in the accomplishment of the will of His Father. The mingling of oil that we read of speaks of His holy conception. It was that which underlay all that has been said. 1Co 15:47 again comes to mind, He was the Second Man, out of heaven. Mary is told at the Lord's conception "The Holy Spirit shall come upon thee..... that holy thing which shall be born of thee shall be called Son of God" (Luk 1:35).

Further over in Luke (Luk 3:22) we see the 'anointing with oil' (Lev 2:4), the public anointing when the Spirit descended upon Him and the Father's voice was heard saying "This is My beloved Son, in Whom I am well pleased". The word for pouring here means 'to pour as molten metal into a given shape'. It may have reference to the Spirit coming down like a dove upon this particular Man, the Lord Jesus Christ in all His perfection. In the pouring of the oil upon the unleavened wafers (the descent of the Spirit) we see the One who was conceived by the Holy Spirit, was anointed by the Holy Spirit, and the mark of God's delight of those thirty years of secret history is given "My beloved Son, in Whom I am well pleased." Thus the oven suggests these testings, although it cannot be limited to just this application, for there are others. The Three Different Preparations of the Meal Offering: 2. Baked in a Pan (Lev 2:5-6) The second possible meal offering was "baked in a pan..... mingled with oil. Thou shalt part it in pieces and pour oil thereon" (Lev 2:5-6). Again, the meal offering was to be mingled with oil. This offering would speak of the short section of Christ's public life of three years or a little more, the time of His public testimony.

It begins with the mingling of oil with the offering, the One who came in this way is the One who moved publicly in this world for God, but it was now to be parted in pieces (this is unique to this particular offering). Christ's first thirty years could not be parted, but this one, which covers His public ministry as recorded in the gospels can be looked at in many ways. We are not told how many pieces, we can part and part again, examining in minute details His public testimony. The Spirit of God has parted His public life into at least four portions for us - Matthew, Mark, Luke and John. We can cut Matthew into five sections, the sections into chapters, the chapters into verses. This only brings out more clearly the perfection of Christ, whose every movement in this world was

for the pleasure of God. The Three Different Preparations of the Meal Offering: 3. Baked in an Frying Pan (Lev 2:7) In the third offering, the meal offering was baked in a frying pan (or 'cauldron') and was to consist of fine flour with oil. We neither have the mingling nor the anointing here. The thought is that the offering was not presented mingled nor anointed with oil, but together. The Lord is viewed in all His distinctive Manhood, distinct from, but not apart from, the Spirit of God. This third possible meal offering gives us perhaps just the last few hours of our Lord's history in this world, probably from the moment of His apprehension until His last word - "Finished". This period occupied somewhere around fifteen hours. In the conflict, in relation to sin, of our Lord while in the garden, we see the fine flour with oil. He had the feelings and sensitivities of a man, the cross with all its dreadful horror passed upon His soul, and we see Him there in all His agony. As He prayed to God we see a man who knew what sin was, and what bearing sin was going to mean. Experimentally, He touched it upon the cross, but in anticipation it pressed His soul in the garden causing Him to speak that agony. This third preparation of the meal offering was the apprehension of the last great testing when His public ministry was now accomplished. The one last great thing which lay before Him in the accomplishment of the will of God was His obedience unto death, even the death of the cross.

Summary of the Three Possible Meal Offerings So whether we apprehend the Lord growing up before God (little though we know about it), the much more we can speak of it concerning His public testimony in this world, and again the little we can apprehend about the garden of Gethsemane and ultimately, His work upon the cross, there is the perfection of His Manhood in all that He was in His obedience to the will of God, all coming out, and that has given eternal glory to God and marked Him out as the one man in all His unique perfection who ever glorified God.

Presentation (Lev 2:8-10) The meal offering was now presented "unto the Lord". The offerer presented the meal offering to the priest, who was then to bring it "unto the altar". Jehovah, the priest and the altar are all linked together. The altar was the place of offering, the priest was the sanctified one to offer it, and God was the One to whom it was offered. His claims were satisfied in one sanctified to draw near and that was ascending which give joy to God for the delight of His heart of love.

Honey (Lev 2:11) No meal offering was to be made with honey or leaven. Honey speaks of human sweetness, it is perfectly right in the circle in which we live ("Hast thou found honey? Eat so much as is sufficient for thee." - Pro 25:16), but while our Lord Jesus Christ moved here, in the perfection of His Manhood, did anyone else show such love or compassion and grace and mercy and kindness as He did in this world? But it was not merely the milk of human kindness, it was divine love, divine compassion, divine grace, divine mercy and divine kindness that flowed out of Him. It was not merely the product of human nature coming to light in our Lord. When He looked upon one, it said "The Lord loved Him" (Mark 10:21), the love of that was the love of God, coming out from this wonderful Person, though in Manhood, toward the rich young ruler. When it said, "He had compassion on her" (Luk 7:13), it was the compassion of God shown toward the widow, and then He touched the bier and restored her son back. The milk of human kindness was not there, there was divine kindness there. The kindness of God was all in its purity, it was right from God, shining out and ministered by Him in His pathway.

Leaven (Lev 2:11) In scripture, leaven always speaks of evil. It is mentioned six times in the New Testament - four times in the gospels and twice in the epistles.

Mat 13:33 speaks of the leaven which the woman hid in three measures of meal, this is idolatry, corrupting that meal. The Lord Jesus Christ warned the disciples to "Beware of the leaven of the Pharisees....." (Mat 16:6 a), which was hypocrisy; ".....and of the Saducees" (Mat 16:6 b), which was infidelity; and warned them also to "Beware of the leaven of Herod" (Mark 8:5), which was worldliness, the political element. We are also warned that "A little leaven leavens the whole lump" (1Co 5:6), this is evil practice; and again that "A little leaven leavens the whole lump" (Gal 5:9), this is evil doctrine. All together these are the six references to leaven in the New Testament, and in each case it speaks of it in a bad sense, as typifying evil.

There was to be no leaven in the meal offering. There was no idolatry in Christ's life (Mat 4:10), God only was the object of His service in this world. There was no leaven of the Pharisees (hypocrisy) in Christ's life (John 8:25), Christ was just who He said He was. The leaven of the Saducees was not to be found in Him either, He was no infidel - "The Scriptures cannot be broken" (John 10:35) was His word. He was not worldly, as the Herodians were, "I have overcome the world" (John 16:33), there was no Herodian leaven in Him, nor the leaven of evil practice as at Corinth - "Which of you convincteth Me of sin?" (John 8:46). His practice was perfect in the sight of God. And finally, Gal 5:9, there was no evil doctrine, "The doctrine is not mine, but [the Father's] who sent Me" (John 7:16). So wherever we look, in whatever sense it is used, not one trace of this leaven was ever seen in the Son of God, in His absolute, holy, sinless perfection in this world.

First Fruits (Lev 2:12-16)

Two mentions to first fruits are worth considering here in connection with the meal offering. Firstly, "As for the oblation of the first fruits" (Lev 2:12), that is, it was the new meal offering as mentioned in Lev 23:9-14. This was not to be offered upon the altar, it was offered unto the Lord, but not burnt upon the altar for a sweet savour because the oblation of the first fruits speaks of the Christian company. But in Lev 2:14, we get "And if thou offer a meal offering of thy first fruits", not the official one, but their own first fruits. This pictures the Lord Jesus Christ, "green ears of corn [grain] dried by the fire, even corn [grain] beaten out of full ears". There is here an indication of the resurrection of our Lord Jesus out from among the dead. 1Co 15:1-58 tells us about this (1Co 15:20). God has decreed, as it were, that that man is going to abide forever. If in His perfect obedience He goes right on to the cross, He has been raised again by the glory of the Father, and that is the Man who is going to be continued in His Manhood, and is being continued in the glory at God's right hand. He has come out from among the dead, raised again and has become that great standard for everyone who belongs to Him. For as we have borne the image of the earthy, we shall bear the image of the heavenly, so we too are soon to be with Him and like Him in glory for ever more. He has come forth from among the dead. How could that life have ever come to an end? It was completely for God. It came to its end in the accomplishment of His will when He died on the cross, but He has been raised again, and it is continued forever. But the character of this first fruit we read of is "green ears of corn". This speaks of life in its full vigour. It is not dry corn for the moment, but green ears of corn. This speaks of all the vigour of manhood and life in this world, but "dried by the fire" would mean that that life came to an end in this world under the judgment of God. It was dried by the fire, but it was corn that was beaten out of full ears. Manhood in all its maturity, yet

come under the judgment of God, cut off in the vigour of Manhood. It is quoted in the psalms "I said, Oh my God, take me not away in the midst of my days" (Psa 102:24), and as a Man in the full vigour of life and of Manhood, He gave His life in full subjection to the will of god, and it is that Man who has come forth out from among the dead. Green ears then speaks of the Lord in his life. His life did not ebb away as ours does with old age, that could never have happened to the sinless Son of God. It was cut off in all maturity - green ears, dried with a fire, corn beaten out of full ears.

Oil was then put upon it. In resurrection He received again the Holy Spirit (Acts 1:2). Frankincense also was placed upon it, He lives to the glory of God, still serving God for His pleasure in Manhood at God's right hand. The memorial was burnt by the priest, part of the beaten grain, part of the oil, and all of the frankincense. It was an offering made by fire unto the Lord. If the major portion of this chapter gives us a preview of the perfect Manhood and pathway of our Lord Jesus Christ as He moved through this world, it does not close without giving us a preview of His resurrection out from among the dead, that He lives a Man before the face of God, still serving God, anointed with the oil of gladness, above His companions (Heb 1:9), and in the frankincense and His service for God still the meal offering.

"Father, the hour is come, glorify Thy Son, that Thy Son may also glorify Thee" (John 17:1) - this is in the glory. Just as He glorified the Father on the earth, He is going to continue to glorify Him in the glory as He does now. The oil and frankincense are still there, all for God in His present service as raised again from among the dead.

01.5. The Sin Offering

The Sin Offering

Lev 4:1-35 by George Davison

Introduction In the opening chapters of Leviticus, more is said about the sin offering than about any other, yet in the law of the offerings there is more said about the peace offering than the others. These things are of note. The sin offering is placed after the sweet savour offerings - the burnt offering speaking of the work of Christ glorifying God that He might establish the pleasure of God according to His will; the meal offering which speaks of the features of the life of Christ in the spotless, sinless Manhood that marked Him; and the peace offering (to be considered in the fourth address). The offerings were to be of such a character that a righteous and holy God could be thus glorified, 'He offered Himself by the eternal Spirit without spot unto God' (Heb 9:14). This came to light in His life, that He was without spot and thus He became such an offering whereby God has been eternally glorified. Had it not been that sin was in the world, the Lord would never have needed to become a burnt offering, and it is doubtful whether He would ever have become a meal offering. There would be no reason for Christ to come into the world in Manhood if man had not sinned. Thus we now consider the main reason why He did come into sinless, perfect Manhood, the reason why He did walk consistently under the eye of God, and why at the end of the sinless pathway, He died as an acceptable offering to God. Sin was the reason of it all. Christ dealt with this question once and for all, and so successfully, as the New Testament assures us, that unto all them that look for Him shall He appear the second time without sin unto salvation. This 'without' is the most negative term that can possibly be found in the Greek language (J.N.D.). It is also used in Rom 3:21 "But now righteousness without the law is manifested....." - man it totally without righteousness under the law. The sins of saints are in view in the sins spoken of in this offering, not the sins of unbelievers. The Lord is not presented initially as the Saviour, but the Advocate. The people were before God as a result of the calling out of Egypt. Already having a priest, the initial approach to God is not pictured, instead it is along the lines of "if any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (1Jn 2:1). The people already stood in relation to God ceremonially, but in the very features that are given us in these offerings, reference is still made to the cross of Christ, and the means that God has to deal with sins, whether it be when we first come to Him seeking salvation or when we come to Him as saints seeking restoration. The Sin of the Common Man (Lev 4:27-35)

While not a ruler or leader of the people of God, nor the company as a whole, nor yet knowing much about the anointed priest drawing near into the presence of God, all saints belong to the company of the saints of God, and all are God's people in this world. All of the saints are of equal status under the eye of God. If one should sin, "through ignorance....." (saints of God never commit wilful sin, for which there is no forgiveness; but we may through inadvertence at a weak moment sin against God (1Jn 2:1), but it is in inadvertence or ignorance), ".....against any of the commandments of the Lord concerning things which ought not to be done, and be guilty....." (that

is sins of commission, the things which we ought not to have done but have done, rather than sins of omission, those things which we ought to have done, but have not; thus here definite offences are in view, which we can so easily be guilty of if we allow the flesh to work within us and to spring out into evidence, for the flesh can do nothing but sin, it is not subject unto the law of God, neither can be - Rom 8:7), ".....or if his sin, which he hath sinned comes to his knowledge....." (that is always the first work of Christ's advocacy, to convince us that we have sinned, and the next step is to assure us that He is there to deal with it), ".....he shall bring of his offering a kid of the goats". The first recorded instance of God dealing with sin publicly is in Exo 12:1-51, and there we are told that the people of Israel could take either from the sheep or from the goats (Exo 12:5). In the sheep we have the willingness of the Lord to die for sin and in the goat we have the ability of the Lord to die for sin. There is but one offering here, a kid of the goats, as though God would impress upon us the work that our Lord Jesus Christ has done is able to deal with that sin, is able to remove it. Further the offering is to be a female without blemish. A female offering presents the work of Christ manward; 'Christ died for me' we can say. It is my sin, my relief, my peace and my restoration, that is in view. God wants us to consciously be free from that sin and to know that Christ has died to cleanse us and to restore us. Peter, on the resurrection morn was perhaps the first to gain of the advocacy of Christ after the Lord had died upon the cross. "He restoreth my soul" (Psa 23:3) is the thought. The offerer was to bring this kid of the goats for his sin which he had sinned. Straight away, the matter is presented on our side, how it affects us, the need of relief on our side, and the great provision that God has made in the work of our Lord Jesus Christ. There is no suggestion that the man may not have an offering, it does suggest in other offerings that he may not have a bullock, hence he can bring a sheep; it also suggests he may not have a sheep, so he can bring a goat; and also that if he has not a goat, he can bring a bird; and even if he cannot bring a bird, he can bring a handful of fine flour, as though God would say, there is no excuse whatsoever, there is always something there to bring, the offering is always available. But here, in the sin offering for a common man, there is to be only one possible offering.

Similarly to the burnt offering, there is to be the laying of the offerer's hand upon the animal's head. We are to be identified with the sin offering, without this we cannot be identified with all the wonderful effects of the burnt offering. In both cases, the identification of the offerer with the offering is in view. If God accepts the offering, He accepts the offerer who put his hand upon it. If God rejects that offering, He rejects that offerer. Substitution is in view. What happens for the sin offering happens for the offerer. The sin offering is to be killed in the place of the burnt offering. The two offerings are distinct, but they speak of the same work, the work of our Lord Jesus upon the cross. So why the link here? The burnt offering speaks of acceptance, the sin offering speaks judicially of the ending of sin in the sight of God for His own glory. God would impress upon us that His thoughts on dealing with sin, and the reason why He does deal with sin through His well beloved Son is not only that we might be relieved, but so that we might be restored once again into the wonderful sense of the burnt offering, "accepted in the Beloved". The sin offering brings restoration to the status of the burnt offering, to restore us into communion with God as "accepted in the Beloved". The communion comes in a little later on. The priest is then to take of the blood thereof, with his finger, and put it on the horns of the altar. Just as that finger inscribed the commandments, now when one has offended against those commandments, the blood sprinkled finger is the answer to the claims of God. Again the altar is mentioned as "the altar of the burnt offering", God would always maintain the height of the calling and the grandeur of the work of

Christ in calling it this, even though many sin offerings were offered there also. Thus blood of the sin offering is put upon the horns of the altar of burnt offerings. The horns speak of the strength of that altar, the strength of the claims of God, and the blood put upon the horns of the altar would assure us that the claims of God had been adequately met, that God's righteousness had been adequately maintained in such a way that God can holily and righteously pronounce this forgiveness. "Put upon the horns of the altar of burnt offering" speaks therefore of the adequate answer in meeting the claims of God by the precious blood of the Lord Jesus Christ. But now, in contrast to the burnt offering, all the remaining blood was to be poured out at the bottom of the altar. With the burnt offering, while the blood was put upon the horns of the altar, there is nothing said about the blood being poured at the bottom of the altar because there, primarily, it is the will of God and the pleasure of God that is in view. But here, while the will and the pleasure of God are in view on the one hand ("on the altar of burnt offering"), on the other hand there is the need of the sense of cleansing and renewal, and hence the rest of the blood is poured out at the bottom of the altar, it is on our side to give us a righteous standing, a cleansed standing, once more in the presence of God. It is (probably) this word that the Lord was referring to on the night when He instituted the Lord's supper. Literally, the words are "When the Lord took the cup and blessed it, handed it to the disciples saying, Drink ye all of it. For this is My blood, that of the [new] covenant, that shed for many for remission of sins" (J.N.D - Mat 26:27-28).

Now all the fat is to be removed, "as the fat is taken away, from off the sacrifice of the peace offerings". The peace offering has in view fellowship with God. The sin offering is thus burnt in the place of the burnt offering and the fat of that sin offering taken away and burnt upon the altar as the fat is taken away from off the sacrifice of peace offerings. God would impress upon us that the reason He is dealing with sin is to bring again into our souls, and into the enjoyment of our souls, the wonderful sense of divine favour "accepted in the Beloved"; and what else can be the outcome of enjoying in our souls of divine favour, as accepted "in the Beloved" but to restore us to happy communion with God (fellowship and communion are exactly the same word). John writes that we may have fellowship with the Father and fellowship with the Son (1Jn 1:3), thus we come in again to the sense of divine favour and go on with a resumed fellowship (resumed communion) that may have been momentarily broken through failure or sin inadvertently as we are passing on through this world. Would it not assure us of the desire of God to have us in communion with Himself, with the Father and with the Son? It is as though the Father Himself would say 'All provision is made to remove the failure that may come in, because I am desirous of having you always in communion with Myself'. God values the communion of His people and has made ample provision should something come in to break that communion, that once more it might be happily restored by a sin offering, killed in the place of the burnt offering, and the fat burned upon the altar as the fat of the peace offering.

Hence communion is restored and the priest burns the fat upon the altar "for a sweet savour unto the Lord". It is difficult for us to think of a sweet savour at a time when God is dealing with sin, sin is not a sweet savour to God, but the sweet savour that does come to light is that in dealing thus with sin, man is going to be brought into fellowship with God. This is the sweet savour to the heart of God, the restoration of one of His saints into happy communion with Himself, producing again a response to God in the linking and forming again of the enjoyment of the soul of communion with God.

Finally the priest shall make atonement for him, and it shall be forgiven him. God is holy and righteous, He is "just to forgive us our sins, and to cleanse us from all unrighteousness" (1Jn 1:9). This is the thought simply worked out in regard to the type as John would assure us of, that God, through the work of the Christ, would seek to maintain us in happy fellowship with Himself and hence the provision in this sin offering, should any one of God's people sin inadvertently in this world. The Sin of the Rulers (Lev 4:22-26)

"When a ruler hath sinned, and done through ignorance" (again) "against any of the commandments of the Lord concerning things which should not be done and is guilty..... he shall bring a kid of the goats, a male without blemish". A ruler would be a leader amongst God's people, one that was perhaps outstanding publicly in the testimony. The failure of such a man is bound to have a more adverse effect upon the testimony of God than the sin of one of the common people; but whether one is a leader, or just takes one's place alongside all the people of God, sin has to be dealt with in the sight of God. The sin must be removed if God is to go on with that ruler and the ruler is to go on with his service for the Lord. So it says "or, if his sin, wherein he hath sinned, come to his knowledge, he shall bring his offering, a kid of the goats, a male without blemish". When it is just an ordinary man who is moving here for God, it is a female kid, speaking of clearance of their side, but when it is a ruler, one that is perhaps a little more outstanding in the Christian testimony, it is a male. There has to be the apprehension not only of what Christ has done for us in dealing with that sin, but what Christ has done for God, in dealing with that sin. There must be that apprehension not only of how that sin has affected self, but how that sin has affected the testimony as related to God. If a man gets his name written in a newspaper or booklet as being an outstanding man in service for God and then sins, there is a great hue and cry about Christianity, whereas they would not even take notice of a simple saint of God doing the same thing. The idea is how it affects the divine testimony, how it affects the rights and claims of God. So this time it is specified a male without blemish. The details of the laying on of hands, and the finger and the blood, etc., are identical as the case for a common man, the teaching is identical. The Sin of the Whole Congregation (Lev 4:13-21) This time it is the whole congregation of Israel who have sinned through ignorance, a much more serious event, not only one individual, but the sin that might have taken place in the whole company of God's people. This is a very serious thing indeed. We may take it down to ourselves and bring it down to small proportions, and apply it to a local company of God's people (not that the local company is the whole nation, it involves every saint of God), but it comes out in a collective way. If a whole company have sinned, come to some wrong judgment about something, they have to come to God and own to Him that they have come to a wrong judgment about that something, and offended against some or one of the claims of God. This time for the whole company, the priest shall dip his finger in some of the blood and sprinkle it "seven times before the Lord, before the veil". That holy place was the place the priest moved continually representing the company of God; and hence that blood is sprinkled before the Lord before the veil, for approach to God for the moment had been interrupted by this sin of the whole congregation that may have come in. When David numbered the people, the whole company of God's people suffered as a consequence. Although David sinned, it lay upon the whole company as God dealt with it. The sin in relation to the golden calf was an extreme case, where it was more a wilful sin than a sin of ignorance; and it is quite possible that the Corinthian assembly had been guilty of a collective sin, in the very corrupt, loose way, that they were all apparently going on (there may have been some who were not, but as a company there they were

in a very bad way collectively, under the eye of God. Hence, "for the this cause, many are weak and sickly amongst you, and some sleep" - 1Co 11:30). But thank God for the offering, it was still there for them, and the blood sprinkled there before that veil would open up again the thought of access to God in this company cleansed, re-established, and restored into communion with God so that as a company of God's people they might once more go on with His service in this world. The table, the lampstand, and the golden altar were there in that holy place and all the daily service connected with the people had been interrupted while this question of sin stood between them and God, but the blood sprinkled before the veil would mean that the way once again to God was opened up in the place, on behalf of the whole congregation of Israel. The blood was sprinkled before the veil representatively of the company for restoration. The Sin of the Priest (Lev 4:3-12)

Finally we come to sin in the case of the priest that is anointed. There are four cases here, but the priest "if he sinned according to the sin of the people" should have shown better than to do what the people were doing. He brings for his offering "a young bullock without blemish, unto the Lord for a sin offering." The priest must now apprehend in the largest possible way, the death of Christ in relation to sin, and hence this time it is a bullock brought to the door of the tabernacle of the congregation. The priest could not enter in through that door with some sin resting upon him. The mode of access right from the very outset must be dealt with. The priest that is anointed must take up the bullock's blood, bring it to the tabernacle of the congregation, and "the priest shall dip his finger in the blood and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. He has approached the door of the tabernacle, he must now carry that blood right in, and so with the ruler, as with the anointed priest, the blood once more is sprinkled before the veil, and the result is access for that priest. It is once more opened out, in the question of that sin being settled and removed, and the priest is in full liberty to approach God.

There are many more details in this chapter, that we cannot, due to time, go into, but one of them, in relation to the failure of the priest is that we read "even the whole bullock shall he carry forth outside the camp unto a clean place where the ashes are poured out and burn him on the wood with fire where the ashes are poured out, shall he be burned". Now while the fat of that offering would ascend, the carcass of the sin offering for the priest was carried outside the camp and in this burning, it is burning as to totally consume it. A holy priest would be fully aware, not only of that initial failure that had marked him, but also of the removal of the man that had committed the sin, in the flesh, in all its liberty, that it had come under the judgment of God in the cross of our Lord Jesus Christ. One of the common people may not have apprehended that, an anointed priest would apprehend it.

Conclusion

Whether in the anointed priest, a whole company, a ruler, or one of the common people, provision is made, that whatever failure comes in, it may be removed on the basis of the cross of our Lord Jesus Christ, to restore us into happy communion, to open once more the way of approach to God that we might go on in our priestly service, being responsive to God in giving Him the praise and the worship He has sought from every one of us and which only can be produced initially and be maintained subsequently, on the ground of what Christ has done when He died upon Calvary's cross. If anyone has sinned, "we have an advocate with the Father, Jesus Christ the righteous"

(1Jn 2:1), and we find that God is faithful to forgive us our sins and to cleanse us from all unrighteousness.

01.6. The Peace Offering

The Peace Offering

Lev 7:11-38 Summary of the Other Offerings In the burnt offering we see primarily come to light in type, the death of our Lord Jesus Christ for the glory of God to accomplish His will and to bring into being that which is for the pleasure of God. We see sin dealt with in such a way that God may be able to move out in His love toward him, and secure His creature responsively for His glory and the delight of His heart of love along the lines of Psa 40:1-17, "Lo, I come; in the volume of the book it is written of Me..... to do Thy will, Oh My God" (Psa 40:7-8). In the meal offering we see the perfect sinless Manhood of our Lord Jesus Christ, moving in this world from the manger right on to the cross, as one Man who gave an answer to God of all that man should be for the delight of His heart of love. In the sin offering we see the death of Christ, not on the side of giving pleasure to God in meeting His claims, but meeting the need of man on our side, the death of Christ is seen as the Advocate, that "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (1Jn 2:1).

Introduction to the Peace Offering

More is said about the sin offering in the details of the offerings than is said about the other four, but in the law of the offerings, more is said about the peace offering than the other four. In the details of the offerings, the peace offering comes third among the sweet savour offerings, but in the law of the offerings, the peace offering comes last. The bearing of the peace offering is fellowship, part going to God, and part going to the offerer. Of the animal sacrifices that are used, more of the peace offering went to the offerer and to the priest than any other offering. The reason the peace offering is placed last in the law of the offerings is that God draws us into fellowship with Himself on the basis of all that Christ has done (i.e. the burnt offering, meal offering, sin offering, trespass offering and now peace offering), as though God would have us to understand that He draws us into fellowship with Himself in relation to all that Christ has done as all five offerings, and that we can enjoy every possible feature of all that Christ has done for all the glory of God and the everlasting blessing of our souls. The law of the Peace Offering The word 'law' means 'divine teaching' (Torah), and in the details of the offerings in the first five chapters, the offerer is more in view, but in the law of the offerings, the priest is more in view, as to how the offerings were to be handled, offered and dealt with. First of all, there would have to be the production of the offering in our souls. Then in our priestly capacity, knowing how that should be rightly presented to God for His glory and correspondingly as a blessing in each one of our souls. No one can ever offer anything to God concerning Christ Himself without there being a corresponding blessing in the soul of the offerer. It is as anointed priests we bring that which is being produced, and as priests anointed by the Holy Spirit that we have the privilege of offering our offerings to God. So the law of the offerings is to teach the priesthood just what is involved in these things, the right way to present them for the pleasure of God. The Three Possible Peace Offerings

Now there are three ways in which the peace offering can be offered, firstly, in Lev 7:12, as a thanksgiving; then in verse 16, as accompanying a vow; or thirdly as a voluntary offering. The first is very simple, a thanksgiving. It would spring spontaneously from an appreciation in one's heart of the blessings of which God has brought us into. As we meditate a little concerning the greatness and glory of Christ, and the sphere of divine blessing we have been brought into as the fruit of what Christ has done, we cannot refrain at times from opening our lips as we thank God from the depths of our soul, both for the giving of His beloved Son, and for all His beloved Son has done for His glory and for our blessing. Thanksgiving is probably the simplest of all the reasons for offering a peace offering, springing spontaneously from the hearts of the saints of God in their deep appreciation of this wonderful blessing that God Himself has brought us into.

Further down the chapter in Lev 7:16, it is a vow which causes the peace offering to be brought; and this has to do with some act of devotion for God. In our Christian spiritual experience, there are times in our lives when there is something needed to be done that for us is going to mean committal to the Lord in relation to it, we may be given a little time for a specific work for the Lord that we feel He has called us into, and in fellowship with God, like a vow. Not binding ourselves now according to the flesh, but committing ourselves to the Lord, and saying, 'Now Lord, give me grace to do Thy work, I feel I ought to do it, it being Thy will for me'. Our committing ourselves in doing this work would be the answer to a vow. It is some definite committal in regard to some service for the Lord to which we bind ourselves. We must keep in mind that this is a peace offering, that is, a fellowship offering, it is something born of communion with God.

Thirdly, it says a voluntary offering. A thanksgiving offering comes out spontaneously, as does a voluntary offering. It has to do with bringing something into that circle quite voluntarily of our own will. It may not be an expression of thanksgiving, it may not be a definite committal, but it is the idea of bringing something material toward that divine centre that is going to enrich the company, first for the glory of God, and also for the enrichment for God's people. A Peace Offering for Thanksgiving to God

"If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving, unleavened cakes mingled with oil, unleavened wafers anointed with oil, and cakes mingled with oil of fine flour fried." (Lev 7:12) In this chapter, offering a peace offering for a thanksgiving is the only offering where a meal offering was brought along with it. This is very striking. The impression is that when we come to God with appreciation and thankfulness of all that is being done for us. We must keep in mind, not only the death of Christ, but also that perfect life leading up to it, as we see this meal offering brought along with the thanksgiving in a peace offering. In the meal offering, we saw that the cakes mingled with oil spoke of His holy conception in the power of the Spirit of God; unleavened wafers anointed with oil to speak of His life dating from the banks of the Jordan in His public service in this world; but there is something new here, cakes mingled with oil of fine flour fried (or "fine flour saturated with oil"- J.N.D.). 1Ti 3:16 says "Great is the mystery of godliness, God was manifest in the flesh, justified in the Spirit.....", and this is what "saturated with oil" would speak of, every movement that Christ made, every step which He took, every word which He spoke was "saturated with oil", there was never a movement, never a step, never a word, that was not in the power of the Holy Spirit of God - "justified in the Spirit".

Connected with this peace or fellowship offering in thanksgiving to God is the apprehension of that wonderful Man, who has brought us into fellowship with God by His death; that in His life, as born of the Holy Spirit, anointed by the Holy Spirit, actuated on every movement by the Holy Spirit, it is that Man, who having died upon the cross has brought us into fellowship with God. Every movement of our Lord Jesus Christ was characterised by the Holy Spirit. We keep emphasising His death, because however much we do appreciate that perfect life, we know that had Christ lived that life and gone back to heaven without dying on the cross, we would never be in fellowship with God at all; it is His death that has done this. But having been brought to God by His death, we have what this world can never have, a spiritual appreciation of Christ's wonderful life, where every step was for the glory of God. We can look upon His death allied with His life and give thanks to our God for Christ. A Voluntary Peace Offering Offered to God

Now in Lev 7:28, we come more to the answer of the voluntary offering, that was brought along to enrich the company to which we belong. "And the Lord spoke unto Moses, saying, Speak unto the children of Israel saying, He that offereth a sacrifice of his peace offering unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace offering....." In verse 25, we have the offering ".....unto the Lord", but in verse 30, we have ".....of the Lord", and ".....before the Lord"; these three are all emphasised here in regard to this peace offering.

We are speaking about divine enrichment, if we are going to bring something to that company that is going to bring a spiritual enrichment to that company, firstly for God, and secondly as a peace offering for those who compose that company, we must first of all be sure that it is "of the Lord". It is no good bringing something that is of ourselves, something we have imagined or something we like, there is no room for such offerings in the divine circle; be it ever so small, even if it is only a small feature of Christ there is room for it in that divine circle. We must be sure what we bring is altogether "of the Lord". It must be divine in origin.

Secondly, at the end of Lev 7:30 we have the offering waved "before the Lord". This gives us the conscious sense that God's eye is resting upon all that is moving here for His pleasure in that company. If we do things merely to gain the attention of the brethren, we do not help anybody, neither ourselves nor God; but if it is done with the conscious sense that His eye is resting upon it, we do it "before the Lord". There is going to be that which God can appreciate, that will be a help to the saints, and administer real blessing to one's own soul. It was said of Ishmael before he was born by the angel "he shall live in the presence of all his brethren", and very strikingly it also says of Ishmael the second time when he died "he died in the presence of all his brethren"; the Ishmaelite character was that what he did in all his life was to impress his brethren; he lived in the presence of all his brethren, but that was not living in the presence of God. However, if we are living in the presence of God, in the presence of one's brethren, what a help that is going to be. Hence, in the movements of this divine circle, with God's eye resting upon it, only that which is "of the Lord", and in its movement is "before the Lord", in the consciousness that His eye is upon it, is going to be helpful in that company. This leads to the third expression, in Lev 7:25 ".....his peace offerings unto the Lord". If we have something divine in origin that it "of the Lord", and we hold it in our affections, conscious of divine pleasure as "before the Lord", then when it comes to the moment of offering it "unto the Lord" it is going to be acceptable to the Lord, and it will be a help to the Christian company to which we belong.

We are all capable of bringing something; one thing about this peace offering is that the width of it brings all in. Who cannot give thanks to God? Who cannot spontaneously offer something for the pleasure of God? Perhaps few of us may arrive at the idea of vows to God, but of the other two, when it is a question of thanksgiving and the spontaneous movement, surely there is room for every one of us to produce something "of the Lord", "before the Lord" and offer it "unto the Lord" that is going to be for His glory and for the blessing and enrichment of His people. This is what we are dealing with here, "he that offereth, the sacrifice of his peace offering unto the Lord....." (Lev 7:29). Whatever we bring along as a peace offering becomes food for the souls of the saints, it is an oblation. Whatever we bring along, the idea is spiritual food to spiritually enrich the company to which we belong. "[He] shall bring his food offerings unto the Lord of the sacrifice of his peace offerings", it is the committal of something, the production of something that one brings along for a blessing in fellowship of that whole company.

"His own hands shall bring the offerings of the Lord made by fire" (v.30); we should be glad to receive from others whatever help or light they can give us about divine things, be it guidance or some feature of Christ. We should all bring something to that company that is of help to them; it is not only what we gain from others, but what do they gain from us? This peace offering would raise the question with every one of us, 'What are we adding to the little company where we belong, that spiritually enriches them?' It is not a question of giving lectures or standing up and preaching the gospel, but it is the bringing of anything that bears the character of Christ Himself. It is of the Lord, and brought to that divine circle that all might get the gain in the enjoyment of the peace offerings "of the Lord". There may be testing about it, the offerings of the Lord are "made by fire" (v.30), tested by holy discernment in the power of the Spirit of God. The fact that it is called a sacrifice means that it may cost us a little bit to keep the think going, time and opportunity that we could have used on self, but quite prepared to devote them to the company for the blessing of all. It may be a sacrifice on my part, but what a blessing for us, what a favour indeed, that we can bring something of Christ to that Christian company, whatever the cost or test may be to us, that is going to help the things of the Lord and help the people of the Lord in the circle of divine fellowship into which we have been brought.

"By his own hands shall he bring the offerings of the Lord made by fire, the fat with the breast" (Lev 7:30); the fat speaks of the excellency of the offerings, and it always goes to God, the fat comes first. Before we can help the brethren, we must be going on with our own souls before God, and there must be the presentation of the thing to God Himself, the excellencies of that offering, if the saints of God are going to get the benefit of a food offering in that divine circle. The fat was for God, but the breast was for the priests. The breast was to be waved for a wave offering before the Lord. The priest was then to burn the fat upon the altar, God's portion ascending for a sweet savour for the delight of His heart of love, but the breast was to be Aaron's and his sons'. The breast speaks of the love of the Christ. A wave offering was waved horizontally, and following that the right shoulder of the heave offering was waved vertically. One speaking of the movement of affection, the other speaking of the movement of strength, but the wave breast always preceded the heave shoulder; that is, love, underlying the vertical heave offering, the ability underlying the movement of strength is love. When God made the call for material for the tabernacle system in Exodus 25, it was according to their ability that they were to give, but every man as he gave it with his heart willingly gave, God did not want material from a man whose heart was not in His work;

but if his heart prompted him willingly, then God accepted that offering from him, but only providing his heart underlay it.

Another passages which outlines all the gifts in the body is 1Co 12:1-31. In 1Co 14:1-40 we have brought before us how they were to be exercised publicly in the meeting, but the chapter wedged in between the two, 1Co 13:1-13, is where the apostle says 'I may have the gift of speaking in the tongues of men and of angels, able to come into the meeting and exercise this tremendous gift of tongues, or of prophecy, or of knowledge, etc., but if the wave offering is not there, if there is not a movement of love, I may as well as hold my tongue for all the good it would do - a tinkling symbol or sounding brass I would become.' Why? Because the wave offering was missing. Some of us have been long enough associated with the saints of God to have experienced when the heave offering was presented, but there is a lack of divine love, and somehow it left us, as we say, almost cold; but oh, if the love was there underlying it, however simple that effort, hearts were warmed up, people were encouraged, glad they heard the word. It is just as true today, if simple love is underlying a word today, however simple, it will be for the blessing of the saints of God. At the end of John 14:1-31, we hear the Lord saying, "But that the world may know that I love the Father, and as the Father gave Me commandment, even so I do" (John 14:31); the wave offering underlay the heave offering, love underlying what He did. What He did, He did out of love for the Father. Again in the next chapter He says, "greater love hath no man than this, that a man lay down his life for his friends" (John 14:13); again the wave offering underlies the heave offering, every move that was made for the pleasure of God was actuated by divine love. Hence the wave breast always comes first.

"The breast shall be Aaron's and his sons'. And the right shoulder shall ye give unto the priest for a heave offering of the sacrifices of your peace offerings" (Lev 7:31-32). There is first the appreciation of these features in Christ Himself, love underlying every movement that He made, but we often see in this process of eating that there is first of all appropriation. We eat it as food, and this is the sort of spiritual food that we are feeding on, appropriation, mastication, digestion, assimilation and reproduction, and the result is to form us in the self same character that came to light in our Lord Jesus Christ in this world. If this is the sort of thing that is being effected in us, we are going to be great helps in the company to which we belong, great ministers to the fellowship, and enriching that fellowship in bringing material of this character formed in divine affection in each one of our souls.

Again, the wave breast once more underlies the heave shoulder in verse 34, "for the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron, the priest, and unto his sons by a statute forever from among the children of Israel". We get this summing up in Lev 7:35, "this is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire.....". Here the anointing of Aaron and the anointing of his sons are linked together. Wherever we have Aaron and his sons brought together, it speaks of Christ and the Assembly. In Heb 2:1-18 we see the company that is linked with Christ in the divine anointing is the Assembly. We take up these things in communion with Christ because we belong to Him, and are associated with Him in the power of the Holy Spirit of God. This is the portion of the anointing of Aaron, and of the anointing of his sons. It is the spiritual enlightenment, the spiritual blessing that we have been brought into, in association with Christ that is now summed up in this law of the peace offering, all

that we have been brought into fellowship with in association with our Lord Jesus Christ, "This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office" (Lev 7:35).

Lest I said too much about what we bring for the blessing of the brethren, let us remember again, it is a ministry unto the Lord, but we cannot minister unto the Lord in that company unless it is of the Lord, but which is bound to be for the enrichment and the blessing of that company. This is the law of the priests' office where they are brought in to share it together, "which the Lord commanded to be given them by the children of Israel, in the day that he anointed them, by a statute forever throughout their generations" (Lev 7:36).

01.7. Summary of the Offerings

Summary of the Offerings

What then is our portion? Here it is summed up in Lev 7:37, "This is the law of the burnt offering, of the meal offering, of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings". This is why God invites us into the spiritual enjoyment, into every feature that has delighted His heart in His well beloved Son, which we can only enjoy because we are anointed by the Holy Spirit. Can we reach out in our affections to observe what Christ is for the delight of God's heart, not only what He has done for us, but can I reach up to the thought of what He has done for God? (this is the burnt offering); and can we learn with deep appreciation, the perfection of that pathway along which He moved, where every step ever ascended as a sweet savour for the heart of God? (this is the meal offering); can we appreciate His death upon the cross, so wonderful, so sufficient, that in all that Christ has done, in suffering death under the judgment of God, he has cleared us completely of all our sins and reconciled us in these happy conditions back to His God and Father? (this is the sin offering); and can we, as working out in relation to advocacy amongst the saint of God, see that He is still there, quite capable of restoring us if failure should come in on our pathway, He being the Advocate with the Father and of the consecrations (the idea behind consecration being that Christ would fill our hands, as it were, with the perfections that came to light in Himself, that we might enjoy them in their entirety)? (this is the trespass offering); and can we feed upon the very things that God Himself is feeding upon? as oft times we sing together "brought to rest within the circle, where love's treasures are displayed", and again "in Thy grace Thou now hast called us, sharers of Thy joy to be, and to know that blessed secret, of His preciousness to Thee". This, beloved, is our portion, it is the portion of our anointing (for it is the normal work of the Spirit to take up the things which are Christ's and to show them to us - John 14:1-31; John 15:1-27; John 16:1-33). This is the peace offering.

Thank God it is all available, and we have the power to take it in, enjoy it all, and now as a result of enjoying it all, we can make a spiritual production, a voluntary offering in a peace offering, adding something to the company to which we belong for those who are exercised, and for the enjoyment of Christ, and thus enrich the circle in divine fellowship into which God has brought us when we bring there what is of the Lord, consciously before the Lord, and offer it unto the Lord. He will be glorified and the saints will be enriched by this food offering, and in the anointing of the Spirit of God we have been purposed together in this divine circle and we can help one another to come out more for the pleasure of God and to be like Christ, both for His glory and for the blessing of the saints of God to which company we belong.

Thank God it is our portion, in the power of the Spirit of God, to take in, enjoy and respond to all that has come to light in Christ Himself, the answer to this typical system of the offerings.

02.00 Sweet Savour Offerings

Sweet Savour Offerings

G. Davison.

Jan — June 1961

02.00c Content

Content .The Burnt Offering Lev 1:1-17. The Meat Offering Lev 2:1-16. The Peace Offering Lev 7:11; Lev 7:13; Lev 7:16; Lev 7:28-38

02.1 THE BURNT OFFERING

1 THE BURNT OFFERING

Lev 1:1-17 In seeking to answer the request for a little help on the offerings, it may help to point out first of all the setting of the book of Leviticus in which these details are given. In the book of Exodus, from chapter 25 to chapter 40, the construction of the tabernacle is recorded for us. Moses, according to the light God had given to him, had carefully carried out the making of the building and all the vessels and, at the end, when he erected the structure, the cloud of glory covered the tent, and the glory of the LORD filled the tabernacle. This was the visible mark of divine approval and of the fact that God was pleased to dwell with His people.

It is from that standpoint that the book of Leviticus opens. In verse 1 we read, "And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying." This first communication has in view the approach of the people in order that they may offer to God that which will be for the delight of His heart. That God dwells with His redeemed people today by the Spirit is well known to all of us, and it may be of interest to point out in answer to these types that the first thing God would interest His people in, is to draw near to Him to offer to Him that which He finds delight in. This precedes any instructions as to service for Him, a fact we do well to remember. In Exo 19:3, God called Moses "out of the mountain," but here in Leviticus it is "out of the tabernacle." In the first incident God was speaking in government, but here He is speaking in grace. His people had failed in regard to the speaking from the mountain, and hence God brought in a mediatorial system whereby the failure might be met, and He enabled to remain with His people in the dwelling. This seems to be the setting of Leviticus, and the reason for this instruction concerning the offerings.

These major offerings, as they have been rightly called, all set forth in some way the greatness and glory of our Lord Jesus Christ, Son of God, and the work He has accomplished for the glory and delight of God. This we hope to show.

"Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock," Lev 1:2.

Notice this communication is to all, from the highest to the lowest; it expects that all will have some desire to draw near to God. I do hope this is true of each one of us.

God Himself instructs the people as to what kind of an offering He would accept from them. Wild animals such as lions or wolves were never to be offered, because these offerings are to speak in some way of Christ. Domesticated animals, those subject to man, were to be used always. Wild animals are used typically of kings and kingdoms, as in Daniel; but these set forth the wild sinful nature of man and the character of the kings typified. No such animal is used where a type of Christ is in view. Clean animals, marked by subjection, were to be used as typifying the sinless Son of God, who ever moved through this world subject to the will of God. There were some animals, undomesticated, which the people could eat in their gates (Deu 12:15), but these not

being marked by subjection could not be used as an offering to God. We have to learn the difference between what is suitable in the home circle and that which is in accord with what we may call God's circle. The first offering on the list is "a burnt sacrifice of the herd," Lev 1:3. This word "burnt" is a word which means "to ascend," for this offering was to ascend as incense for the pleasure of God; such was its character. The paramount thought in the death of Christ is that which gives glory and pleasure to the heart of God. This ascending offering was for the glory of God (the need of man is in mind later in the book), and we do well to see that the accomplishment of the will of God takes precedence in the work of Christ upon the cross. This is the outstanding thought of the burnt offering — the death of Christ establishing the will and pleasure of God.

Considering this offering further we first read it was to be "a male without blemish," Lev 1:3. This obviously is a reference to the sinless Manhood of our Lord Jesus Christ. God had said in the garden of Eden that the seed of the woman would bruise the head of the serpent, and we know that seed was the Son of God coming into Manhood in sinless perfection — "a male without blemish." When a "male" is mentioned the work of Christ Godward is in view, but when a "female" the work of Christ manward seems to be in mind. This will be seen more clearly as we proceed, but we call attention to it now, for we do not read of a female in the burnt offering; the burnt offering is entirely for God, and does not refer so much to the need of man. The thought contained in the word "blemish" is defect; there was no defect in Christ; Manhood perfect and complete was seen in Him. Another negative is later introduced concerning the offerings, and that is "without spot." It is striking that this is not mentioned before Num 19:1-22, where the account of the red heifer is given. This word "spot" really means "a stain," something external; whilst "blemish" means "a defect," something lacking. The first time "without blemish" is used is in Exo 12:1-51 in regard to the passover lamb (Exo 12:5). It is significant that "without spot" is not used prior to Num 19:1-22, where the wilderness is in view with all its defilements and corruption. The Lord Jesus was the only Man who lived in this world and was never affected by the evils which were around Him on every hand; He left this world as stainless as when He entered it. But that is in Numbers where the wilderness is in view. Here in Leviticus it is His perfect, complete Manhood in which He has glorified God; Manhood without a defect. Notice how the apostle Peter puts these things in their right order, "but with the precious blood of Christ, as of a lamb without blemish and without spot", 1Pe 1:19.

We then read, "he shall offer it of his own voluntary will," rendered in the New translation as "for his acceptance." This I venture to say, is a little beyond forgiveness; not excluding it, of course, but a little beyond it. The forgiveness of sins which is related to the sin offering sets me at liberty, but the thought in the word "for his acceptance" has in view my fitness before God. Had man not sinned Christ would not have needed to die, but it is wonderful to contemplate that in dying the Lord had in view our being made fit for the presence of God. This would not lessen the value we have of the knowledge that our sins are forgiven.

"Acceptance" is the force of this verse. Think for a moment of the younger son in Luk 15:1-32. The forgiveness of his father and a place of servitude would have met his need, and no doubt would have made him happy; but the father had in mind his own delight in his son; hence the robe, the ring and the shoes. We learn that the desire of God was not only to forgive us our sins, but also to bring us into a place of favour, and such favour as we read of in Eph 1:1-23, "accepted in (taken into favour in) the Beloved." "Nearer we could not be," as the hymn says. Such is the bearing of

the burnt offering — "for his acceptance." It is an advance in our souls when we realize that we are in the Christian company not only because God has forgiven us, but also because He Himself desired to bless us, and so to form us that He can find His own delight in us. To this end He has lavished upon us the favour which we now enjoy at His hand. "The door of the tabernacle" really means "the entrance of the tent of meeting." God would have us before Him in the sense of all the favour He has bestowed upon us "in Christ." The burnt offering should fill us with holy confidence to draw near to God.

"He shall put his hand upon the head of the burnt offering," (Lev 1:4). This speaks of identification, as we read in the New Translation, "and it shall be accepted for him to make atonement for him." We have not far to look in the New Testament for the answer to this, for in Eph 1:6, we read, "He hath made us accepted in the Beloved." John also writes in his epistle "as He is, so are we in this world" (1Jn 4:17). In our acceptance in the Beloved, as typified by the laying on of hands, all that is true of Christ in Manhood at the right hand of God is true also of all who have laid their hands on Him, thus identifying themselves with Him by faith. Our Lord, in dealing with our sins and removing them, has brought us into a place of favour before the face of God. The sacrifice being accepted, all who are in Christ are in acceptance. This is the teaching of Lev 1:1-4.

"He shall kill the bullock before the LORD," (Lev 1:5). The words "before the LORD" would indicate that the offerer had the consciousness that what he was doing was for the pleasure of the LORD; that His eyes were upon this offering and that He was finding His delight in this foreshadowing of His well-beloved Son. Then, the offering being killed, the priests were to sprinkle the blood round about upon the altar. The altar represents the claims of God, and the blood being sprinkled upon the altar indicates that every claim of God has been met, and that God is eternally satisfied with the work of our Lord Jesus Christ. When we come to the sin offering we shall see that the blood was also poured out at the bottom of the altar, but there it was on our account. There is no instruction to pour out the blood of the burnt offering at the bottom of the altar, for the burnt offering is primarily for the pleasure and glory of God; in it He has been glorified by the work His beloved Son has accomplished in regard to every outstanding question which sin had brought in.

We then read "And he shall flay the burnt offering, and cut it into his pieces" (Lev 1:6). In the law of the offerings we learn that the skin was given to the priest who offered the burnt offering (Lev 7:8). Without doubt the answer to this is found in "the best robe" of Luk 15:1-22. We are clothed in the righteousness of God, and appear before God in all the acceptability of the perfection of Christ. His eye rests upon us with the same delight as it rests upon His Son, for we are in Him before the face of God, clothed as it were in all His beauty. These are stupendous statements to make, but many Scriptures assure us that they are true. "He that sanctifieth and they who are sanctified are all of one", (Heb 2:11). The bullock was then cut into his pieces so that each distinctive part might be exposed, and all as far as an offering could be, seen to be perfect. It would remind us that every feature of Christ was perfect, not one defect in any one part, but as Peter assures us, "without blemish and without spot," (1Pe 1:19). The parts were then laid upon the wood which was on the fire of the altar, and were thus offered up to God. The wood suggests the Manhood of our Lord, that into which He came in order that He might die. We read that when Abraham took Isaac in order to offer him up, he laid the wood "upon Isaac his son," (Gen 22:6). This was a foreshadowing of the Son of God coming into Manhood in order that He might die. Then the fire which consumed the wood, and in doing so consumed the offering, is indicative of the testing of the Holy Spirit of

God. All these features of the precious work of Christ are seen in one verse in Heb 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God". The first two pieces regarding which instruction is given are "the head, and the fat," (Lev 1:8). It is striking that this word for "fat" is used only of the burnt offering, and is referred to in the concordance as "suet." It would speak of the excellence of the offering, and thus of the energy of our Lord in doing the will of God. The head would speak of intelligence, for who but He could have known what that will entailed, and who but He could so devotedly and energetically have accomplished that will? Thus the head and the fat are placed together; the Lord Jesus knew what that will was, and knowing it, He did it. "I do always those things that please Him," (Joh 8:29).

"But his inwards and his legs shall he wash in water" (Lev 1:9). The inwards would speak of internal desires and the legs of external movement. The Lord Jesus not only had right desires towards God, but He gave expression to those desires in all His movements here. Just as the head and the fat were presented together, so also are the inwards and the legs presented together. Having always the desire to walk here pleasing to God, He did so walk before God, and thus He ever gave delight to the heart of God in all that He did. An interesting feature concerning these pieces has been pointed out in the fact that Paul records, "Who knew no sin" (2Co 5:21) — the answer to the head. John records, "in Him is no sin" (1Jn 3:5) — the answer to the inwards. Peter records, "Who did no sin" (1Pe 2:22) — the answer to the legs. The inwards and the legs being washed in water would suggest that every desire and every movement which our Lord made was governed by the Word of God; they were morally right in the sight of God. Did He not say prophetically, "Thy law is within my heart"? (Psa 40:8). When tempted by Satan in the wilderness He resisted the tempter each time with the Word of God. He was always governed in His subject, perfect Manhood, by the known and publicly expressed Word of God. When the inwards and the legs had been washed in water, the priest burnt all the pieces upon the altar. There are two words used for "burn" in Hebrew, Quater and Saraph. The words used at all times for the burnt offering is Quater, which means "to burn as incense," alternatively "to cause to ascend." The other word, Saraph, is a consuming fire, expressing the judgment of God upon sin. It is used in relation to the sin offering as we shall see, but with the burnt offering the word is Quater, a causing to ascend to God that which gives Him pleasure. It has been carefully and guardedly pointed out by intelligent brethren that, while we read of the Son being abandoned by God when He was made sin (Psa 22:1-31), we do not read that He was abandoned by the Father. Indeed, there is another Psalm where we hear Jehovah saying, "I will be with Him in trouble" (Psa 91:15); and our Lord said Himself, "Yet I am not alone, because the Father is with Me" (Joh 16:32). It is difficult for us to hold these two things together in our minds at one and the same time, but the fact remains. That the burning as of incense and the consuming fire because of sin should both be seen at the cross may baffle our understanding, but it does not our acceptance of the truth in faith. It is the burning of what is pleasurable to God which is in view in the burnt offering, speaking without doubt of who He was, and yet as drinking the cup which His Father had given Him with all its dreadful implications because of sin.

We must never forget that of the burnt offering it is stated, "a sweet savour unto the LORD." Here we have in type the work of our Lord Jesus Christ satisfying every claim of God and, in so doing, giving delight to the heart of God. As a result of this work we have been brought into the enjoyment of divine favour, for we know the blessedness of being "accepted in the Beloved." It is this very

offering which is referred to again in Eph 5:2, "And walk in love, as Christ also has loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour." It is our privilege, beloved brethren, to enjoy this favour as the fruit of what Christ has done.

It remains now to look briefly at the other aspect of the burnt offering. The bullock which we have been considering came from the herd, but we read in Lev 1:10 of the flock from which either a sheep or a goat could be brought; then in Lev 1:14 we read of fowls, turtledoves or pigeons. Doubtless we are well acquainted with the sheep character of the work of our Lord, particularly the Lamb of God, but we hear only a few references to the goat. Yet in Exo 12:1-51, we read that the passover could have been either a sheep or a goat (Exo 12:5). This aspect of the work of our Lord seems largely to have slipped from our teaching, but it is referred to in the Scriptures time after time. The sheep would typify the willingness of the Lord Jesus to die as seen in that touching account recorded in Isa 53:7, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." The goat would speak of the Lord as having ability to die in this way. We have at least two cases in the history of Israel when a man would have died for their salvation, but was unable to do so. Moses, in that memorable encounter with God when he pleaded for the people, asked God to blot him out of His book as a substitute for Israel (Exo 32:32). Again in the New Testament we learn that the apostle Paul had similar thoughts when he writes, "I could wish that myself were accursed from Christ for my brethren" (Rom 9:3). These men were willing to give their lives for the salvation of the nation, but were utterly unable to do so; but the Lord Jesus was not only willing to die in order to accomplish the will of God, but He was also able to accomplish all that was involved in that death, and has glorified God in it all. The bringing of a sheep or a goat would not appear to be indicative of poverty; we do not get any suggestion of that here. It speaks rather of the various apprehensions which the saints have of the varied glories of the One whose every action was pleasing to the Father, even when upon the cross. Would it not be well for us if we had a more comprehensive grasp of all that came to light in Him for the glory of God? We should not then be limited in our apprehension, but we should have ability to approach God with richer thoughts of Christ, and be able to give expression of His deep perfections in a fuller way. This is what these varied offerings would typify, the vastness of the many glories of Christ as made known to us in the Scriptures.

We read that both the sheep and the goat were to be killed "on the side of the altar northward before the LORD" (Lev 1:11). The north speaks of the place of testing, the place of suffering; and how skilfully the Spirit has linked this northward aspect with both the sheep and the goat. Who can fully tell what suffering the Lord endured when, in those hours of darkness, He glorified the Father as He drank of the cup which the Father had given Him? If in the bullock we learn something of the greatness of what our Lord accomplished, in the sheep and in the goat we learn something of the suffering He endured in doing it. We read too that the blood of the sheep or of the goat was used in exactly the same manner as the blood of the bullock, it was "sprinkled round about upon the altar." Further, it was all "a sweet savour unto the LORD" (Lev 1:13). A third kind of burnt offering is referred to in Lev 1:14, "of turtledoves, or of young pigeons." This though less in size, is still said to be "a sweet savour unto the LORD." Perhaps these birds would set forth the heavenly character of our Lord, as seen in the way in which Paul presents Him to us as "the Second Man out of heaven" (1Co 15:47 New Trans.). We may be engaged with the fullness of the work which Christ has done for the glory and the pleasure of God; again we may be engaged with the sufferings of

our Lord in doing that work; while yet again we may be engaged with the thought of the One who did that work as a Man of another order, "the Second Man, out of heaven." These various aspects are not contradictory, but complementary.

John in his gospel speaks of the Lamb of God, but he also gives us the antitype to the bullock as he presents the Son wholly devoted to the Father's will and as giving effect to the counsel of grace in relation to the children of God. It is the greatness of what the Son has done which is the main theme of his Gospel. Peter, on the other hand, is occupied with the sufferings of Christ, as a reference to his epistles will show; while Paul in his epistles constantly refers to the new order of Manhood introduced into this world by the coming of the Lord Jesus, and the completely new order of things which has been established in Him. These are but suggestions as to the various aspects of this offering; doubtless there are other aspects to be found also.

We note in regard to the offering of the fowls that the blood is wrung out at the side of the altar; not sprinkled upon it as in the other two cases, nor poured out at the foot as in the case of the sin offering. "On the altar" would have reference to the meeting of the claims of God; at the foot of the altar would suggest the meeting of our need; but perhaps the side of the altar would speak of the death of our Lord, not exactly as meeting the claims of God, or the bearing of our sins, but as put to death by wicked hands and so cast out of this world. While all may not agree with this application, it does yet remain that two things met at the cross; the Lord's submission to the will of God, and His suffering and rejection at the hands of men. Peter puts both of these together in that remarkable Scripture, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," (Act 2:23).

We also read in connection with this offering that the crop and the feathers were not to be put on the altar. The margin of some Bibles gives "filth" for feathers, and J.N.D.'s translation in a footnote gives "refuse," and it is evident that the word has this force. The crop would not form part of the bird, for it was not digested, and the filth would be taken away so as to give the birds a clean appearance, for they were to typify One who was ever intrinsically and ceremonially clean. Hence they were cast out "beside the altar . . . in the place of the ashes," suggesting that which had been judged; and so this offering appears as a type of One in whom there was absolutely nothing which was offensive to God. How careful we need to be in every thought of the Lord as to His dealing with sin! Scripture clearly shows that He personally "knew no sin," and we read too "in Him is no sin"; "Who did no sin." Perfection and purity are ever seen in Him.

Then we read that the offering was to be cleaved "with the wings thereof" (Lev 1:17), and as the wings gave the bird power to rise above the earth, it may suggest the heavenly character of the Lord Jesus which ever marked Him in His movements in this world. He was not only the Second Man out of heaven, He was heavenly, (1Co 15:48). May we covet to have an increasingly wider apprehension of the glories of our Lord. He whose every movement in life and in death ever ascended as a sweet savour to God.

02.2 THE MEAT OFFERING

2 THE MEAT OFFERING

Lev 2:1-16. In the burnt offering we saw some of the typical features of the work of our Lord Jesus Christ, which had primarily in view the establishment of the will of God. We come now to the consideration of the meat, or meal offering. It is strictly an oblation, or a food offering, where it is not so much the death of our Lord Jesus Christ which is in view, but the perfection of His Manhood, from the moment He was born right on until He went out of this world. The meat offering sets forth that perfect pathway and Manhood of Christ, he who ever gave delight to the heart of God. Whilst emphasizing the fact of His life here, we do not suggest that He has changed as now in the glory; but the meat offering is connected more with that which came out in testimony down here in the sphere of responsibility.

It is recorded in Num 15:1-41 that no burnt offering was to be offered without a meat offering. It is striking that this is recorded in Numbers, where the wilderness with all its testings is in view, and it would seem to carry the suggestion that with the Son of God as the true Burnt Offering, the underlying features of the true Meat Offering were also seen. Had he not been perfect in every step of His subject dependent Manhood, He could not have been the perfect Burnt Offering which has brought eternal delight and glory to the heart of God. Whilst we know that it is only through His death that God has been glorified, and the basis laid for the carrying out of His pleasure in relation to man, we must ever remember that in the life of Christ there was the setting forth of all that man should be for the praise and glory of God. Historically we might have thought that the meat offering would have come first, His life before His death; but we see in the burnt offering that man's approach to God can be only through the death of Christ. It is not until we stand in conscious acceptance with God on the ground of the burnt offering that we can understand in any way the perfection of the life of Christ. Unfortunately men have sought to get some gain from His life without seeing the necessity of His death, but that can never be. As "accepted in the Beloved," as the fruit of His death, we can appreciate the record in the gospels of that perfect life in His perfect Manhood, a life that led on to His all-sufficient death upon the cross. This oblation or food offering comes before us then as setting forth the perfect Manhood of the Lord Jesus Christ. There are many precious details, but those specially before us are seen in the four ingredients of which this offering is composed. We have fine flour, oil, frankincense, and in Lev 2:13, salt. "Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." We are told in a footnote in Mr. Darby's translation that this fine flour is strictly the finest of wheaten flour. We have often heard that there is a distinction to be noted between barley and wheat as used in these types. In John 6:1-71, we read that the five loaves were made of barley but in John 12:1-50 the Lord speaks of "a corn of wheat"; these expressions are found only in John's gospel. In the Old Testament the barley is seen as a type of the resurrection of Christ; but the wheat refers to Him as the Second Man out of heaven, and as the One who, having come out of heaven, has gone back to heaven, and has secured a company who are associated with Him. Anathema maranatha There are references to the barley where it

obviously has in mind the recovery of Israel, but the wheat has in view the establishment of the assembly; thus we read that the barley harvest comes seven weeks before the wheat harvest — speaking of the resurrection of Christ as preceding His ascension. Thus this finest of wheaten flour would present our Lord Jesus Christ as the Second Man out of heaven. There came into this world a Man of another order entirely, as characteristically heavenly as Adam was characteristically earthly. "The first man is of the earth, earthy: the Second Man is the Lord from heaven," (1Co 15:47). The finest of wheaten flour would typify that new order of Manhood in all its sinless perfection as seen in the Second man out of heaven. The oil, as we all are happily aware, is a type of the Holy Spirit of God in power. In the Old Testament we have the Spirit in the figure of running water; seen there as indicative of refreshment; again we have the Spirit as fire in maintaining judicially the rights of God. There are many other figurative references to the Spirit, but the typical bearing of "oil" is the Spirit in divine power operating in this world for God. As coming upon persons, it is in order to give them spiritual power to carry out the will of God; a feature seen in perfection in the Lord Jesus Christ.

Then we have a third ingredient, frankincense. Mr. Darby, in his writings, says that the frankincense, which always went up to God, carries the thought that everything Christ did in this world He did first of all for the pleasure of God. We are perhaps prone to make ourselves presentable to our brethren, and the more we do so the better; but if that is our only motive, with the flattery that sometimes attends it, it is not worth very much. Every movement of the Lord Jesus Christ as Man was made consciously under the eye of God; all that He did was primarily for the delight of the heart of God. That is the frankincense, every bit of which ascended to God, and was entirely for His pleasure. The fourth ingredient in Lev 2:13 is salt, the outstanding feature of which is the preservative element of righteousness. For instance, "Let your speech be always with grace, seasoned with salt," (Col 4:6). We should be always gracious, but as moving rightly we should never surrender the claims of God in divine righteousness. Again, "Ye are the salt of the earth," (Mat 5:13), a suggestion of the antidote to corruption. As Christians we should ever be found speaking right things and doing right things, a most powerful antidote to the corruption around us on every hand in this world. There are other passages which would also demonstrate the truth that the salt is the preservative element of that which is right in the sight of God. It is wonderful the way it is put in our chapter, "The salt of the covenant of thy God." We may regard those ten commandments as setting forth all that is right Godward and all that is right manward; and we observe in the Lord Jesus a Man who could say, "Yea, Thy law is within My heart." In all that He said and in all that He did, whether Godward or manward, the salt of the covenant of His God was never lacking. Perfectly did He give to God what was right in His sight; and perfectly did He minister to His neighbour that which was also right in the sight of God. Hence we read that in every meat offering the salt of the covenant of God must be included, as setting forth the Lord Jesus Christ in responsible Manhood, perfect in His love to God and in His love to man. Just one reference in relation to that. In John 14:31, we hear the Lord saying, "That the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence." We know where He was going, He was going to the cross. In Joh 15:13, we read, "Greater love hath no man than this, that a man lay down his life for his friends." In John 14:1-31 we have His love to the Father; in John 15:1-27 His love to His friends. The salt of the covenant of His God was present in all His movements right on to the cross.

Thus in the fine flour we have His perfect Manhood; heavenly and so distinctive in character. In the oil we have the power of the Spirit of God energizing Him in all that He did here. "Justified in the Spirit," (1Ti 3:16). The frankincense sets forth that all He did was done first of all for the delight of the heart of God; and the salt speaks of a pathway in every step of which He rendered what was right to God and to man. In Lev 2:2 we read that when the meat offering was presented, it was to be brought to Aaron's sons, the priests. The priest was to "Take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD." This memorial burned upon the altar speaks of the recognition of the claims of God, a matter which was fully met in the movements of Christ in Manhood. Then in Lev 2:3 we read, "The remnant of the meat offering shall be Aaron's and his sons." The offering had first to be presented to God, and the memorial with all the frankincense had to ascend to God, before there could be anything left as food for the priest who offered. So it has been historically; not until the work which was for God had been completed, not until that pathway of holy worth had reached its end in complete subjection to the will of God, could there be any possibility of our finding food for our souls in the life of the Lord Jesus Christ. For this the descent of the Spirit was necessary, but all was there first for the delight of God Himself. It is only as I am led to appreciate what Christ is to the delight of the heart God that I am able to realize in some measure what that same blessed Man can be to me as food to sustain me in wilderness conditions. The memorial goes to God first of all, with all the frankincense, and then the remnant is left for Aaron and his sons to sustain them. The very food that satisfies the heart of God is now given to sustain the priesthood in the priestly service of God. In Lev 2:4-7 we have the various ways in which the oblation could be made and presented. It says in Lev 2:4, "If thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil." The oven would doubtless typify the unseen testings to which the Lord Jesus was subjected. It may perhaps refer especially to those thirty years of His Manhood in this world of which we know so little. What was happening as He grew up from a Babe to a Youth? from a Youth to Manhood? The testings in those years were under the eye of God alone, and they were all answered to for His pleasure. We are given but one view of those years, after the events of His birth and His return from Egypt are recorded for us. At about twelve years of age we hear His voice in the temple saying, "Wist ye not that I must be about My Father's business"? Early in His life He was moving in this world for the accomplishment of the will of the Father.

"Mingled with oil" would speak of His holy conception; "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God," (Luk 1:35). Then in Luk 3:1-38 we have the record of the "anointing with oil"; this time a public matter. The Spirit descended upon Him and the Father's voice was heard saying, "Thou art My beloved Son; in Thee I am well pleased." The word "pour" (Luk 3:6) refers to the pouring of molten metal into a given shape. It may have reference to the fact of the Spirit coming down like a dove upon this particular Man, the Lord Jesus Christ in all His unique perfection. The pouring of the oil upon the meat offering suggests to us One who was conceived by the Holy Ghost, was also anointed by the Holy Ghost, and we have God's own approbation of those thirty years of secret history, in the utterance "My beloved Son; in Thee I am well pleased." In Lev 2:5 we read "If thy oblation be a meat offering baken in a pan, it shall be of

fine flour unleavened." Again we have the word added, "mingled with oil." This section may refer to the short span of three years or so, which followed the thirty years of secret history. The whole of the Lord's public testimony seems to be typified in this second way in which the meat offering was to be made and presented. It must of necessity be "mingled with oil," for the One who moved publicly in this world for God, is the One who came in uniquely. But now we have an additional instruction, "Thou shalt part it in pieces." This is not said of the offering in Lev 2:4. Of those thirty years we know but little; but Lev 2:5 seems to cover His public ministry as recorded in the gospels, and we are able to take account of these years in all their wonderful, unmeasured detail. Every separate feature of those years of public ministry; every minute detail would but reveal absolute perfection; fine flour anointed with oil, frankincense and salt. It has been said that the only man that could stand the test of the microscope was the Lord Jesus Christ Himself. Does it not seem as though the Spirit of God has shown to us the meat offering parted in its "pieces" in the four Gospels? We may further part the sections into chapters, and the chapters into verses, but as we thus divide the "pieces" it only brings into greater relief the wonderful perfection of this blessed Man, whose every movement in this world was for the pleasure of God. How precious is this thought of parting in pieces and the oil poured thereon! Wherever we see Him, in every verse, in every word, we see that same absolute perfection of the Man Christ Jesus. In Lev 2:7 we have "If thy oblation be a meat offering baken in the frying pan (or as the word rightly is, a cauldron, an open pan) it shall be made of fine flour with oil." It is striking that in this verse neither the mingling nor the anointing with oil is mentioned. It would appear that the flour and the oil were presented together, not intermingled. The offering as seen in Lev 2:7 may be suggestive of the last hours of our Lord's pathway in this world, perhaps from the moment of His arrest until He uttered that last word "It is finished"; a period of about fifteen hours. In that awful conflict in the garden we see One who had the feelings and sensibilities of a man. The cross with all its dreadful horror pressed upon His soul, and as we see Him there in that agony, as He prayed to God, we see a Man who knew perfectly what sin was, and the awfulness, too, of what it was to Him to be "made sin" upon the cross. Anticipation of it pressed upon His holy soul, causing Him that agony of which we read, "His sweat was as it were great drops of blood falling down to the ground" (Luk 23:44). Here surely we see the "fine flour with oil." The culmination of His holy movements in the accomplishment of the will of God was His obedience "unto death, even the death of the cross."

Whether we contemplate the Lord as growing up before God; or in His public testimony in this world; or again in the garden of Gethsemane; and ultimately upon the cross, we see the absolute perfection of His Manhood, and His perfect obedience to the will of God. All has brought eternal praise to God, and He Himself is marked out as the one blessed Man who in His unique perfection has glorified Him.

"Thou shalt bring the meat offering that is made of these things unto the LORD; and when it is presented unto the priest, he shall bring it unto the altar," Lev 2:8.

There are three things linked together in this verse, Jehovah, the priest and the altar. The altar was the place of offering; the priest was the sanctified one who offered; and God was the One to whom the offering was made. His holy claims were sustained in the one who was sanctified to draw near, and in that which ascended there was delight to the heart of God. In Lev 2:11 we read, "No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire."

Honey is that which speaks of human sweetness, and has its rightful place in natural circles. "Hast thou found honey? eat so much as is sufficient for thee" (Pro 25:16). We must ever remember that whilst our Lord Jesus Christ moved here in the perfection of His Manhood, manifesting love and compassion and kindness, it was divine love, divine compassion, divine grace, divine kindness which flowed out from Him. When we read "Jesus beholding him loved him" (Mar 10:21), that was the love of God coming out from this wonderful Person, though in Manhood, to that rich young ruler. When we read in Luk 7:13, "He had compassion on her," it was the compassion of God which was shown. It was not sentimentality, it was the love of God, shining out and ministered by Christ in His pathway.

Leaven, too, was to be excluded from the offering. In Scripture leaven is always indicative of evil. It is mentioned six times in the New Testament, four times in the Gospels and twice in the Epistles. In Mat 13:1-58 the leaven which the woman took and hid in three measures of meal is idolatry — Babylonish idolatry — corrupting the meal. "Beware ye of the leaven of the Pharisees," (Luk 12:1) — that is Hypocrisy; "Beware ye of the leaven of the Sadducees, (Mat 16:6) — that is Infidelity; "Beware of the leaven of . . . Herod", (Mar 8:15) — that is Worldliness. Herod represents the political element. "A little leaven leaveneth the whole lump" (1Co 5:6) would speak of Evil Practice. Again "A little leaven leaveneth the whole lump" (Gal 5:9) would refer to Evil Doctrine.

If we look at these Scriptures again, we shall see the absolute contrast in the Lord, the perfect Meal Offering, in which there is no trace of leaven. In Mat 13:1-58 the leaven which the woman took speaks of idolatry. You will remember what the Lord said to Satan, "Thou shalt worship the Lord thy God, and Him only shalt thou serve"; the leaven of idolatry could never have marked the Son of God, for God was ever the Object of His service in this world. Secondly, the leaven of the Pharisees which is hypocrisy. when our Lord was asked "Who art Thou?" He replied "Even the same that I said unto you from the beginning" (Joh 8:25). The Lord was always just what He said He was; the leaven of hypocrisy never marked the Son of God. The leaven of the Sadducees — infidelity. Once again we hear the Lord saying "The Scriptures cannot be broken" (Joh 10:35). There was no trace of materialist infidelity in Him. Again, the leaven of Herod which was worldliness. The Lord said, "Be of good cheer; I have overcome the world" (Joh 16:33). The world never overcame Him; He overcame it. Then the leaven in Corinth speaking of evil practice. Did He not say to His enemies, "Which of you convinceth Me of sin?" (Joh 8:46). His practice was perfect in the sight of God. Then in contrast to the leaven of evil doctrine in Galatia, He could say, "My doctrine is not Mine, but His that sent Me" (Joh 7:16). Not one trace of leaven was ever found in the Son of God as He moved in holy, sinless Manhood in this world. In Lev 2:12 we have two references to firstfruits. "As for the oblation of the firstfruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar for a sweet savour." We apprehend that this refers to the new meat offering which is mentioned in Lev 23:1-44. The oblation of the firstfruits which speaks of the Christian company, was not offered on the altar. We do get in verse 14, "If thou offer a meat offering of thy firstfruits unto the LORD," where again we have a picture of the Lord Jesus Christ. "Thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears." In "the meat offering of thy firstfruits" we have an indication of the resurrection of our Lord Jesus Christ out from among the dead. "Christ the firstfruits" (1Co 15:23). If in His perfect obedience He went right on to the cross, he has been raised again by the glory of the Father; and that is the blessed Man who is now in the glory, at God's right hand. He has come

out from among the dead, raised again, and has become the pattern for every one who belongs to Him, for "As we have borne the image of the earthly, we shall also bear the image of the heavenly" (1Co 15:49). Soon we shall be with Him and like Him in glory for evermore. That perfect life could never be completely ended. It came to an end in responsibility, as in the accomplishment of the will of God He died upon the cross, but He has been raised, and His life is continued for ever, "Length of days for ever and ever." The first thing said of this firstfruit is "Green ears of corn," that is life in its full vigour. "Dried by the fire" would indicate that that life came to an end in this world under the judgment of God; it was "dried by the fire," but it was "corn beaten out of full ears," — Manhood in all its maturity, yet cut off under the judgment of God. "I said, O my God, take Me not away in the midst of my days," Psa 102:24. As a man in the full vigour of Manhood, He gave His life in subjection to the will of God, and it is that blessed Man who has come out from among the dead. In resurrection, we are told in the beginning of the Acts, He has received again the Holy Ghost. "Put oil upon it . . . frankincense thereon" (Lev 2:15). He lives to the glory of God, and is still serving Him for His pleasure in glorified Manhood at His own right hand. "The priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof; it is an offering made by fire unto the LORD." If the major portion of this chapter gives us a view of the perfect Manhood of our Lord Jesus Christ as He moved through this world, it does not close without reference to His resurrection as out from among the dead. There He lives a Man before the face of God and is still serving God. He is "anointed with the oil of gladness" above His fellows. In John 17:1 we have the Lord's words, "Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee." Where? In the glory. As He glorified the Father when on earth, so He continues to glorify Him as in the glory; the oil and the frankincense are still in evidence in His present service for the pleasure of the Father as raised again from among the dead.

These are some of the features of the perfect Manhood of our Lord Jesus Christ, the One Who delights the heart of God and who now becomes the food and delight of our hearts as we are occupied with Himself.

02.3 THE PEACE OFFERING

3 THE PEACE OFFERING Lev 7:11; Lev 7:13; Lev 7:16; Lev 7:28-38.

Having considered the details of the burnt offering and of the meat offering, we have now before us the instructions concerning the peace offering. A word of explanation may be called for as to why we have left the sequence of the opening chapters and propose looking at this subject from Lev 7:1-38 and not from Lev 3:1-37. In Lev 4:1-35 it would appear that more is said of the sin offering than of the other offerings which occupy the first three chapters. The first three offerings were all voluntary offerings, but the sin and trespass offerings were obligatory. It was left to the spontaneous movement of the offerer to bring any of the sweet savour offerings, but when one had sinned, he must bring a sin offering or else be cut off from his people; there was no alternative. The more lengthy details concerning the sin offering would show the necessity of being well aware of the seriousness of this question of sins, and it may be that we more readily understand the effect of Christ dealing with the question of sins on our account, than of His having dealt with it on God's account as seen typically in the burnt offering. In Lev 7:1-38 more is said of the peace offering than in Lev 3:1-37. The reason for this will become evident as we proceed. This word "law" comes from the Hebrew word "torah," which means teaching; thus the "law of the offerings" would show the teaching of the offerings. Another point to be noted is that, in the opening chapters of this book where the five offerings are given in sequence, the peace offering comes third, while in the law of the offerings the peace offering comes last. Fellowship is the outstanding character of this offering, that is why it is last in this section. As called into fellowship with God through the work which Christ has effected, He would have us to enter into His appreciation of all that Christ has done. What a privilege is ours to be called into the fellowship of His Son, and to have before us in that fellowship all that Christ has effected both for the glory of God and for our blessing. There is a wealth of instruction in this chapter, including that to which we call attention, the richness of what is available to the saints in the circle of Christian fellowship today. The thought of fellowship in relation to this offering is seen in that God has the first portion, the priest who offered it has his portion, and the offerer has his portion also. The offerer is first mentioned as we read in Lev 7:11-21, but from the later verses it is clear that God's portion was to be first, then the priest's portion, and lastly that of the offerer. These verses would clearly show that all which is brought to God as the answer to the peace offering, leads to the enrichment of the company from which it is offered. We must remember that it is a spiritual matter today, for the shadows have passed, and we have the substance in Christ. It involves our growing in the apprehension of all that Christ has accomplished and, as the fruit of this growth, being enabled to bring an offering to our God. As offerers it is essential that we are those who have accumulated spiritual substance in our souls, which as priests we are privileged to offer to our God. To bring an offering involves that some precious feature of Christ has secured a place in our souls. It was an anointed priest who offered the offering, which would speak to us of the presence in our hearts of the Holy Spirit of God. Truly no one could bring as an offering to God any feature of Christ without being himself enriched in soul as a consequence. "The soul of the diligent shall be made fat," Pro

13:4. There is gain in the accumulating of substance for offering, and further gain in presenting it, as the details of this chapter clearly show.

There are three reasons given for the presentation of this offering, "a thanksgiving" — Lev 7:12; "a vow," and "a voluntary offering" — Lev 7:16. In each case it would spring from some appreciation of what God is to us through Christ. The word "peace" may be translated "prosperity," and this no doubt gives the true character of this offering. It is a spontaneous movement of affection towards God, born of an increased appreciation of all the blessing into which we have been brought. As meditating upon what has been secured for the glory of God and our blessing, we cannot refrain from opening our lips, and as in the enjoyment of spiritual "prosperity," give back to God in a response of praise, thanksgiving and worship, our appreciation of it all. This is the character of "thanksgiving," perhaps the most simple of the three presentations we have mentioned, and one which is within the reach of each of God's people. A "vow" would have to do with some act of devotion, involving a definite committal to God to accomplish some work for His glory, and for the blessing of His people. There are occasions in our lives when we experience deep exercise as to matters affecting the divine circle, and we feel the necessity of definitely devoting ourselves to the Lord in order to be available for His interests. There is no element of servility today in our service to God, but rather a spontaneous movement of heart in being available for His pleasure. It may be devoting our time as desiring the blessing of the saints; it may be devoting oneself entirely to the will of God as we are exhorted to do in Rom 12:1-21. Are we lacking in these acts of devotion today? Few seem prepared to commit themselves to the service of God as entirely devoted to His will. If one sees a need and takes it up in communion with God, seeking grace to be devoted to the particular service involved, there would be seen the features of a "vow" peace offering. It is not obligatory, but it is a privilege open to any who have a real desire to definitely commit themselves to God in order to be used by Him. All is of the freewill of the offerer; there is nothing of an obligation here. The third character of this offering is "voluntary." This seems to indicate the desire to supply food for the nourishment of the priestly company, and a desire, too, for the enjoyment of fellowship with God. A "thanksgiving" would be a response to some blessing received, and a "vow" would speak of some interest to which one has devoted oneself, but "voluntary" would suggest a desire for fellowship with God and with His people in the things concerning our Lord Jesus Christ. Mr. Darby was once asked, "Why do the brethren come together as they do?" His simple answer was, "Because they cannot help it." That is the character of "a voluntary offering." It would involve bringing something into the company which would first be for the pleasure of God, and then become food for His people; all springing from a desire to add to the enrichment of the circle of which Christ is the centre. It would involve the telling out from a full heart of all that Christ is to the offerer. The details given in our chapter would assuredly suggest this.

"If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried." In this chapter we read that it was only in the case of "a thanksgiving" that a meat offering was to be included with it. This would suggest that when we speak to God in appreciation of, and thankfulness for all that Christ has brought us into, we have in mind not His death only, but also His perfect life which led up to the cross. In our consideration of the "meat offering" we saw that the cakes mingled with oil spoke of the holy conception of the body of our Lord in the power of the Spirit of God. We also saw that the anointing with oil pointed on to the moment on the banks of

the Jordan when our Lord was publicly anointed in view of His service here for God. In the New Translation we find another feature introduced; the word "fried" (Lev 7:12) is translated "saturated" with oil. The answer to this may be found in such a passage as 1Ti 3:16, "Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit." Every movement made by our Lord when in this world, and every word which He spoke, were all in the power of the Holy Spirit. It is this blessed Person, our Lord Jesus Christ, whose every movement was in the power of the Spirit, who has brought us into fellowship with God as the result of His death. As brought to God we have a spiritual appreciation of the perfect life of the Lord Jesus and can give thanks to God for all that we have been brought to see in Christ.

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, He that offereth the sacrifice of peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings," Lev 7:28-29.

Note the various phrases used here. "Unto the LORD"; "of the LORD" and "before the LORD," Lev 7:29-30. If we desire to bring something into the gathering which is to be first for the pleasure of God, and thus lead to the enrichment of the brethren, we must be sure that what we bring is "of the LORD." There is no place at all for anything of ourselves, but if it has some feature of Christ, however small, if it is "of the LORD" it will result in the further enrichment of the saints. The phrase "of the LORD" would indicate that what is brought is divine in origin. Having been brought, it is then waved "before the LORD," which would give the offerer the sense that the eyes of God were resting appreciatively upon the offering. If our movements are before the brethren only, there will be no positive result, but if these movements are made consciously for the pleasure of God, there is bound to be spiritual gain. It was said of Ishmael before he was born that he would dwell in the presence of all his brethren, and it is later recorded that he died in the presence of all his brethren. He lacked what a servant of the Lord has called "secret history with God." Let us beware of this danger! If our life in the presence of our brethren is in accord with our life in the presence of God, we shall be of great help to them, but we need to beware of the former if lacking in the latter. "Before the LORD" would involve the consciousness of ministering to God that which is pleasurable to Him. Thirdly, in Lev 7:29, we have the phrase "unto the LORD." If we have gained spiritual substance, divine in its origin, and hold it in our affections in relation to the pleasure of God, when the moment comes to offer it "unto the LORD" we shall have the assurance that it is acceptable to Him. We are all capable in measure of offering something, for who cannot give thanks to God? We may not all be able to rise to the "vow," but when it is a question of "a thanksgiving" or "a voluntary offering," there is room for everyone of us to offer.

"He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD," Lev 7:29. The word "Oblation" means a "food offering." Whilst it is primarily for the delight of the heart of God, all receive gain from it. A brother may spontaneously give thanks to God by speaking of the greatness and the glory of Christ, and it becomes food for the souls of those who have the privilege of hearing it.

Moreover we read, "His own hands shall bring the offerings of the LORD made by fire," Lev 7:30. We should ever be ready to receive enrichment from that which others bring to God, but we should also be concerned to bring that which will enrich others. It is wonderful to know that what is offered to God as food becomes food for the saints. Consideration of this would raise the question with

each of us, Am I bringing that which is able to spiritually enrich the company? It may be something which has been secured at the expense of time or of opportunities, but it will be pleasurable to God and have the effect of bringing blessing to the brethren.

"The fat with the breast" is next spoken of. The fat speaks of the excellence of the offering and is always for God. It must come first. The fat was for God, and the breast was for the priest; we must not reverse this order. The fat was first to be burned and so offered to God, before the priest who waved the offering could partake of the breast. The breast was waved, and the shoulder was heaved, and both became food for the offering priest. It is the offering priest who received this food as his own portion. The breast would speak of the love of Christ, and the shoulder of His power; both expressed in His perfect walk in this world under the eye of God. The breast was waved from side to side, indicating a movement of affection, while the shoulder was raised up and would suggest a movement of ability. The wave breast ever precedes the heave shoulder, suggesting that love underlay every movement which was made for the pleasure of God. No movement of ability which lacks love as underlying and prompting that movement, will ever be acceptable to God or helpful to the brethren. When material for the building of the tabernacle was in view, God said, "Of every man that giveth it willingly with his heart ye shall take My offering," Exo 25:1-40. The margin assures us the gift was a heave offering, but "with his heart" would suggest the features of the wave offering too. Other two examples are seen in the New Testament. At the end of John 14:1-31 we read, "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence," John 14:31. Here we see the wave offering underlying the heave offering. Then in 1Co 13:1-13 we learn that any movement, however great, which is lacking in love as its incentive, is valueless. If these features shone in their perfection in Christ, they ought certainly to be seen also in us. We may refer to yet one more wonderful example, "Greater love hath no man than this, that a man lay down his life for his friends," Joh 15:13. Here again the wave offering is seen as underlying the heave offering. The wave breast and the heave shoulder became food for the offering priest. As taught by the Holy Spirit we first learn these blessed features in Christ, then as feeding upon them, we become like Him as formed in the same blessed features. Hence the gifts which are brought "unto the LORD" also provide food for the priests to sustain them in their priestly capacity. May we all seek to be helpers in this way, remembering that what we gain in our own souls of the preciousness of Christ and bring into the company as an offering to God, will enrich the whole company. In closing, we must note the summing up of the law of the offerings.

"This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire . . . 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." Lev 7:35, Lev 7:37

Wherever Aaron and his sons are brought together, Christ and the assembly are typified. We are privileged to take these things up in communion with Christ as associated with Him in the power of the Holy Spirit. All that Christ is in perfect Manhood, all that He did for the pleasure of God, becomes available for us to feed upon in the power of the Holy Spirit, and all is summarized in these verses. God has called us in our day into the spiritual enjoyment of all that delights His own heart in His well-beloved Son. As we learn something of what Christ has done for the pleasure of God as the answer to the burnt offering, and learn too with deep appreciation of the perfection of

His pathway which led to the cross, we shall accumulate spiritual substance which will lead to the presentation of a peace offering for the delight of the heart of God, and for the enrichment of the circle of fellowship in which we move. It will lead to the consciousness of reconciliation, and will give us holy liberty in the presence of God, as we feed upon the very food which delights the heart of God Himself. So we note again that the peace offering is put last in this summary. God wants us to be in the enjoyment of every feature seen in His beloved Son which has ever delighted His own heart. How truly we sing together at times,

"Brought to rest within the circle,

Where love's treasures are displayed."

Not only are we brought there but as we also sing,

"In thy grace Thou now hast called us

Sharers of Thy joy to be,

And to know the blessed secret

Of His preciousness to Thee." This is our portion, the portion of the anointing for it is the normal work of the Holy Spirit as we see in John 13:1-38, John 14:1-31, John 15:1-27, John 16:1-33, where we have the confirmation of the Lord's own words, "He shall take of Mine, and shall show it unto you." We have the power to take it in and to enjoy it in our souls, and as the result of appropriating it we are able to present to God a "voluntary offering" and a "thanksgiving," thus giving pleasure to God and ministering food to His people. This is the answer today to the typical system. The shadows have passed away, and we have the substance in our Lord Jesus Christ. May we feed upon Him more and more so that we may have substance to offer to our God, and be enabled to contribute to the spiritual upbuilding of the brethren.

S. An Outline of the Gospel of Matthew

An Outline of the Gospel of Matthew

G. Davison 1982 (written about 1930) The principal divisions of this gospel seem to be, Matthew 1-4, 5-7, 8-9, 10-12, 13-18, 19-23, 24-25, 26-28.

Mat 1:1-24, Mat 2:1-23, Mat 3:1-17, Mat 4:1-25 : First we have recorded the events from the birth of our Lord to the commencement of His public ministry.

Mat 1:1-24 : Records His birth of the seed of David and of Abraham, as we learn from Rom 15:8, to confirm the promises unto the fathers.

Mat 2:1-23 : He is owned as King and honoured as such. All events of lowliness as found in the Gospel of Luke are omitted here. In that Gospel He is the vessel of Grace, in this Gospel of Matthew He is the vessel of Promise — the King, and is accorded regal honours.

Mat 3:1-17 : Shows His way being prepared by John the Baptist according to Isa 40:3, culminating in His own baptism, in which He identified Himself with the remnant of His people. This was followed by His official anointing in view of His public ministry. One thing remains: is He capable of bringing in the blessing of His people? Thus, in Mat 4:1-25, we see Him tested and completely victorious over the enemy, the devil. He overcomes as Man; Son of David; Son of Man; the three spheres He fills and which are developed in this Gospel.

Mat 5:1-48, Mat 6:1-34, Mat 7:1-29 : In these chapters we have the King setting before His disciples the principles of the Kingdom, also at this early date presenting it with His rejection in view. In Matthew the Kingdom is always looked at as at hand, never as set up, He is prepared for His rejection and for this He prepares His disciples.

Mat 8:1-34, Mat 9:1-38 : If in Mat 5:1-48, Mat 6:1-34, Mat 7:1-29 we have the word of the Kingdom, in these two chapters we have the power of it. First the word declaring the moral principles, then the exercise of power demonstrating His ability to effect it. Everything is now ready to set up the Kingdom and He has proved His power to bring it in.

Mat 10:1-42, Mat 11:1-30, Mat 12:1-50 : Mat 10:1-42 : Here we find He commissions His disciples to go and proclaim that it is at hand (Mat 10:7). They have both the authority to preach the word of it, and to exercise its power (Mat 10:7-8). Yet again, He prepares them for rejection. This is the Gospel which the remnant shall take up at the close of the present dispensation. C.f. Mat 10:23 with Mat 10:40-42 and compare with Mat 25:31-46.

Mat 11:1-30, Mat 12:1-50 : As foreshadowed by our Lord in chapter 10, so we find in Mat 11:1-30, the testimony is rejected. Hence we find the Lord upbraiding the cities where the mightiest testimony had been rendered, but they rejected it and by doing so they rejected Him — the King is in rejection. Yet, worse is to follow, for in Mat 12:1-50, He rejects them. Solemn indeed that they should reject Him — but how dreadful that He should reject them! The Lord then warns them of the

seriousness of the road they were embarking on (Mat 12:31-37), referring prophetically, I think, to their impending rejection of the Holy Spirit's witness, and their stoning of His voicepiece, Stephen! Then in the picture of His mother and His brethren, He breaks His links with Israel after the flesh, (Mat 12:46-50). This is the main division of this Gospel. Note: for the first time, Mat 12:14, they take council to destroy Him.

Mat 13:1-58, Mat 14:1-36, Mat 15:1-39, Mat 16:1-28, Mat 17:1-27, Mat 18:1-35 : We now have a fresh start and in this section that which covers this present dispensation. Thus we have in the Sower a fresh start in a larger sphere. He leaves the House (Israel) and sits by the sea side, (Gentiles). C.f., Act 10:6. In the parables the Lord propounds, He shews the progress of the Kingdom in its present mystery form during His absence. That this follows His death is clear for it is His field, (Mat 13:24, Mat 13:31). "A field," Mat 13:44, becomes His field, Mat 13:24, Mat 13:31. He bought it by His blood. Now we have the Lord in the outside place.

Mat 14:1-36 : Herod's court pictures the world. The lust of the flesh, Mat 14:3; the lust of the eye, Mat 14:6; and the pride of life, Mat 14:9; but the Lord is outside, Mat 14:13, and all who sought Him, followed Him, and joined Him in the desert. The Head, Mat 14:19; the Priest, Mat 14:23; the Lord, Mat 14:28. He is eminently able to support His own in the outside place.

Mat 15:1-39 : Shows the transfer from Judaism to Christianity. No longer is it a question of meats and drinks but of man's moral state.

Mat 16:1-28 : We have the revelation of the church based upon His death which He mentions for the first time, in this chapter.

If, in the ways of God, He is put to death, the way is but opened for the church of God, subject of the purpose of God, to be brought into the light of divine revelation.

Mat 17:1-27 : He shows the three disciples the Kingdom in glory so that it is not set up in manifestation here, Christ is glorified above.

Mat 18:1-35 : We have instructions as to how we are to treat one another as being left here in the world. So the church is seen in responsibility hence we have the church, Mat 16:1-28, in the Kingdom, Mat 17:1-27.

Mat 19:1-30, Mat 20:1-34, Mat 21:1-46, Mat 22:1-46, Mat 23:1-39 : We have in these chapters the public presentation of the King to Israel, in accordance with Zec 9:9. Then we see how the events of Zec 11:1-17 are fulfilled. He commences with the leaders. We have three parables brought out: the two sons; the vineyard; the marriage feast. They cover: First, from Sinai to Christ. Second, His presentation and rejection. Third, the rejection of the Holy Spirit. The testimony of God, of Christ, then of the Spirit, all rejected, ending in their city being burned up, Mat 22:7, and the Gospel going to the Gentiles.

Zec 11:1-17 should be compared at this point for it sets forth what we have in these chapters right up to His death. The three shepherds of Zec 11:8, are, so we find here, the Herodians; Sadducees; Pharisees. He loathed them and they loathed Him. Thus after exposing them He leaves the Temple desolate, and the covenant is broken, Zec 11:10.

Mat 24:1-51, Mat 25:1-46 : C.f., Zec 11:11. The poor of the flock wait upon Him for the word of the Lord. In these two chapters the Lord unfolds the history of the nation and the events between His departure and His return. These two chapters are in three sections, thus, Mat 24:1-44 : We have the history of Israel;

Mat 24:51, Mat 25:1-30 : The present period;

Mat 25:31-46 : The coming of the Son of Man.

Mat 26:1-75, Mat 27:1-66, Mat 28:1-20 : We have first, in this last section, our Lord's last words to His own. The Supper is here linked with the Pass-over and out to all. Note, not "for you", as in Luke, but "for many." As to Judas — the disciples say, "Lord, is it I?" He says, "Master, is it I?" In comparing the gospels as to these last acts it may be seen that in Matthew we have the Sin offering; in Mark, the Trespass offering; in Luke, the Meat offering; finally in John, the Burnt offering.

Luke shows us that Perfect Man tested in the Garden, but in Matthew we have Isa 53:1-12 and also Psa 22:1-31 carried through on the Cross. At His death we have many acts of power recorded here. The veil is rent; graves were opened; earth quaked; rocks rent; saints arose. Such events as will yet be seen when He brings in the Kingdom in Power.

Lastly we have the Resurrection. Here we have the women taking hold of His feet. He will bring in salvation by subduing all beneath His feet. In the account in Luke's Gospel we have "hands and feet," Luk 24:39; in John, hands and side. He meets them in Galilee, the place from which He started at the outset of this Gospel, and gave them their commission to preach and teach in the light of that revelation which He had made — Father, Son, and Holy Spirit. This Gospel was carried on until the stoning of Stephen, when the Gospel of the glory was brought in by Paul. The Lord's words are, "Teaching them whatsoever I have commanded you," C.f. Mat 5:21-22, the law says — but I say, etc. Also He is with them to the end of the age.

Obviously the following was given prior to his homecall in 1977.

S. Construction Or Destruction

Construction Or Destruction

George Davison Psa 74:5-6; Zec 1:18-21; Mark 6:3; 2Co 13:10. In this vision given to Zechariah we see two forces at work which we venture to speak of as "destruction" and "construction." That is the order in which they are given; one characterized by breaking down, and the other characterized by building up. We do well to ask ourselves, "Which of these two features characterizes me?" That we are capable of both is true, and one would be exercised as to whether the course one is pursuing is having the effect of building up the saints, or tending to destroy their usefulness in their service for God. Are we on the line of building up the saints in the local companies to which we belong, or are we guilty of conduct which tends to distress and scatter them? This is a testing question for all to face, and the descriptive passages which have been read bring this matter definitely before us. The setting of the vision given to Zechariah is found in the book of Ezra. The four horns referred to represent the four enemies which held sway over the people of God, and whose power was used to diminish them. At the time of this vision only two had arisen, Babylon and Persia, but the whole course of Gentile dominion appears to be involved.

They are all seen as horses earlier in Zec 1:1-21. As horses they are representative of powers in this world, but as horns they are pictured as destructive powers set against the people of God. The four carpenters obviously appear to represent Haggai, Zechariah, Zerubbabel and Jeshua, who are all seen together in one place, Ezr 5:1-2. It is interesting to see them there, each one concerned as to the construction of the temple; hence they are shown as carpenters, constructive men. They were surrounded by enemies bent upon their destruction, but nevertheless the constructive work went forward. This vision gives us the divine view of the matter. A horn is bestial, altogether lacking in intelligence; whilst a carpenter is a man of wisdom and skill able both to repair and to build up. Moreover it is very evident from this vision that the carpenters by construction negated the elements of destruction. The best way to deal with adverse powers is by methods of construction. Note that the prophet says, "And the LORD shewed me four carpenters," as though He would fix the attention of the prophet upon them. It does not say the LORD shewed him the four horns; he lifted up his eyes and saw them there; but the LORD shewed him the carpenters. Evidently the LORD particularly wanted him to see these; He had obviously raised them up specially. Such are the two forces depicted here, and the serious question again confronts us, are we each one characteristically a horn or a carpenter? Is our conduct in the local meeting to which we are attached on the line of breaking down or building up the company? Are we using our power to attract people into the meeting, or are we instrumental in driving them away? These are serious reflections for each one of us, and one is feeling the increasing need of this challenge today. In Psa 74:1-23 we have a plaint of Asaph concerning the destruction of the temple by Nebuchadnezzar. He tells us that at one time a man was accounted famous as going to Lebanon and, with an axe, hewing down trees; and with a hammer shaping them for the ornamentation of the temple. He used destructive weapons in the right way, for you will remember that in the construction of the temple neither of these tools was used in the house itself. We learn from this

Psalm that they were used outside the house in order to secure material for its construction. There have been famous men in our own day who, by the gospel, cut men down from their lofty places in this world, and were thus instrumental in producing spiritual material for the house of God. But Asaph goes on to say that the axes and hammers were now being used inside the temple-not outside-and the skilled work of others was being destroyed.

Brethren, it is much easier to drive people out than to get them in. One has had the sad experience of seeing men active in sowing discord in the gatherings, and as a consequence people have been driven away. How much more blessed would it have been to labour in seeking men's conversion, and helping them in view of their becoming material to beautify the house of God. Brethren, is it to be said of any one of us that we have driven people away, and have not been active in seeking to get them in? Destruction or construction, which is true of us?

I read that verse in Mark to shew that our Lord took up a constructive occupation whilst here, He was called a carpenter. He could never have been a horn! This is the constructive work of which we are speaking, and we do well to follow after Him. Some years ago a brother spoke on this verse in a very touching way, pointing out that a carpenter does two things. He produces new things, and he repairs broken ones; this our Lord was ever doing whilst in this world. Any one can be a horn, senselessly destroying; only a man of skill and wisdom can be a carpenter. Oh! for more carpenters and fewer horns.

Lastly, in 2Co 13:1-14 Paul speaks of these two features in relation to himself. He is speaking of the power which the Lord had given to him, and of which he rightly says, "which the Lord hath given me to edification and not to destruction," 2Co 13:10. He doubtless refers to his apostolic calling and power, but we also, in a lesser way, are in the same position. We belong to the Christian company and to some local gathering. Are we sure that we are bending our efforts to edification and not to destruction- building up, not pulling down? Brethren, let us see to it that we are marked by the character of the carpenter, and not that of the horn. Let us seek help to be instrumental in building up the saints and, it may be, recovering them; let us eschew the feature of distressing and scattering the people of God.

We each have power for edification; let us, through the supply of grace from our Lord, use that power to the edifying of our brethren, especially in the local companies to which we belong.

S. My Feasts

My Feasts An Exposition of the Feasts of the Lord.

G. Davison.

"Until you have made a study of the three sevens, you will never know where you are in the dispensational ways of God." Words to this effect are attributed to the late Dr. Wolston. The three sevens he referred to are (1) The feasts of Jehovah. Lev 23:1-44 (2) The parables of the kingdom. Mat 13:1-58 (3) The addresses to the churches. Rev 2:1-29, Rev 3:1-22. This statement is true and a study of these passages of Scripture will amply repay the student. One interesting point is true in regard to all three. They divide into four and three. It will be obvious to the student that the first four feasts stand together and the last three. In the parables the first four go together and the last three. But in the addresses to the churches the first three go together and the last four. A word on this may be helpful. The first four feasts have been fulfilled in Christianity; the last three have yet to be fulfilled in Israel in a future day. In Mat 13:1-58, the first four parables were uttered outside of the house and the last three inside. The first four describe the kingdom in its outward aspect and of a character that all can see in the world. The last three present it in a way that only those taught of God are able to understand. Greatness and corruption seen externally; value and unity hidden internally and known only to those who are taught of God by the Spirit. This is suggested by the fact that the disciples were alone with the Lord inside the house. Eyes and ears were given to them of God that they may understand it both in its outward and inward aspects. Mat 13:16. Then in the addresses to the churches, the first three states described have passed away but the last four run on to the end. The local conditions described in these churches serve to show how, historically, the church has acted in responsibility in this world. So much for the three sevens, but we are mainly occupied with the first seven in this pamphlet.

Strictly speaking, there are eight feasts in this chapter, beginning with the feast of the Sabbath and ending with the feast of Tabernacles. It will be noticed that the feast of the Sabbath is weekly, but the other seven recurred annually. It is evident that the Sabbath fills a place by itself, as it is the only feast spoken of in the first declaration "the set feasts of Jehovah." Lev 23:2, N. Tr. A footnote by J.N.D. tells us that "set feasts" mean "fixed times (for drawing near to God)." Another thought underlying this word is appointment. This indeed gives us a clue as to the meaning of this sacred calendar outlined in this chapter. We have the statement "set feasts" repeated again in Lev 23:4, thus severing the Sabbath from the rest of the feasts and putting it in a class by itself. The reason for this has often been noted, viz. we have presented in the first feast the great end in view of all these feasts. The Psalms are often like this, the subject being stated at the opening of the Psalm, and the rest of the Psalm taken up with the theme of how that objective was reached. The Sabbath is the great end in view of all the ways of God in time. In order to enlighten us as to how that end will be brought about, we have the detailed instruction of this interesting chapter. So we turn to it.

"And Jehovah spoke to Moses, saying, Speak unto the children of Israel, and say unto them, (Concerning) the set feasts of Jehovah, which ye shall proclaim as holy convocations — these are

my set feasts." Lev 23:1-2. N. Tr.

"And Jehovah spoke to Moses." This is authoritative. In these days of many false teachers (2Pe 2:1), the saints of God should take great care that what they listen to and whom they listen to is authoritatively of God. "Jehovah spoke." Let us make sure then that what we accept as divine truth is really what God has spoken to us in His own word. Then, assured we have His own word let us not be slothful in doing it. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezr 7:10. Our God desires us to know what He is doing for His own glory and for the satisfaction of His heart of love. Moreover, He wants us to work with Him intelligently. He speaks with a view to obtaining the interest of His people and a response to the desires of His heart.

"Speak unto the children of Israel." It is His own redeemed people to whom He is speaking. How many of them? All of them. It was not limited to the Priests or the Princes, no, it is a word to the whole congregation. There is ever a tendency to leave these matters to the teachers or the elder brethren, etc. God wants every one of His people to listen to what He has to say; to get an understanding of what He is doing, and so learn what they can do in service for Him in relation to the divine centre. If I belong to that company, I am responsible to listen to these communications and seek grace to answer to them for the present pleasure of God.

"The feasts of Jehovah." This statement tells us what God is going to talk about to His people, — His feasts, seasons of a festive character when His people can gather round Him and minister to Him something for the delight of His heart of love. Now He seeks to touch our hearts with a word like this — "my set feasts." Is there a desire in our hearts to answer to this? Not to be forever occupied with what He has done for our blessing but to find out what we can do for Him. Like the lovely picture in John 12:1-50. "There they made him a supper." How often, beloved, do we approach God in this way? Not forever seeking Him for what we can get, nor even praising Him for what we have got but to give to Him in praise and worship that which ever delights the heart of our God. To be interested in what He is doing for His own delight and not to be only interested in what He has done for us. We believe God would thus appeal to our hearts with this statement, "MY SET FEASTS."

"Holy Convocations." These suggest collective gatherings. It seems that our God delights to have His people together with a single thought in their minds — to collectively minister unto Him. He would guard them from any intrusion of the fleshly mind of man by reminding us that they are "HOLY"! We have to remember this wonderful as the privilege may be, in our gatherings together to be ever conscious that He is there; that we come together for His pleasure, subdued, dependent, with holy reverence in our souls. This is the state that will lead to a spiritual production of that which will indeed be to God a feast. This would produce quality, even if it reduced quantity and all would be the better for it and God would be more rightly praised. These then are the instructive communications to our souls as preparing us for the unfolding of His mind in this wonderful chapter.

"Six days shall work be done: but on the seventh day is the sabbath of rest, a holy convocation; no manner of work shall ye do: it is the sabbath to Jehovah in all your dwellings." Lev 23:3. N. Tr.

We have said already that this, the first feast, is the great end in view of all these feasts. That God is going to have a day when toil shall be no more is a theme running right through the inspired Word. It began with the re-making of Gen 1:1-31, Gen 2:1-25. So we read, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Gen 2:2. The Sabbath then means — the cessation of all labour. But sin having later entered the creation on earth through Adam, God has to begin working again to undo all the havoc that sin has brought in. Later, having called Israel out of Egypt He once more introduces the Sabbath and binds it on them to observe in the fourth commandment. Moreover, He made it the mark of the covenant between Himself and them. Exo 31:13. Now had Israel walked before God in answer to the covenant, God would have recovered His Sabbath through them. But the failure in the wilderness put an end to that thought and God has to swear that they would not enter into His rest. This is gone into in length in Heb 4:1-16 — a chapter well worth studying on this subject of the Sabbath. In that chapter we read, "There remaineth therefore a rest to the people of God." v. 9. The rest of creation was broken. v. 4. It was proposed again to Israel in the wilderness but Joshua did not bring them into it. It came up again in the Kingdom (Psa 132:1-18) but David did not bring it about. v. 7. How then will it be brought about? The following seven feasts of our chapter show us. It failed in creation; it failed under the law; it failed in the Kingdom but it will come in yet. Based upon the death of Christ the feast of Tabernacles will yet be reached and in the World to Come of which the Epistle to the Hebrews speaks, the rest of God will be brought about. We which have believed will enter it. Heb 4:3.

Now rest is the great thought here, and while the rest of God is future, He brings out certain details here which He desires His people to observe, and take up as a feast for Him. What a holy Sabbath it will be when at last His people gather around Him in a Holy Convocation! If we turn over to Lev 23:1-55, we see something of the breadth of it. Even the brute creation is going to share that rest when it comes. Lev 23:6-7. This is taught in Rom 8:21. When man is brought into it at last, so will the creation over which he is lord. In this feast, "no work" is to be done. In other feasts we will read "no servile work" is to be done, Lev 23:7. But in this feast it is no work at all. "Servile work" is right in its place, for we judge it to mean work in the sphere of responsibility as distinct from work in the Divine circle, the daily round as we speak. But no work of any description is to be done on the Sabbath. It is complete rest. Rest, we believe when, free from all that would rightly engage us here, we sit in the presence of God, at liberty to contemplate what He is to us, and what He has done, for His own pleasure and glory. This we are enabled to do in "Holy convocation." But it is also to mark us in our dwellings. This is better translated "to Jehovah in all your dwellings." Now while the rest of God is future, we can, as brought near to Him, enjoy the elements of that rest through Christ. "I will give you rest." Mat 11:28. This then is to fill our souls whether in our circle of responsibility — the dwelling — or, gathered together in Christian privilege — the holy convocation. "Your dwellings" would be our side of things but the holy convocation would be God's side, as His people met together at the Divine centre. Then, keeping "to Jehovah" before us, would lead to an answer directly Godward as ministering pleasure to Him in it. If we miss this point in our comings together, we too will get where the Jews got — reducing the feasts of Jehovah to the feasts of the Jews.

"These are the set feasts of Jehovah, holy convocations, which ye shall proclaim in their seasons: In the first month, on the fourteenth of the month, between the two evenings, is the passover to

Jehovah." Lev 23:4-5. N. Tr. With this quotation, we begin the series of feasts which bring before us the dispensational ways of God with a view to reaching the Sabbath at the head of our chapter. We begin with the great foundation of all for the glory of God and the blessing of man — the death of our Lord Jesus Christ on the cross. Note a new phrase here: "In their seasons." Each feast has its proper time and proper order in the chapter and we must take care to keep to this order. How could we know the blessing of the feast of Tabernacles if we did not begin with the cross of Christ? "In their seasons" would show a Divine order which has been worked out according to plan. Not like the world who would gladly take up the Kingdom blessing but ignore the great necessity of founding it all on the DEATH of Christ. God has His Own way and His Own time in working things out and we must work to this plan if the blessings of these things are to be ours.

What a flood of precious thoughts fills our souls as we contemplate this wonderful theme of redemption by blood. It meant for Israel, deliverance from under the hand of Pharaoh and gave God a basis for bringing them out of Egypt and bringing the people to Himself in the wilderness. We know that they kept this ordinance as a remembrance in the wilderness. Num 9:1-23. They kept it again as a remembrance when they got into the land. Jos 5:1-15. But only once did they sprinkle the blood on the doorposts and lintels. This tells us again of the once for all application of the blood of Christ. It never needs to be repeated. Taking the three together we have (1) redemption by blood and deliverance from Pharaoh and the land of Egypt. Exo 12:1-51. (2) As a remembrance to preserve us in pilgrim character as passing through the wilderness and going on to the inheritance. Num 9:1-23. (3) As opening up to us the inheritance. Jos 5:1-15. The death of Christ then has brought us to God and brought us out; maintains us in pilgrim character as passing through this world; and brings us in to the land. the Divine inheritance.

Yet, we believe, as a feast in this chapter, it goes beyond these other aspects. It is not so much the death of Christ for our deliverance here, but the great basis upon which God is building all for His Own glory. It is the " passover to Jehovah." What a gain to our souls when we can view the work of Christ as it effects the pleasure of God, more than how it brings us into blessing. Indeed, it is the pleasure of God to bring us into blessing and that is why, primarily, Christ died upon the cross. These two thoughts are clearly seen in Heb 10:9-10. "Lo, I come to do thy will, O God." Heb 10:9. "By the which will we are sanctified." Heb 10:10. Why did He come into this world? To do the will of God. What is that will? Our sanctification. Truly the "passover to Jehovah." It is this then which seems to be the theme here, the memorial of the death of Christ as accomplishing the will of God, the great and eternal basis of all for the glory of God and the everlasting blessing of man.

"And on the fifteenth day of this month is the feast of unleavened bread to Jehovah; seven days shall ye eat unleavened bread. On the first day ye shall have a holy convocation: no manner of servile work shall ye do. And ye shall present to Jehovah an offering by fire seven days; on the seventh day is a holy convocation: no manner of servile work shall ye do." Lev 23:6-8. N. Tr.

It is worth noting here that this feast springs out of and is connected with the feast of the passover. The usual introduction to a new subject, namely "the LORD spake unto Moses saying," is not mentioned here. This feast then is the corollary of the passover. It is the putting away of all evil because Christ has died unto sin once. Rom 6:10. It is the subjective answer in us to the objective work of Christ on the cross. If He has died to sin, then we must die to it in a practical way in our Christian pathway. "For even Christ our passover is sacrificed for us: Therefore let us keep the

feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1Co 5:7-8. Here, the feast of unleavened bread is seen as the direct outcome of the feast of the Passover. Hence, the Spirit exhorts them to keep from leaven altogether. He speaks of the leaven in two ways. First as old leaven, then as malice and wickedness. The first would be a reference to their old way of living before the Gospel reached them. Possibly a reference to the worship of idols and the notorious fornication which accompanied it. To them this was "old leaven." The leaven of malice and wickedness would spring from the old man which was still in them. This too had to be refused, for while they might break with the fornication of idol worship they carried with them the old man whose malice and wickedness would be ever ready to spring out. Both had to be put away. But if these two evils had to be refused, sincerity and truth had to be accepted. This would be Christ as ministered to my soul by the Spirit. I am then to be done with my old way of living. Secondly, I am to keep the old man with his deeds in subjection. Thirdly, I am to feed upon Christ as food for my soul and so I grow to be like Him. sincere and true.

If we turn back to Exo 12:1-51, where the Passover is first introduced, we read of two injunctions in regard to leaven. It was to be excluded from their bread and from their houses. They were to eat the passover with "unleavened bread." Exo 12:8. They were to put all leaven out of their houses. Exo 12:15. No one with any apprehension of the death of Christ in relation to sin would like to see worldly things in the house. Some of us have been glad to clear out these former marks of our life when we have lived to ourselves and not to God. It is good indeed when we have the grace and courage to do this. But all this, important as it is, is negative. It is more what we have done with as to our former life, possibly what Paul would call in Corinthians "old leaven." Are we now feeding on the unleavened bread? These negative things, important as they undoubtedly are, will not feed our souls. There is not only a putting off in Christianity, there is also a putting on. Beloved, are we on the negative line only — what we have put off — and are we failing to feed upon Christ, the true unleavened bread that we might put Him on? Rom 13:14. They were to eat unleavened bread. If we are to produce a feast to Jehovah of unleavened bread, Christ must be appropriated daily as food for the soul. Only as we feed upon Him will we grow to be like Him and thus there will be reproduced in us the features that were seen in Him. What a feast it must be to God to see Christ reproduced in a saint who abhors that which is evil and feeds upon that which is good.

"Seven days shall ye eat unleavened bread." Just as this feast sprang out of the Passover, so we see in the answer in 1Co 5:1-13, keeping the feast would date from the Lord's Supper as this first Epistle teaches further on. The seven days would take us from Lord's Day to Lord's Day. Beginning here as we do in the remembrance of the death of Christ, or rather, the remembrance of HIM in death on our account, the seven days would carry us right through the week as walking through the world conformed to His death. As we feed upon Him spiritually at the supper, we continue to feed upon Him daily through the week and our hearts are kept in that holy atmosphere in which we delight when together at the Lord's Supper. The thought of His death governing every detail of life that I might be apart from that to which He died, would be the answer to keeping the feast " seven days." But let us not forget, that if I am to have power to keep apart from all that is evil, I must feed upon Christ daily.

Along with this injunction to eat unleavened bread seven days is the direction to offer an offering by fire seven days. This is a presentation of Christ to God. Why do we only think of offering once a

week? It is the desire of our God to have Christ presented every day, not only in what we may have ability to say but also in what we are, as manifesting Him in this dark world. If we feed upon Christ daily, something of His perfection is sure to come to light in us and this becomes "to Jehovah an offering by fire seven days." If this were more true of us all, what wonderful times we would have when we come together. This feast begins with a "Holy Convocation" and ends with one. Our individual lives are bound to affect the company we belong to. If I feed upon Christ, live to Christ and manifest Christ daily, I will be a positive help to my brethren when we come together. These things are very testing but, if I cannot at times keep this feast of unleavened bread to please myself, I can seek grace to keep it to please God and thus make it—even if it be a cost to myself — a "feast to Jehovah."

"And Jehovah spoke to Moses, saying, Speak unto the children of Israel and say unto them, When ye come into the land that I give unto you, and ye reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest." Lev 23:9-10 N. Tr. In the feast of the passover we have the death of Christ brought before us as the great sin bearer under the judgment of God on our account. Then the feast of unleavened bread which springs out of that, suggesting the putting away on our side of the evil to which Christ died. Power to put the evil away in our lives is found as we feed upon the true unleavened bread, Christ Himself. We thus grow to be like Him and come out in this world with the marks of sincerity and truth stamped upon us, the old life put away and malice and wickedness put off as the deeds of the old man. The feast of the wave-sheaf brings us now to His resurrection from among the dead. A footnote to the word sheaf by J.N.D. tells us it means an omer. If we turn to Exo 16:32, we read "Fill an omer of it to be kept for your generations." This is Christ as seen in the manna. An omer of manna and an omer of firstfruits. What does this mean? The same blessed Man who came into this world in Manhood and died upon the cross in obedience to the will of God, has been raised again from among the dead and lives to the glory of God. Praise His name! It is this "same Jesus" raised from the dead by the glory of the Father, the beginning of an entirely new order of things as the fruit of the counsel of God. So we read, "When ye come into the land." They had no land in Egypt, nor in the wilderness but this feast views them as over Jordan and in the inheritance which God gave unto them. Beloved, the resurrection of Christ has opened out to us the vast heavenly inheritance beyond the power of death. Little wonder Peter tells us it is incorruptible — death cannot touch it; undefiled — sin will never mar it; fadeth not away — time will never end it. We believe that wherever we get the resurrection of Christ something new is opened out to our souls. Paul tells us too in Eph 1:1-23, Eph 2:1-22, of the greatness of all that is ours in the heavenlies in Christ. "The land that I give unto you " would show that we did not earn it or deserve it, but it is the sovereign gift of God for the blessing of our souls. It is His land, but He gives it to us and we are called to enjoy it in the resurrection of Christ. It is worthy of note in Eph 1:1-23, how often we read in regard to God He and, His.

We understand this sheaf or omer, would be of barley, for barley prefigures the resurrection of Christ and wheat His heavenly glory. In John 6:1-71 we are told the five loaves were made of barley — the only evangelist who does tell us this — and he is also the only one who tells us of the grain of wheat, John 12:1-50. It is clear that resurrection is the thought in Joh 6:39-40; Joh 6:44; Joh 6:54. We think too the heavenly glory is the theme in Joh 12:24-25. The barley harvest in Israel was seven weeks before the wheat harvest. We add a note from the pen of the well-known

Jewish writer Dr. Edersheim. "Already on the 14th of Nisan, the spot whence the first sheaf was to be reaped had been marked out by delegates from the Sanhedrim, by tying together in bundles, while still standing, the barley that was to be cut down." (The Temple and its Ministry). But more of this later.

"The sheaf of the first-fruits" then is Christ raised from the dead as we read in 1Co 15:20, "But now is Christ risen from the dead, and become the first-fruits of them that slept." Then this sheaf was brought to the Priest. This is the first mention of a priest in the chapter. A priest is one who has been sanctified to draw near into the presence of God. Why bring the priest in here? Is it not to show that in the resurrection of Christ the way has been opened out for approach into the presence of God? This is one of the new things we mentioned before as brought about by His resurrection, a way of approach opened out into the immediate presence of God. Jesus is both the Apostle and High Priest of our confession. Heb 3:1. Moreover, we read in Heb 9:12, "he entered in once into the holy place." He is the answer to the priest, and as raised from among the dead, He is the answer to the omer in the hands of the priest. He lives a Great High Priest in the presence of God; the true wave offering for the abiding pleasure of God.

"And he shall wave the sheaf before Jehovah, to be accepted for you; on the next day after the sabbath the priest shall wave it." Lev 23:11. N. Tr.

Another grand thought is brought before us here. Acceptance. We look up and see that MAN glorified in the presence of God, in the full shining of Divine favour, and as we gaze upon Him there, we think of that wonderful verse, "he hath made us accepted in the beloved." Eph 1:6. What of our sins now? We still gaze upon Him there and think again, "As he is, so are we in this world." 1Jn 4:17. Christ being raised from among the dead is now active in bringing into effect all that His death has secured for the glory of God and the blessing of man. He has gone in to God; priesthood has been brought into function; man into acceptance; and thus the way is opened out for access through the veil, that the service of God in priestly worship may go on.

"And ye shall offer that day when ye wave the sheaf, a he-lamb without blemish, a yearling, for a burnt offering to Jehovah; and the oblation thereof: two tenths of fine flour mingled with oil, an offering by fire to Jehovah for a sweet odour; and the drink-offering thereof, of wine, a fourth part of a hin." Lev 23:12-13. N. Tr. In these offerings, brought in along with the sheaf of first-fruits, we have presented in type all that was effected for the glory and pleasure of God in the life of our Lord; all that was effected in His efficacious death and all established in His resurrection from among the dead. If we are to get the full gain of all that God has secured through the incarnation of His Son, the life, death and resurrection of our Lord must be held together in our hearts as but three parts of a grand whole; and all seen gathered together and having a glorious answer, in the Son, a glorified MAN, at the right hand of God. "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph 4:10. It was the perfect sinless life of our Lord which gave to His death all its efficacy and the answer to it all is seen now in Christ in glory. These features are all suggested in the passage quoted above as we hope to show.

"A he-lamb." This obviously brings before us the Manhood of our Lord. There are times when a female is brought as an offering and speaks of Christ (Lev 4:28; Num 19:2), but here it is a male. It may be in the female that the death of Christ more on our account is in view while the male is the death of Christ more in relation to God. A lamb speaks to us of His submission to the will of God as

Isa 53:1-12 so clearly teaches. This becomes a divine title of our Lord as we so well know. "Behold the Lamb of God." How often have we delighted to take this title on our lips in adoring worship. Yet, have we ever considered why it was not the Bullock of God; or the Goat of God; but the Lamb of God? That Abraham had this in mind we well know, but on the great day of Atonement it was a bullock for the house of Aaron and a goat both for Jehovah and the people. It is this title the Lamb however that is selected. We believe the reason is, as we have before stated, that it presents the submission and obedience of our Lord to the will of His Father. But these matters are well worth thinking over, for all these animals present distinctive aspects of the work of our Lord. So great and far-reaching has that work been that one kind of animal is not sufficient to set it out in all its detail. Here, it is the lamb, His submission to the will of His Father as the Garden of Gethsemane graphically portrays.

"Without blemish." This brings before us the perfection of the Manhood of our Lord. A spot is something which is there and ought not to be there. A blemish is something not there which ought to be there. In the first, it is something superfluous. In the second, it is something lacking. Lev 21:8. Here we notice it is to be without blemish. Nothing is said about a spot. It is rather to set forth that every right attribute to be found in man was found in Christ. The nine fruits of the Spirit now to be seen in us were all evident in Christ down here in this world. We might almost say that these nine marks set forth perfect manhood for they are surely the reproduction in us, by the Spirit, of all that came out in Christ when in this world in subject Manhood, He ever walked to the glory of God. He was perfect in every attribute in Manhood — without blemish. Gal 5:22-23.

"A yearling." This speaks of Christ as the first-born son of Mary. Obviously, only as being her first-born son could the virgin birth have been possible. Luk 2:7. "Of the first year," as the authorised version puts it gives the thought a little more clearly. It would seem that the virgin birth of our Lord is guarded even in type, as we have here.

"A burnt-offering to Jehovah." This type of offering has ever in view the devotion of our Lord to the will of God even unto death. As we know from the first chapter of this book of Leviticus the burnt-offering was all for God. It is not so much His dealing with sin that is in view but His obedience to the Father's will. Not so much the need of putting sin away but of giving effect to the pleasure of God. "Lo I come to do thy will" is the burnt-offering Psa 40:7-8; Heb 10:7. Note how in Psa 40:1-17, "I delight" is mentioned while in the quotation in Heb 10:1-39, "I delight" is dropped. The reason for this is that Psa 40:1-17 has mainly in view the burnt-offering while Heb 10:1-39 has also the sin-offering in view. It was ever a delight to the Son to do the will of the Father in burnt-offering character but it was no delight to Him to be made sin in sin-offering character. Hence, when sin is in view, "I delight" is dropped. So in our passage it is the burnt-offering that is brought with the wave-sheaf — what Christ is as having brought to pass the pleasure of God, by His death upon the cross.

"The oblation." In this we have the life of Christ. The meaning of oblation is a food-offering. This we may see in John 6:1-71. The Lord speaks of Himself in this chapter as bread, and bread with three distinct characters. "The bread of God." This is what He is to the heart of God. "Living bread." This is what He is in Himself. "Bread of Life." This is what He is to us. As the oblation in this world He filled the heart of God; He had life in Himself; He gives life to all who appropriate Him by faith. The oblation was to be "mingled with oil." Here, the conception of our Lord by the Holy Spirit is

prefigured. If we know from other parts that "anointed with oil" pointed to the banks of the Jordan where our Lord was publicly anointed, "mingled with oil" pointed to His holy conception by the Spirit and His virgin birth. So the oblation here reminds us of the Son of God in His perfect Manhood in this world under the eye of God.

"Fine Flour." This speaks to us of the texture of His being in Manhood. This word for fine flour is really "The finest part of wheat flour." (Lev 2:1. Footnote J.N.D.). It has been said there was nothing of character in our Lord. (J.G.B.). He was perfect in every attribute. Not one feature of His Manhood stood out to the detriment of another. All was perfectly blended in Him. With flour, the harder the grind, the greater the pressure, the finer is the production. So it was with our Lord. Where was pressure applied to Him at its hardest? In the garden of Gethsemane. What did it produce? "Not my will, but thine be done." With us, pressure usually brings out the grit, making our uncomely parts more evident, but with Him it only served to bring out more into evidence His perfect Manhood. The fact, too, that it was wheat flour reminds us that He was "The second man out of heaven." He gave a heavenly touch to all He did and said. So this oblation of fine flour mingled with oil takes us in thought to the holy conception of our Lord, followed by His perfect pathway of obedience, where every attribute of Manhood was seen in Him as ever giving pleasure to the heart of God. The measure of "two tenth deals" we leave for the moment as we have it again further down our chapter. In the light of all this, can we wonder why it is that Christ has been raised from the dead and given the highest place in the glory of God? Who could have been more worthy of that place? Every attribute of perfect Manhood was seen in Him from the manger to the cross. His sinless perfection, His obedience to the will of God which led Him to the cross, the burnt-offering where all was for the pleasure of God; and all combined together as "an offering by fire unto Jehovah for a sweet odour." Could any one, did any one but He give such sweet pleasure to the heart of God? Can we wonder then that God has given to Him the highest place in glory? It seems that all these offerings are brought in here to show us that the One Whom God has raised up and glorified has proved Himself worthy of it all. What other answer could God give as the end of that perfect pathway? So we see in Christ in the glory of God the answer to all that came out in Him down here for the abiding pleasure of God. But there is still another offering to consider.

"The drink-offering thereof, of wine, a fourth part of an hin." This is the first time in the book of Leviticus we have mention of a drink-offering. We read in Jotham's parable that wine cheereth God and man. Jdg 9:13. This gives us some idea of the bearing of the drink-offering for, unlike the other offerings, we have no instructions as to the drink-offering in Leviticus. In the places where it is spoken of it appears to give the idea of joy. Paul likened himself to a drink-offering in Php 2:17. The drink-offering coming in at this juncture would suggest the divine joy which has now been established in Christ at the right hand of God in glory. Apparently, this awaited the resurrection of Christ. This would be in line with "In thy presence is fulness of joy." Psa 16:11. Here again, resurrection is in view. So this drink-offering speaks of the joy that God now has in the perfect answer to all His thoughts centred in Christ in Glory, the fitting complement to all these other offerings in this section.

"And ye shall not eat bread, or roast corn, or green ears, until the same day that ye have brought the offering of your God: (it is) an everlasting statute throughout your generations in all your dwellings." Lev 23:14. N. Tr.

It is obvious from this passage that until God had secured His portion in Christ raised from the dead, there could be nothing for the sons of men. There is much that is of God for us in Christ as we learn from the Epistles, but He must be in glory first ere we can share in the harvest. If we take these three things mentioned here backwards, we might understand them better. Green ears speak of the full vigour of life. Roast corn, those ears in death. Bread, those same ears as food for our souls. The green ears set forth our Lord in His life in this world. The roast corn, that His life was taken away under the judgment of God. Then the result is bread — Christ for our appropriation as food for our souls. There is much for us in that harvest in Christ raised; much for us in his death; much for us in His life but not a grain can we have till He is raised from the dead and given His rightful place in the presence. No mention is made in this feast of a "holy convocation," but stress is laid upon the thought of the "dwellings." In this feast we have Christ presented to us in responsible Manhood, as having accomplished the will of God and the answer to it seen in His resurrection. If we take up this feast as a statute in our dwellings, meditating in the presence of God of what Man is for the abiding pleasure of God, it will have an effect upon every detail of our life here. Understanding a little of what He was and is, will cause us to grow to be like Him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2Co 3:18. It seems to be the desire of our God that His moral glory should shine out in us in "our dwellings." The next feast will show us how this is brought about.

"And ye shall count from the morning after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven weeks; they shall be complete; even unto the morning after the seventh sabbath shall ye count fifty days; and ye shall present a new oblation to Jehovah." Lev 23:15-16. N. Tr.

We arrive here at the well-known feast of Pentecost — fifty days as the word means. Notice again, that just as the feast of unleavened bread springs out of the Passover as the corollary of it, so this feast of the "New Meat Offering" springs out of the sheaf of first-fruits. "The morning after the sabbath" is the wonderful morning of the resurrection and here is where we start to count for this feast. The new oblation then has a direct link with Christ, dating from the morning of His resurrection. If we turn to the fulfilment of this feast as given in Acts 2:1-47, we learn at once what that direct link is. It is association by the Spirit with a risen and glorified Christ. Now again we ask, Why is this? It is that there might be reproduced in this world the features of Christ. He was the "oblation." By the Spirit we are "the new oblation." God has worked to reproduce the features of Christ in a company in this world, linked up by the Spirit with Christ in the place to which He has gone. Wonderful that Christ came out in this world, manifesting all that Man should be for the pleasure and glory of God. Being Who He was, the Son could not do otherwise. But that God can and does reproduce those same blessed features in creatures like us is a mighty triumph of His grace, wisdom, and power. This is the new oblation. We are it, the Christian company, sealed by the Spirit, linked with Christ in glory and manifesting those perfect features of manhood seen in our Lord when in this world. And as we do show forth those features we minister pleasure to the heart of God for it is one of the set feasts of Jehovah. So we proceed with this feast.

"Out of your dwellings shall ye bring two wave-loaves, of two tenths of fine flour; with leaven shall they be baken; (as) first-fruits to Jehovah." Lev 23:17. N. Tr. The first point we notice in this verse is the nature of this offering. It is "fine flour." This is the same as the meat-offering which was

offered with the wave sheaf and is the same word used in Lev 2:1-16 of the meat-offering. A footnote by J.N.D. tells us that it means "The finest part of wheat flour." We have seen before that the wave sheaf would be barley; now, as we consider the outcome in this offering, we have the wheat brought in. Does this not remind us again that we are linked up with a glorified Christ by the Spirit, which, in fulfilment of this feast, came upon the Christian company as recorded in Acts 2:1-47? We do not, could not, get the thought of Christ glorified in this passage in Leviticus, but we know now that is what has taken place and can uncover a little this truth, embedded here in type. This fine flour then would be the nature of Christ formed in the saints by the Spirit. As forming the "Meat-offering" of Lev 2:1-16, it would be to set forth the "Second Man out of heaven." 1Co 15:47. N. Tr. As forming the "New Meat-offering" of Lev 23:1-44, it is the nature of that heavenly Man formed in the saints that His character may be seen in them as a "feast to Jehovah." Christ is not only now the "Second Man out of heaven," He is that same glorious Man, in heaven. But all that marked Him in His perfect Manhood when in this world has been formed in the hearts of the Christian company to-day by the Spirit, that this may once more come into evidence for the present pleasure of God.

If in the fine flour we have the nature of this offering set forth. in the next statement we refer to — "two tenth deals" — we have the measure. We refer back to a point we passed over in Lev 23:13 in considering the meat-offering there. We read it also was of "two tenth deals." Furthermore, if we turn on to Lev 24:5, we find that the twelve loaves of the Showbread were also two tenth deals of "fine wheaten flour." Here, as we well know, the twelve tribes of Israel are in view. The meat-offering in Lev 23:13 is Christ personally, the Second Man out of Heaven — "two tenths of fine flour mingled with oil." The new meat-offering is the formation of those features in the Christian company to-day, the same measure — "two tenth deals of fine flour" Lev 23:17. The twelve loaves of the Showbread look on to the day when Israel will once more represent God in this world after the Church has gone to glory and here again the measure is the same — "each cake shall be of two tenths." Lev 24:5. Surely we see here the thought of God to form that Man in nature and character in the Christian company to-day and then in Israel also when the Christian company is in glory. In the world to come, both in the heavenly company and the earthly company, Christ, the Second Man, will be seen in all, as the fruit of the work of God. It seems to be the thought of God to fill the universe with the features of that perfect, glorious and glorified Man. Christ will be all and in all.

"Two tenth deals." Ten, as is well-known, is the number of responsibility in man. "Two tenths " would view that responsibility in a two-fold way. We understand it to mean love to God and love to man. In Gen 3:1-24, we see in the failure of Eve, then Adam, sin against God. Then in Gen 4:1-26 with Cain and Abel, sin against man. It is on this two-fold count man stands guilty before God. When the law was given to Israel, these two objectives were the summing-up of the law. Indeed, the Lord Himself said that on these two — love to God and love to man — "hang all the law and the prophets." Mat 22:34-40. Of the ten commandments, four brought in their responsibility God-ward and six of them their responsibility man-ward. Agur had this in view in his prophecy, stealing from man and taking the name of his God in vain. Pro 30:9. Yet another was given to see the truth of it in a vision. "For every one that stealeth shall be cut off as on this side according to it: and every one that sweareth shall be cut off as on that side according to it." Zec 5:3. Here we see in vision the failure of Israel in relation to the covenant on both sides and judgment coming on

them as a consequence. When our Lord was here we read of Him as the servant of Jehovah, "He will magnify the law, and make it honourable." So we read in the wonderful discourse on the mount as recorded in Mat 5:1-48, Mat 6:1-34, Mat 7:1-29, fourteen times the Lord says "I say unto you." "Ye have heard that it was said by them of old time," — the law; but "I say unto you" magnified. Or take this, "Thou shalt love thy neighbour and hate thine enemy" — the law; but "I say unto you love your enemies" — magnified. He did not whittle it down and weaken it; He magnified and empowered it and then, having magnified it far beyond its original claims, met it in every part, kept it, honoured it, and glorified God in relation to it. "He will magnify the law, and make it honourable." Isa 42:21.

See how this was accomplished, even to death in our blessed Lord. In John's Gospel, two communications from His own lips show how He expressed His love to God and love to man. "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." Joh 14:31. "Greater love hath no man than this, that a man lay down his life for his friends." Joh 15:13. Love to His Father and love to His friends perfectly expressed, when He laid down His life for them both. On the one side for the Father's glory and on the other for the need of His own. Nor can we limit it to His own, for, in His love to all mankind, He died for all upon the cross. 2Co 5:14. This would be the answer to the "Two tenth deals."

"With leaven shall they be baken." Now we know that leaven was strictly forbidden in "the meat-offering." But here it is brought in. Leaven — a type of sin in the flesh — could never form a part in anything which set forth Christ in His Manhood. He was "that Holy Thing," Luk 1:35. But leaven was mixed with "the new meat-offering" for that speaks of us. What we call the mixed conditions of the believer. Thank God there is that of the fine flour character in all our souls but we know just as surely the leaven is there as well. The experience of Rom 7:1-25, which we will all have endured, proves this point — good and bad in conflict. Leaven is always a type of evil as we may ascertain by looking up the various places where it is mentioned in the New Testament. "Leaven which a woman took." Mat 13:33. We understand this to be idolatry. Cf. Zec 5:5-11. (The ephah is the same measure as the three measures of the parable). "The leaven of the Pharisees" — hypocrisy — "and of the Sadducees" — infidelity. Mat 16:6. "The leaven of Herod" worldliness. Mar 8:15. Paul uses the same type in 1Co 5:6. Here it is manifestly — evil practice. He mentions it again in Gal 5:9. Here it is evil doctrine. Six times we have it then in the New Testament and in each case in a bad sense. Now, were any of these evils found in Christ? Not one as we shall see. Idolatry "Thou shalt worship the Lord thy God, and him only shalt thou serve." Mat 4:10. Hypocrisy — "Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning." Joh 8:25. Infidelity — "The scripture cannot be broken." Joh 10:35. Worldliness — "I have overcome the world." Joh 16:33. Evil practice — "Which of you convinceth me of sin?" Joh 8:46. Evil doctrine — "My doctrine is not mine, but his that sent me." Joh 7:16. But, if every one of these evil features was absent in Him, they are all present in us. The loaves were said to be "baken." Thus the fire would nullify the working of the leaven. So the Spirit descended on the day of Pentecost like cloven tongues of fire. The indwelling Spirit in this character is the power to nullify these evil tendencies which are in us as the result of sin. Only as the leaven is thus kept neutral will the marks of the fine flour come to light. The New Meat Offering will then be seen.

"First-Fruits to Jehovah." We have before read that the wave-sheaf was first-fruits and refers to Christ raised from among the dead. 1Co 15:20. Here we have another first-fruits. The first we

believe has reference to the barley harvest. The second to the wheat harvest. The wheat harvest and the new meat offering are put together in Exo 34:22. "And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest." This verse establishes the thought that the harvest was seven weeks after the barley. The barley harvest has its answer in Christ risen from among the dead and the second has its answer in the formation of the Church by the Holy Spirit of God. So we read, "that we should be a kind of first-fruits of his creatures," Jas 1:18. If then Christ is the first-fruits as risen from among the dead, the Church is the first-fruits to God of all who will yet be brought into blessing as the fruit of the work of Christ. Israel has yet to come in for blessing, and when they do a portion of the Gentile nations will also be brought into blessing through them, but the Church is the first-fruits and the only company as yet who are in that blessing. James had in view the Christian portion of the Jewish nation who, separate from the nation by accepting Christ, was already enjoying the blessing of God. This is the company to which we all belong who have accepted Christ as our Saviour, — Jews and Gentiles now one in the Christian circle.

"Out of your dwellings." This is where the New Meat Offering is to be produced. Not in the convocation but in the dwellings. Where then is Christ to be seen in us. In the responsible circle in which we move. It is so easy to do right things and say right things when we meet collectively, but it is in our dwellings where the test of these things really comes in. If we turn to Col 3:1-25 we will see how the features of Christ come out in the three great circles in which we all find our life. The great point in this chapter is putting off the old man and putting on the new. We are said to have done this, Col 3:9-10. But have we put on the deeds of the new man? This is the exhortation. That the new man is Christ, characteristically in the saints by the Spirit, this chapter shows, for every feature of the new man is a reproduction of Christ the Second Man. Christ is never said to be the new man, He is the Second Man, but every feature of the new man came out first in Him. It is not so much Christ Personally, but Christ characteristically in the saints by the Spirit, that is called the new man. A close link we believe with the new meat-offering which is before us here. What then are the deeds of the new man? Holiness; love; mercies; kindness humbleness; meekness; longsuffering, Col 3:12. Forbearance and forgiveness, Col 3:13. And look at the measure of the forgiveness — "even as Christ forgave you." Do you say, I cannot forgive like this? You can! The two tenth deals of fine flour are formed in your soul by the Spirit. Had I not the nature of Christ I could not forgive as Christ, but the fact that I am told to do it proves I can. How often do we sing together —

Like Thee in faith, in meekness, love,

In every beauteous grace;

From glory into glory changed,

Till we behold Thy face.

Then we have to be marked by love, the bond of perfectness; to let the peace of God govern in our hearts and lives and to have thankful spirits to our God for His grace and mercy towards us day by day. Col 3:14-15. This would involve contentedness with such things as we have. The word of the Christ is to have its place in our hearts that we might be rich in wisdom and thus capable of teaching and admonishing one another. It was in this way our Lord helped the disciples. Then in unison, whether it be Psalms — that which is experimental; hymns — praising the name of God;

spiritual songs — singing of doctrinal truths, and all as the outcome of grace in the heart, singing to the Lord, Col 3:16. " And whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col 3:17. This then is the first circle where the new meat offering is to be seen — the Christian circle.

Another circle is brought before us in Col 3:18-21. Here we have the family circle, that which answers more to the " dwellings." Now, how can we apply these various relationships to Christ? is a question often asked here. We know that He never entered into relationships such as wife, husband and father. How then can His life in this world be an example to us here? In this way. "Wives submit yourselves unto your own husbands." Submission was seen in Christ. "Husbands love your wives." Love was seen in Christ. "Children obey your parents." Obedience was seen in Christ. "Fathers provoke not your children." Grace was seen in Christ. These are the marks of the New Meat Offering, seen in the family circle.

Thirdly, we have the business circle. Servants are to be obedient and marked by faithfulness. Col 3:22-25. Masters are to be righteous and equal to their servants. Col 4:1. All these moral glories were seen in Christ. So in the Christian circle; in the family circle; in the business circle; the features of Christ are to be seen in every one in every relationship. Thus the two tenth deals of fine flour will be in evidence, even if the leaven is still in us, though kept in the place of death in the power of the Spirit of God. The two loaves would indicate that this new company is formed of Jew and Gentile. Not so much as the mystery which could hardly come into these typical passages, but as the new company seen in such a place as Rom 15:1-33. That which is collective though not quite corporate.

"And ye shall present with the bread seven he-lambs without blemish, yearlings, and one young bullock, and two rams; they shall be a burnt-offering to Jehovah with their oblation, and their drink-offerings, an offering by fire of a sweet odour to Jehovah." Lev 23:18. N. Tr.

Every offering which God has introduced to portray some feature of Christ is presented with this New Meat-Offering. Burnt-offering; Meat-offering; Peace-offering; Sin-offering; Drink-offering; they are all here. Does not this suggest that we have here a company standing in the good of all that Christ has wrought by His death upon the cross? Whatever He has effected for the glory of God or the blessing of man — this company stands in the good of it all before God. Moreover, they are divinely equipped to apprehend it all and answer to it for the pleasure of God. We live in a day when God not only plainly declares what He has done and is doing consequent upon the work of Christ, but He has given us a capacity to take it in and give an answer to it for His own glory and pleasure now. Beloved, what a place of favour is ours! All these offerings presented with the bread.

Without going over ground already considered in relation to these offerings there are some new features which we must notice. All the offerings in this verse are said to be "of a sweet odour." This presents to our hearts what Christ ever was in His pathway of obedience unto death, in submission to His Father's will. The bullock speaks of His patient endurance. Never once did He turn aside but went steadily on till the will of God was accomplished at the cross. What a delight that must have been to the Father. No trial, no difficulty, ever turned Him aside. "I do always those things that please him." Joh 8:29. He endured the contradiction of sinners against Himself but nothing turned Him aside. The two rams speak of His devotion to the will of God. The bullock

would set forth His power to accomplish that will but the ram His desire to accomplish it. "With their oblation" would speak again of His perfect Manhood, which gave all the efficacy to what He did, when He sealed His pathway of perfect obedience by dying on the cross. The drink-offering would again show the joy which God has derived as the fruit of what Christ has done. We, beloved, stand associated with all this, for they were presented "with the bread."

"And ye shall sacrifice one buck of the goats for a sin-offering, and two he-lambs, yearlings, for a sacrifice of peace-offerings." Lev 23:19. N. Tr.

Looking back a moment, it is well to note that we have no mention of a sin-offering in the wave-sheaf. This tells the blessed story that sin has been so effectively dealt with in the death of Christ that it is not once raised in His resurrection. His death removed the sin and His resurrection is the witness that it is forever gone. Rom 4:25; Rom 8:34. In Christ raised from the dead, the sin question is settled for us once for all. Heb 9:28; Heb 10:12. But a sin-offering is brought in here because of our mixed conditions. Provision is made, because of the leaven, that this company might be maintained in the good of acceptance. Should sin break out in any one, "we have an advocate with the Father, Jesus Christ the righteous." 1Jn 2:1. "And ye shall sacrifice one buck of the goats." It is offered, its blood shed, and we stand cleared before God. This is to give us boldness in our service for God. "A buck of the goats." In Exo 12:1-51 we read "ye shall take it from the sheep or from the goats." Why do we so regularly take up the lamb in this chapter and so completely ignore the goat? The Israelites had option between a lamb and a goat. Why? We believe one is the counterpart of the other. In the lamb we see prefigured the willingness of our Lord to die, but in the goat we have prefigured His ability to die. Often it has been pointed out that Moses was willing to die for the people, but he was not able. Exo 32:32. Paul too seemed to be on this line in Rom 9:3, but here again, however willing, he was not able. Blessed be God, Christ was both willing and able. He answered to both the lamb and the goat. We have a beautiful hymn which begins "PASCHAL Lamb, by God appointed." Why not a hymn " PASCHAL Goat, by God appointed?" A very necessary counterpart we believe. It is the goat then, not the lamb which is brought in here.

"A sacrifice of peace-offerings." As is well-known, the peace-offering carries the thought of fellowship. A wonderful circle of fellowship has been brought into existence to-day, based upon the death of Christ. This offering has not been mentioned in the chapter before. Fellowship could not begin till, from a glorified Christ, the Holy Spirit descended and bound that company together in the good and the enjoyment of all that Christ had effected. It began on the day of Pentecost as seen in Acts 2:1-47. "They continued steadfastly in the apostles' doctrine and fellowship." Acts 2:42. It is a fellowship which can only be realised in the power of the Spirit of God. We have it in the local company to which we belong, 1Co 1:9. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." We have it also in our souls by the Spirit as we are led into communion with the Father and the Son 1Jn 1:3. This is individual. Beginning with the gift of the Spirit from above, we are brought into fellowship with the saints collectively and into fellowship with the Father and the Son, individually. Christ as the peace-offering is the centre of it all. The best description of this great privilege is found in Luk 15:1-32. Here we have the father with the younger son and all else who were there feeding, and delighting together, as all partook of the fatted calf. This is, in picture, Christianity to-day.

"And the priest shall wave them with the bread of the first-fruits as a wave offering before Jehovah, with the two he-lambs; they shall be holy to Jehovah, for the priest." Lev 23:20, N. Tr. The waving of these things "before" Jehovah with the bread is that the eyes of God might rest on them all. To see every feature of His Son, waved in association with the loaves, that He might grace those of whom these loaves speak, in the sight of God. There are four statements which occur repeatedly in the books of Moses and a word on them might be of help. "As the LORD"; "Of the LORD"; "Before the LORD"; "Unto the LORD." As the LORD is usually followed by "commanded Moses." This involves on our part, obedience. Of the LORD would tell us that whatever the subject is it is Divine in origin. Before the LORD would be all that we do before Him for His pleasure. Unto the LORD would be all we render back to Him or offer to Him directly. Hence, in our service for Him, if we take up in obedience that which is of Him, hold it in our hearts before Him, we will have much to render unto Him in responsive praise and worship. This we believe is the order.

These gifts having been waved, we are told they were "holy to the LORD for the priest." These are the things which sustain priesthood — Christ and all that He is in association with His people. He could not take up His priesthood apart from His people. There would be no point in this. We noted how the priest was brought in with the wave-sheaf. There it is Christ the One Who has gone in and opened the way of access into the presence of God. But this feast would show us that priesthood is active in relation to the Christian company. If we turn to the Epistle to the Hebrews where this subject is so fully developed, we learn in Heb 9:1-28 that, having found an eternal redemption Christ has entered in, Heb 9:12. In answer to this in Heb 10:1-39, we are exhorted to enter in, Heb 10:19. Christ is seen with the garments of glory and beauty assumed in Heb 9:1-28. — the answer to Aaron on the day of consecration. But in Heb 10:1-39 He is rather seen with a company, the answer to Aaron's sons. In Heb 9:1-28 He is there and we are here. He is there for us. This is representation. But in Heb 10:1-39 we have our place there too. This is association. Aaron not only had a set of official garments, he had a family of sons. His garments were made that he might represent the people in the presence of God. He could go there but they could not. His sons on the other hand were anointed with him that they might share with him in priestly privilege. Are we content with representation and fail to enjoy the privilege of association? This is just the difference between Heb 9:1-28, Heb 10:1-39. As priest, He has gone in. Because of this, as priests, we can go in. Hence the exhortation "let us draw near."

"And ye shall make a proclamation on that same day — a holy convocation shall it be unto you: no manner of servile work shall ye do: (it is) an everlasting statute in all your dwellings throughout your generations." Lev 23:21, N. Tr.

We come now in this feast to "a holy convocation." Whatever exercise we have in our individual life in this world, we must never forget the pleasure God has in gathering His people together. If we walk before Him, well-pleasing in His sight, we will indeed value and be a help to "the holy convocation." What a privilege, as free from legitimate things — servile work — to come together to enjoy the circle of blessing which is ours in Christ. Not to take up that service for Christ as servile work, nor to seek to worship God in a servile way, but in the liberty of Sonship by the Spirit, praise and worship the Father in Spirit and in truth. This would produce the elements of a feast to God when in "holy convocation."

"An everlasting statute." This would warn us against modern innovations in the things of God. This feast has opened out in type the grand answer to all that Christ has done, and all made effective in the Christian company to-day. The truth of this all came out at the beginning of the dispensation and we are wise if we persevere in it to the end. It is not only "in all your dwellings" but also "throughout your generations." There might have been in subsequent generations those who thought the feast was out-of-date. Who knows but it might have been this very evil which ultimately reduced them to "feasts of the Jews." An everlasting statute would guard the faithful from any thought of this kind. Rather, in these days of modernism in the things of God, let us "earnestly contend for the faith which was once delivered to the saints." Jude 1:3. We will then be able to answer to all the responsibilities and enjoy all the privileges which are ours as the new meat-offering and, keeping these things inviolate in affection in our souls, produce that which will be in truth, a feast to our God.

Dispensationally, these four feasts bring us right up to date in the time ways of God. Beginning with the feast of the Passover — the death of our Lord to redeem a people to God. The feast of Unleavened Bread — the practical putting away of all evil by feeding on Christ as food for our souls. The Sheaf of First-fruits — Christ in resurrection. The New Meat Offering — a company associated with Christ risen from the dead, reproducing His features in this world in the power of the Spirit of God, sent down by a glorified Christ on the day of Pentecost. This is Christianity, our day, beginning on the first day of the week when Christ was raised from among the dead. We are still in this age and will be till we hear the SHOUT of the Lord; we will then leave the scene of the time-ways of God on earth to fill our place in heaven. Israel and a portion of the Gentiles will then be raised up to bear witness for God in the world, though it does not appear that any Gentiles are mentioned in this chapter. We have to turn to the Book of Revelation for that knowledge. Rev 7:9-17. So the first four feasts have found their fulfilment in Christianity to-day. The last three feasts await fulfilment in the days when Israel will once more be called of God to fill their appointed place in the "world to come." Heb 2:5. There will be an epoch between the Church going to glory and the display of that glory in the coming Kingdom. Hence the awakening of Israel; their national repentance and final deliverance are all prefigured in the next three feasts. Before touching on them however, we must say something about Lev 23:22. A glance at the New Translation will show this verse to be in the same paragraph as the New Meat Offering, connecting it thus with the first four feasts.

"And when ye reap the harvest of your land, thou shalt not in thy harvest entirely reap the corners of thy field, and the gleaning of thy harvest shalt thou not gather: thou shalt leave them unto the poor and to the stranger: I am Jehovah your God." Lev 23:22 N. Tr.

Some have thought that this verse suggests the Gentiles coming in for a meagre share in the blessings of Israel, but this can hardly be the meaning of the verse. Why, the blessings of to-day have gone far beyond anything promised to Israel. We judge it sets forth a carry-over from this great day of Christianity to support a remnant who will occupy for God till Israel are publicly in their place in the world to come. After the feeding of the five thousand we read that there were twelve baskets of fragments left over. Mat 14:1-36. One for each of the twelve tribes of Israel. We think these fragments can be found in such places as the first ten chapters of the Gospel by Matthew. "Ye shall not have gone over the cities of Israel, till the Son of Man be come." Mat 10:23. This commission was never fully carried out owing to the rejection of Christ. Consequent upon His

death and resurrection we read that another commission was given to them in Mat 28:1-20. There can be little doubt that this commission in Chap. 10 will be the Gospel the remnant will take up after the Church has gone to glory. It is preparatory to the advent of the Messiah. This leads to another interesting connection in this matter, for John the Baptist was the one selected to prepare the way for the coming of the Messiah, and we see in his history, ground which Israel will yet go over again, but the next time the result will be different. In the last book of the Old Testament, Jehovah left a promise that before the coming day of the LORD, He would send them Elias. Mal 4:5. We are clearly told that John the Baptist was the fulfilment of this promise. In announcing the birth of John the angel says, "And he shall go before Him in the spirit and power of Elias." We have in addition to this the testimony of our Lord Himself. Speaking of John, He said, "And if ye will receive it, this is Elias, which was for to come." Mat 11:14. But again, our Lord had to tell His disciples " But I say unto you, That Elias has come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." Mat 17:12. It is striking in view of all these testimonies that, when the Pharisees asked John if he was Elias he said, "I am not." Joh 1:21. Why? The answer was given by our Lord. "If ye will receive it." So, John was Elias to all who received him. To those who refused him he was not. The people who asked him if he was Elias were the very people who refused his testimony and later crucified the One to Whom John bore witness. To them he most certainly was not Elias. But to the simple souls like the disciples he was just as surely Elias. Now in John we have the fulfilment of the prophetic announcement to Malachi. To this fact the Lord again bore witness. He was the summing up of all the Old Testament prophecies which pointed to the Messiah. "For all the prophets and the law prophesied until John." Mat 11:13. And to him it was given to introduce the grand answer to all that God had promised in introducing the Christ of God. Beginning with John and continuing with the earlier ministry of our Lord we have the Kingdom presented to Israel in accordance with the prophetic words of the Old Testament. This is fully presented in the record of Matthew in his Gospel. But a crisis came in. The people who refused John made it clear that they would not accept the One to Whom John bore witness, and when we reach Mat 11:1-30, we learn that the King is in rejection. From the same lips which pronounced the words "Blessed, blessed," we now hear, "woe, woe." Mat 5:3; Mat 11:21. If we learn from Mat 11:1-30 that Israel has rejected their King, we learn from Mat 12:1-56 that the King now rejects Israel. Then follows from Mat 13:1-58, Mat 14:1-36, Mat 15:1-39, Mat 16:1-28, Mat 17:1-27, Mat 18:1-35 the unfolding of the new vessel which our Lord calls "my assembly." Mat 16:18. For the moment — in the ministry of our Lord — the presentation of the Kingdom to Israel in relation to the Old Testament prophecies is broken off and the Church is introduced. Now that this truth has been disclosed the Lord tells His disciples not to preach Him any more as the Messiah, Mat 16:20. He had spoken of the Church and for this vessel He was now labouring, hence, His presentation to Israel as their Messiah must cease till this age is completed. When it is He will turn to Israel once more. How will He begin again? We believe in the same way He began at the first, in the opening chapters of the Gospel by Matthew. The future link can be seen in Rev 11:1-19. The two witnesses will combine the ministries of Moses and Elias. This again will be the fulfilment of Mal 4:5. Having failed the first time because Israel refused their King, it will come in again. These we believe are the links in the chain: Elias; John the Baptist; one of the witnesses. The reign of Messiah over Israel has not been given up, it has merely been laid aside till greater and more blessed things have been secured in the heavenly company. This verse we are considering from Lev 23:1-44 has this transition in view. It is the

preparation for the resumption of God's ways with Israel which is in view. So we begin to see why John was Elias and why he was not.

Now the commission which John does take up with the Pharisees is from Isa 40:3. This chapter begins a new section in the prophecy of Isaiah, and at this point introduces the Servant of Jehovah. This section runs from Isa 40:1-31, Isa 41:1-29, Isa 42:1-25, Isa 43:1-28, Isa 44:1-28, Isa 45:1-25, Isa 46:1-11, Isa 47:1-45, Isa 48:1-22. In it we have many details of the presentation of the Messiah to Israel and His rejection is clearly foretold. Indeed, Isa 42:1-25 is quoted in reference to our Lord in Mat 12:1-50, the very chapter where He is seen as in rejection and from this moment turning to the Gentiles. Isa 42:1-4; Mat 12:18-21. This is why John took his message from this prophecy when speaking to the very people who rejected the Christ and sought His destruction. "The voice of him that crieth in the wilderness." Isa 40:3. It has often been noticed that the Apostle John begins his Gospel with Christ rejected from the very outset, and it is in this Gospel that John the Baptist says he was not Elias. We see the inference quite clearly. It was the first presentation of the Messiah to Israel in a lowly guise and for the apprehension of faith. Those who had faith and received John got the blessing the Lord brought in. The nation as such refused Him and have yet to await a future fulfilment of these very things ere they too are brought in. We believe all this initiatory ground has to be gone over again with Israel in a day to come. The next time, whoever it will be who fills the office, will be Elias to the nation, and the election according to grace will receive him as such. We do not think John will come back again, no more than John was Elias. It is the spirit of the thing and not the actual men who are in view. Elias was the man who sought to recall Israel back to the worship of the one true God. John came with the same message and hence is spoken of as Elias by our Lord but the angel had said "in the spirit and power of Elias." This we believe will happen again in the days when Rev 11:1-19 will be accomplished. We are merely trying to show the setting of this transitional period forecast in this verse.

One harvest has been gathered for the wave-sheaf and the new meat-offering gives us the gathering in of both the barley and the wheat. It is the gleaning of this field at the end and not at the beginning as some have strangely thought. The twelve baskets full of fragments set forth the same idea. It is provision to sustain a remnant till Israel are nationally in their place before God.

We can turn for a picture of this to the Book of Ruth. Here, we believe we have a picture of the return of Israel though we have often enjoyed the individual application too. In Elimelech and Naomi we have a picture of the nation turning their backs upon God, and seeking ease and contentment among the Gentiles. Their Father Jacob had before prophesied that they would do this. Gen 49:15. Elimelech had choice of more than one place to go to. He might have looked south. But that meant Egypt, the land that God had judged. Perhaps he was afraid to go that way. Then, he might have looked north, but that was Babylon — the place of idolatry. Fear too might have hindered him going that way. He turned his eyes to the East — Moab. Yes, that is the place. Moab sets forth ease for the flesh. Jer 48:11. After all, he might have argued — as an orthodox Jew once did with me — God is not what we thought Him to be. There was a famine in the land. Apparently they had no conscience that the famine was because of their own failure. However, the very thing that Elimelech tried to avoid by leaving the divine centre, met him in Moab. He died there. Truly, the nation have run into more trouble outside of their land than they ever suffered when in it. Little wonder, like Naomi, they are anxious to get back. Naomi represents the remnant who do get back; Elimelech, the unbelieving part of the nation who do not get back. Ruth

represents the Gentiles who will be brought into blessing in company with the remnant of Israel. " Thy God shall be my God." Israel went out full. God will bring them home again empty. They will confess that they did the going out but it was God Who brought them home. Rth 1:21. Ruth becomes the gleaner in the fields of Israel and it is worth noting that we have the first mention of David in this Book. Rth 4:22. We like to think of Naomi as the poor and Ruth as the stranger, and connect the picture with this verse in Lev 23:22. So we believe a certain portion will be reserved from the field of the Assembly which will support this remnant till their own blessings under the Messiah are in their possession. They will yet get the gain of both the barley harvest and the wheat harvest and David will be their king. Ruth 2:1-23, Ruth 4:22.

"And Jehovah spoke to Moses, saying, Speak unto the children of Israel, saying, In the seventh month, on the first of the month, shall ye have a rest, a memorial of blowing of trumpets, a holy convocation. No manner of servile work shall ye do; and ye shall present an offering by fire to Jehovah." Lev 23:23-25. N. Tr.

It is interesting to notice first of all that these three feasts all occur in the seventh month. This points to the introduction of the visible kingdom of God in relation to Israel. The feast of trumpets on the first day of the month is the beginning in Israel of this great event. We have a reference to this feast in the instructive details concerning the making and the use of the silver trumpets of Num 10:1-36. If we turn to this chapter for some help in explaining this feast we will find there are at least five occasions on which these trumpets were blown.

"For the calling together of the assembly." Num 10:2. This was the first occasion of their use. The fact that these trumpets were made of silver suggests that, whatever communications Jehovah makes to His people, He makes them on the basis of redemption. In the discourse of our Lord as recorded by Luke — a discourse of events coincident with the feast of trumpets — we hear the Lord saying about certain events, "for your redemption draweth nigh." Luk 21:28. Comparing this with Matthew's account of the same discourse we read, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Mat 24:31. This is the answer to "the calling of the assembly." Moreover, they are called to redemption as the silver would indicate.

"For the journeying of the camps." Num 10:2. This was the second occasion of their use. At the first alarm the camps eastward set forward, and at the second alarm the camps southward set forward, Num 10:5-6. The forward movement of the camps towards the promised land is indicated here.

"And if they blow with one, then the princes, the heads of the thousands of Israel, shall gather unto thee." Num 10:4. Here, the leaders of the people gather to Moses and receive whatever divine communications Jehovah had for them through Moses.

"And if ye go to war in your land against the enemy that oppreseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before Jehovah your God, and ye shall be saved from your enemies." Num 10:9. Here, the intervention of God to deliver them from the enemies who invade the land is clearly stated.

"And in the day of your gladness, and in your set feasts, and in your new moons, ye shall blow with the trumpets over your burnt-offerings and over your sacrifices of peace-offering; and they shall be

to you for a memorial before your God: I am Jehovah your God." Num 10:10. This looks on to the time when they will celebrate their deliverance and joy in the presence of their God. Now we judge the feast of trumpets will involve all these elements.

First, there will be the awakening of the nation which will lead to a calling together of the whole assembly. This seems indicated by our Lord's words in Mat 24:1-51. This again will lead to a mass movement towards the land, as the place of their inheritance. Leaders of the thousands of Israel will have their ears open to hear what God has to say to them and will pass on this word in preaching the gospel of the Kingdom. Then will come the invasion of the land as foretold in many of the prophets. They will cry to Jehovah their God and He will remember them and will save them from their enemies. Then will come the time of gladness; the fulfilment of the feasts; it will be their new moon; they will once more stand before God on the ground of acceptance — the burnt-offering; and will be reinstated into fellowship with their God — the peace-offering. In that day it will be publicly seen that Jehovah is their God.

Num 10:1-36 is not the only place where help can be found in regard to the feast of trumpets. An interesting connection is found in Psa 81:1-16. "Blow the trumpet at the new moon, at the set time, on our feast day." Many of the events we have looked at in Num 10:1-36 are seen here, but the main line in the Psalm is deliverance from their enemies. The new moon has in view the restoration of Israel as the leading nation. The moon has not risen yet, but soon now they will rise again and take their place as the leading nation. The trumpet will blow in the new moon — it will usher it in as it were.

One more link we may look at, Isa 18:3. "All ye inhabitants of the world, and dwellers on the earth, when a banner is lifted up on the mountains, see ye, and when a trumpet is blown, hear ye!" In this short chapter the restoration of Israel back to their land is so clearly stated that little need be said about it. Israel has long been "a people scattered and peeled (ravaged) and meted out (continued waiting)." The rivers set forth ordered states of government as seen in the nations. The nations of ordered government have spoiled the land of Israel and will yet spoil it. That is why we have judgments four times on the rivers in the book of Revelation. But Jehovah their God will judge these rivers and the lands to which they belong; Israel will be delivered and restored; the new moon will arise and she will take her place as the head and not the tail of the nations. This will be the time of the feast of Tabernacles of which the feast of trumpets is the beginning.

Coming back to our chapter and feast, it is helpful to notice that the word "memorial" here means "a remembrance." It is the same word used of the twelve stones taken out of Jordan. Will not the moment of Israel's awakening bring many things to their remembrance?" The first day of the month" indicates a new beginning. Not in the first month as when God first led them out of Egypt but the seventh month, their second new beginning. In this day they have "a rest." They do no manner of servile work but have a holy convocation. It seems to indicate that a moment is coming when they will lay down the things which they are so busy with to-day, commercialism and politics; then at rest, they will have time to review their position in the sight of God; this will bring many things to their remembrance, for we believe the blowing of the trumpet of remembrance will indicate God speaking to them. Moreover, Jehovah will get His rightful place among them again, as indicated in the "Offering by fire to Jehovah." They will be awake, alive (Eze 37:1-28) and the congregation will begin to move towards the land. It is the latter day call of God to Israel, Who will

ultimately save them and re-establish them in the land of their inheritance. Yet, ere this happy moment for Israel arrives, God has to take a dealing with them and this comes out in our next feast.

"And Jehovah spoke to Moses, saying, Also on the tenth of this seventh month is the day of the atonement; a holy convocation shall it be unto you; and ye shall afflict your souls, and present an offering by fire to Jehovah." Lev 23:26-27. N. Tr.

If in the feast of trumpets we have the clarion call of God to awaken them to their long lost glory, in this feast we learn that it will produce in them national repentance. A reference to Lev 16:1-34 will show the connection with this feast and what is recorded there. Indeed, it is the ritual of Lev 16:1-34, which is in view here. A careful reading of the details of that great chapter will show that in type, we have the work of Christ portrayed in a threefold way. In the bullock — propitiation for the Assembly. In the goat — propitiation for Israel. But, along with the blood of the goat which was sprinkled upon the mercy-seat, we have a view of the reconciliation of all things. We have that blood in the Most Holy Place. Lev 16:15. We also have the blood cleansing the Holy Place and the Tabernacle. Lev 16:16. Then we have both the blood of the bullock and of the goat sprinkled on the Altar which was in the Court. This in type is the reconciliation of all things. A comparison of Lev 16:33, and Col 1:20 will substantiate this thought. This remarkable chapter has in view the reconciliation of all persons and all things who will yet share in the great day of the display of Christ, the Assembly, Israel and all things. But, up-to-date, only the Assembly has experienced this blessing. The foundation of all was laid in the cross, but the Assembly is the only company who have so far obtained this blessing. Israel will come into it next and with them all things, for the order of the chapter is clearly the Assembly first, seen in Aaron and his sons who alone were taken account of in the blood of the bullock. Then Israel, whose sins were taken account of in the blood of the goat. Then the holy place and the tabernacle and the altar, all coming under the efficacy of the blood, will bring the things into reconciliation. Space forbids entering into a discussion of the interesting subject of the reconciliation of all things, but it is clearly seen in type in Lev 16:1-24. In the order of the feasts, we now have presented the time for Israel to come into their place, as provided for in the death of our Lord upon the cross. Long since the work was done, but they have yet to realise it and get the blessing of it when they turn in heart to the Lord. 2Co 3:16 The instructions in this feast show us what will mark them in that day. But we must notice this. In Lev 25:1-55 we have the account of the great day of JUBILEE. A day when the trumpet will sound (Lev 25:9) "and ye shall return every man unto his possession and ye shall return every man unto his family." Lev 25:10. Now the trumpet of jubilee will sound on the tenth day of the seventh month, coincident with this feast of atonement. This then is what is in view for Israel when they turn in heart to Jehovah.

"And ye shall do no manner of work on that same day; for it is a day of atonement, to make atonement for you before Jehovah your God." Lev 23:28. N. Tr.

There are two outstanding things mentioned in the instructions for this feast and they are both mentioned three times. They are, affliction of soul and no manner of work. Affliction of soul is clearly repentance. Nor have we far to look into the Word to find what that repentance will produce. We have but to turn to Zec 12:10-14. Here, the repentance in the remnant who will be the election of grace (Rom 11:5) is seen in its widest character. David — the kingly line, Nathan — the

prophetic line, Levi — the priestly line, Shimei — the common people; all will be involved in that day and no privileged position will keep any out of that repentance who desire the blessing of God. The fruits meet for repentance will be produced. Luk 3:8.

Another place, well-known to all our hearts, describes for us that affliction of soul, Isa 53:1-12. Here, the history of our Lord, His birth into the world, His rejection and death upon the cross, all come before us. We read of Him in Isa 53:2, growing up before Jehovah as a tender plant. Out of dry, barren Israel, one growing up in every phase of manhood, before Jehovah. Stepping out into His public ministry, with no commanding form, no external lordliness, no beauty — things calculated to attract fleshly man. Hence, they did not desire Him. Isa 53:2. Because of His humble birth and humble walk they despised Him. Sorrow and grief were His portion. From Him men hid their faces and, as despised on every hand, none of the leaders had any esteem for Him at all. Why was He a Man of sorrows and acquainted with grief? Because in the love of His soul for the very nation who rejected and crucified Him, He carried their sorrows sympathetically, as He healed them on every hand. Mat 8:17. Yet, deep as the sorrow was in His life, it was small compared with the sorrows of Gethsemane and the cross. When at last, moving the hand of that weakling Pilate, they saw Him hanging on the tree, what did they think of Him? They regarded Him as stricken, smitten of God, and afflicted. Isa 53:4. This is what they thought and said of Him, in the day of His deepest sorrow. But in the day when they turn in affliction of soul their eyes will be opened to see the truth. The One Whom they thought an imposter; the One Whom they tried to get God to curse by hanging Him on a tree; yes, the One they said was dying because God was against Him, — "we did regard him stricken, smitten of God and afflicted"; in that day they will say, "But he was wounded for our transgressions." They once thought He was wounded for His own transgressions, but in the day of their repentance they will know and own that He was wounded for theirs. What a change! What affliction!! What repentance!!! They will learn that Jehovah had laid on Him the iniquity of them all, Isa 53:6. Here is the great answer to Aaron bearing the sins of the people before Jehovah, on the great day of atonement. This affliction of soul will enable them to open their eyes to see this and, in turning in repentance towards God, get the gain at long last of what Christ did for them when they nailed Him to the cross. The other injunction, "no work," will deliver them from any attempt to work out a righteousness for themselves. How carefully God lays this injunction down. Like Israel of old, who rested on the day of atonement, so will the remnant. Aaron did all there was to do on that day when he went in alone, with the blood, and sprinkled the mercy-seat. We can sing about them in that day in the terms of a well-known hymn, NOTHING either great or small;

Nothing, Israel, no:

Jesus did it, did it all,

Long, long ago.

"For every soul that is not afflicted on that same day, shall be cut off from among his peoples." Lev 23:29. N. Tr. The unbelieving portion of the nation is in view here. While a remnant will turn to the Lord, and like Joseph's brethren will say, "We are verily guilty concerning our brother," (Gen 42:21), yet the rebellious among the children of Israel, allied to Antichrist, will refuse to be afflicted and consequently will be cut off. The election will rest, i.e. be free from every other consideration, that alone with God their whole sinful history will come before them and they will own it to God.

Two things will then take place for their blessing. They will be brought to enjoy the redemption which is in Christ Jesus — the answer to the blood on the mercy-seat. And they will be publicly reinstated as the people of Jehovah — the answer to the scape-goat. It has often been pointed out that in Lev 16:1-34 no mention is made of a scape-bullock. The bullock for Aaron and his house sets forth Christ and the Assembly. Now the Assembly never had a place nationally before God like Israel, hence, no scape-bullock is needed. Israel have yet to be put right both before God and nationally before the world. They will fill once more in that day their place as the people of God. This brings us to our last feast in the chapter which looks on to this day when the nation, established in the Kingdom, will rejoice before Jehovah their God.

"And Jehovah spoke to Moses, saying, Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of booths seven days to Jehovah. On the first day there shall be a holy convocation; no manner of servile work shall ye do. Seven days ye shall present an offering by fire to Jehovah; on the eighth day shall be a holy convocation unto you; and ye shall present an offering by fire to Jehovah: it is a solemn assembly: no manner of servile work shall ye do." Lev 23:33-36. N. Tr. In this last feast we have Israel's great day of rejoicing in the kingdom. These last three feasts, all in the seventh month, depict the last great exercises of that nation. Awakened, and alive by the prophetic Word which will go out to them, they will be led to own their sins. National repentance will bring them into national forgiveness and public restoration as the people of Jehovah. In that day they will review all the ways of God with them, commencing with their deliverance from Egypt till the establishment of the kingdom of God in power. Mar 9:1.

Three times in the history of the nation they experience the delivering power of God. First in Egypt when He brought them forth with a stretched out arm. Secondly from Babylon under the edict of Cyrus the Persian. Thirdly from all nations at the end of the times of the Gentiles. They dwelled in booths apparently when they first came out of Egypt. A sign that they were, at the moment, pilgrims with no homes for they were moving forward to Canaan. It was this original aspect of the booths which became the kernel of the feast of remembrance. It is of interest to note that when they came out of Babylon at a later date they kept the feast of Tabernacles. Ezz 3:4. Here once more they celebrated a deliverance by their God. So it will be at the end. Moreover, we read in Zec 14:16, that any nation who refuses to go up to the feast of Tabernacles will come under the judgment of God. God intends that all these nations are going to come up to the land and witness what He has done for His People. "And it shall come to pass, that all that are left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to celebrate the feast of tabernacles." Zec 14:16. This feast seems more than all the others to be a time of joy. When Israel have gathered in the harvest, then the vintage, they dwell in booths and enjoy the blessing of their God, while the booths will witness to His mighty work of deliverance. The harvest ever precedes the vintage for it is always "corn and wine" never "wine and corn." Dispensationally, the harvest points on to the discretionary judgment and the vintage to the unsparing judgment. The harvest judgment must be first as this involves the severance of the good from the bad. Mat 13:49; Mat 24:40. Having secured the good, all that is left is bad. This will bring about the unsparing judgment of the vintage. Rev 14:14. It is after these judgments have swept the earth that Israel will be finally delivered and will celebrate in grand conclusion the feast of Tabernacles. Their first deliverance involved the judgment of Pharaoh and Egypt. Their second deliverance involved the judgment of Belshazzar and Babylon. Their last final deliverance will

involve Satan and all nations. What a feast it will be in that day! Though Satan is allowed at the end to gather together all nations against Israel, it does not seem that he is allowed to touch them, for fire comes down from God and consumes all his host.

Another interesting feature comes to light in this feast. We have mention of the "eighth day." It is this day, which is called that great day in which our Lord cried "If any man thirst, let him come unto me, and drink." Joh 7:37. We are informed at the beginning of this chapter that it was the feast of Tabernacles, Lev 23:2. This eighth day looks on to ETERNITY. When the ways of God have reached a glorious conclusion in the world to come, all our God has secured for His eternal pleasure will go into the new heavens and the new earth. We learn from Rev 21:3 that the Assembly will fill the part in that day of "Behold, the tabernacle of God is with men." The men will be undoubtedly Israel and the saved portion of the nations with them. Apparently in that day there will no more be divisions between the nations. The only division which does seem to exist is between the heavenly company and the earthly company. It is clear that the Assembly will be the heavenly company and Israel with the saved portion of the nations will be the earthly company. God has not only purposed the Assembly for glory in eternity but Israel and part of the Gentiles as well, each in their respective place and all radiant with the glory of God. We believe this is all involved in the eighth day of this feast. This was the day on which our Lord cried, "If any man thirst, let him come unto me, and drink." The nations had long since turned the "feasts of Jehovah" into "the feasts of the Jews." Hence, instead of being filled with the blessings of God in these feasts they are still barren and thirsty. Their law failed to bring them into this blessing because of their miserable failure in not keeping it, the only hope for them is to turn to the Son of God. He promises all who will come to Him the gift of the Spirit. This is what the Lord connects with this eighth day — the gift of the Spirit. We have before looked at this feast as coming in after the corn and the wine had been gathered in but now another interesting thing is added to these two things in the book of Deuteronomy — oil. Five times we read in this book of "corn and the wine and the oil." The day of Israel's recovery and blessing will be characterised by an outpouring of the Spirit, far in excess of anything they had known before. Joe 2:28. "I will hear saith Jehovah, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the new wine, and the oil; and they shall hear Jizreel." Hos 2:21. Jizreel means — God soweth. The waters flowing forth from the sanctuary, Eze 47:1-23; and the Tabernacle anointed with oil, Lev 8:10, all speak of the day when the Holy Spirit of God will pervade all. It speaks of all that God has purposed for His abiding pleasure in Israel secured in the power of the Spirit of God. It is the gift of the Spirit which our Lord connects with this eighth day.

Another thought in this eighth day is — resurrection. Israel will yet be brought to enjoy life beyond the power of death. They will not physically die and be raised again but they will be brought to share that life in resurrection which has now become available in Christ in resurrection. We have this life to-day. Israel will have it in their day in the Kingdom (Dan 12:2; Mat 25:46), and in the eternal state. We have a picture of this in the mount of transfiguration in Luk 9:28-36. We are told by Luke this event took place about an eight days after. We see the Old Testament saints in life in the cloud of glory. In Peter, James and John, the remnant. Asleep at the moment, but then awake, they will behold the glory of their Messiah and a company with Him in that glory. "Many of them that sleep in the dust of the earth shall awake." Dan 12:2. Here, in this picture, we see the kingdom set up and Israel in their place in that day. This eighth day is called a "solemn assembly." We find

that this word means — restraint. As assembled in holy convocation in the presence of God, the Majesty, Glory and Holiness of God will fill their souls with reverential homage. Restraint, in holy subjection of spirit, alone becomes a place like this. They will but bow their heads and worship. In this great chapter we have outlined for us the great end to which God is working in relation to Israel. Already, as we have seen, the first four feasts have been accomplished in the Assembly, where the remnant have now their part as having believed the Gospel. This has meant for them a part in that heavenly company. Israel as a nation has yet to be brought in and will form the earthly company. Even in the prophets we have a foreshadowing of this. " And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth." Isa 51:16. In Isa 51:13 we have the heavens and the earth created but in Isa 51:16 we have them filled. The One Who created them is the One Who will fill them. He will plant the heavens with the Assembly and lay the foundations of the earth with Israel. One the heavenly company and the other the earthly. All will be seen in the kingdom in their right places when the time ways of God will end and He will enter into His rest. This is the great end to which He is working as we saw at the head of this chapter and He graciously opens out to us the thoughts of His mind that we may know what He is doing and thus know how He will reach that rest. Step by step we have it all outlined in this chapter.

Based upon the death of Christ as seen in the feast of the Passover; the setting aside of evil by bringing in that which is good, as seen in the feast of Unleavened bread; the resurrection of our Lord Jesus Christ as seen in the Wave-sheaf; the formation of the Christian Company as seen in the feast of the New Meat-Offering; the revival of the nation of Israel as seen in the feast of Trumpets; the national repentance of Israel as seen in the feast of Atonement; the future glory of the kingdom in the world to come and all passing on into eternity as seen in the feast of Tabernacles. In this way, the rest of God will be secured. The day of display in the world to come will manifest the answer of God to all the havoc that sin has brought into this world "For the earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea." Hab 2:14. Then, when kingdom days are over, God will gather out of the present heavens and earth all that He has secured for His eternal glory and pleasure and, setting it in the new heaven and new earth, He will rest in His love for evermore. This is indicated in the eighth day of the feast of Tabernacles. May the Lord graciously help us to understand these things a little more fully to-day, that, being intelligent in relation to His ways at the present moment and knowing something of what He is doing for His eternal glory, both in the heavenly company and the earthly company, we might move in unison and fellowship with Him, serving Him acceptably with reverence and godly fear till the display of that glory has dawned at "the glorious appearing of the great God and our Saviour Jesus Christ." Tit 2:13.

G. Davison.

S. The Presence and Power of the Holy Spirit

The Presence and Power of the Holy Spirit Notes and Addresses given at Chelmsford, by G. Davison.

Answers to nine questions of vital importance to all true believers.

Have you received the Holy Spirit?

Does He indwell all believers?

What does it mean to be sealed by the Holy Spirit?

Can we grieve Him away?

What does it mean to walk in the Spirit?

What does it mean to be led by the Spirit?

What does it mean to be filled by the Spirit?

What is the unpardonable sin?

Can a believer blaspheme against the Holy Spirit?

Have you received the Holy Spirit?

Does He indwell all believers? In Acts 1:1-26 we have the record of our Lord returning to heaven from which He came when He came into this world in Manhood. He had revealed God in His life while walking on this earth; and he had effected redemption by His death when He gave His holy body and shed His precious blood. Now His work accomplished, He was about to leave this world and go to the right hand of God. Act 2:33. Ere He parted from His disciples, He told them that when He took His seat in heaven, He would send down to them the Holy Spirit in order that they should be enabled to represent Him in this world. Before going to the cross He had assured them that He would send the Spirit to them- Joh 15:26 -and now, after His death upon the cross, He reaffirms that promise just as He is about to leave them and be taken up to heaven. Act 1:11. In this we have the promise of the Holy Spirit.

Turning on to Act 2:1-4, we see that promise implemented on the day of Pentecost, a word which means fifty days. We read that the Lord had walked with them forty days after His resurrection, Act 1:3, then ten days after He had been taken to heaven, we have the day of Pentecost, fifty days, a reference to Lev 23:16. On this day as we read, the Holy Spirit came down with force and filled each one gathered in that upper room, one hundred and twenty of them as Act 1:15 records. This great event marked the beginning of Christianity in this world. The Lord Himself had made preparation for this while in this world and it was established by the coming of the Spirit in that Spirit filled company.

Flowing out of this wonderful beginning, the apostle Peter, supported by the others, stood up and preached the gospel in the power of the Spirit, urging the people to turn in repentance toward God and to accept the Lord Jesus Christ as their Saviour, assuring them that if they did so, they too would receive the gift of the Holy Spirit. Act 2:38. "Then Peter said unto them, repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The simple order in this verse is-repentance, remission of sins and the gift of the Holy Ghost. Repentance is towards God; remission, or forgiveness as the word means, is by the work of Christ, and then follows the gift of the Holy Ghost, or Spirit. The translators used both words but they are precisely the same. It is evident from this verse that no one can have the gift of the Spirit till their sins are first remitted, and the only ground upon which God will forgive any one of their sins is by that person individually accepting the Lord Jesus Christ as their own personal Saviour. Peter assured the people that God holds out forgiveness to all-Acts 2:39 -but it must be accepted by faith. No one can blame God if they do not possess this forgiveness for He holds it out to all. To possess this wonderful gift we must lay hold of it for ourselves by turning to the Lord Jesus in our need and saying in such terms as the hymn writer suggests, "Jesus I will trust Thee, trust Thee with my soul; guilty, lost, and helpless, Thou canst make me whole; Thou hast died for sinners, therefore, Lord, for ME." Only those who have so trusted Jesus as Saviour enjoy the forgiveness of their sins. Following forgiveness, we receive the gift of the Holy Spirit. This chapter is crystal clear on these matters as a careful perusal will verify. Our second question at the head is, "Does He indwell all believers?" To answer this, we select two passages out of many which prove that the Holy Spirit does indeed dwell in all believers. Our first passage is Eph 1:13. "In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Here is a further proof that those who believe the gospel do receive the Holy Spirit. In this passage long after the day of Pentecost, the apostle Paul assures these Ephesian believers that they had received the gift of the Holy Spirit after having believed the gospel. Our second Scripture is in 1Co 12:13, again note, written many years after Pentecost. "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." There ought to be no doubt in any of our minds that all who have their sins forgiven by accepting Christ as their Saviour, have the gift of the Holy Spirit. He dwells in the heart of every believer, and dwells there for ever. Joh 14:16.

What does it mean to be sealed by the Holy Spirit? Can we grieve Him away? A seal is a mark of identification and ownership. Sealing by the Spirit is not that the Spirit puts a mark upon us but rather that He Himself is the seal as dwelling in the hearts of all who believe. This is clearly taught in Eph 1:13-14. "In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession." Again, in 2Co 1:22, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Here once more we learn that the Spirit is the earnest as dwelling in our hearts being the Divine seal that we belong to God. Our second question in this section is, "Can we grieve Him away?" Our Scripture quoted in the preceding paragraph assures us that we are sealed "until the redemption of the purchased possession" which means till the coming of our Lord to take His inheritance. Again we read in Joh 14:16, "He shall give you another Comforter, that He may abide with you for ever." Once the Spirit takes up His abode in the heart of a believer, He is there to stay. We can hardly think in the light of both of these passages of Scripture that He could ever be

grieved away. Yet we can grieve Him, and because of this we are exhorted not to do so in Eph 4:30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Taking this verse in its setting from Eph 4:25-32, it appears that we can grieve the Spirit by, lying; uncontrolled temper; yielding to the temptations of the devil; stealing; corrupt talking; bitterness; wrath; clamour and evil speaking. He dwells in our hearts to preserve us from all these things. We may lie to the Spirit as we read in Act 5:4-9. We may quench the Spirit as recorded in 1Th 5:19, and we may grieve the Spirit as in this passage we have been quoting but He abides in the heart of the believer for ever.

What does it mean to walk in the Spirit?

What does it mean to be led by the Spirit?

What does it mean to be filled by the Spirit? For an answer to our first question we turn to Rom 8:1-4. "No condemnation" is the fruit of the work of Christ, Rom 8:1. "Life" is the fruit of the work of the Spirit, Rom 8:2. "Condemned sin" is the fruit of the work of God, Rom 8:3. "Walk" is the fruit of believers, Rom 8:4. The sequence here is, what Christ has done, then, what the Spirit has done, then, what God has done, then, what we do. Our walk follows the working of each Divine Person to fit us for the Christian pathway through this world. We are told in v. 4, that walking after the Spirit will enable us to fulfil the righteous requirements of the law. These were summed up by a lawyer and agreed to by our Lord as being, love to God on the one hand and love to one's neighbour on the other. Luk 10:26-28. It means we give to God first what is right in His sight and we do to our fellow being what is right towards him. This is walking by, or in the Spirit. Many details could be gathered from other parts of Scripture but doing always what is right both Godward and manward is the evidence of a believer walking by the Spirit. To be led by the Spirit is also mentioned in this Chapter, Rom 8:14. "For as many as are led by the Spirit of God, they are the sons of God." This word translated "led" has many applications but the main idea running through all is "to take care of." The Spirit takes care of us by leading us into right paths and having such a guide manifests that we are "sons of God". A prince while he is a minor is ever in the care of a tutor who knows how the prince ought to conduct himself according to his station in life. He must act at all times as the son of a king. In like manner the Spirit dwells in our hearts instructing us as to the conduct which becomes us because we are "sons of God." We have the living voice of the Spirit in our hearts Who ever seeks to guide us, leading or tutoring us because we are "sons of God." Thus we are led by the Spirit. Being filled with the Spirit is outlined for us in Eph 5:18-21. "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph 5:18. A man filled with wine does things he would not do when sober; under the power of wine he exhibits another character. So a man filled with the Spirit exhibits another character quite different from what once marked him before he possessed the Spirit. When filled with the Spirit he will talk about the things of God in the language of Scripture. "Speaking to yourselves in psalms and hymns and spiritual songs." Eph 5:19. He will be moving along the Christian pathway rejoicing, "singing." Eph 5:19. His heart will be in tune with the Lord, "making melody in your heart to the Lord." Eph 5:19. He will be ever thankful as a recipient of the grace and mercy of God, "Giving thanks always." Eph 5:20. He will be submissive and not wanting to assert his will, "Submitting yourselves one to another." Eph 5:21. These are some of the marks of a believer who is filled with the Spirit.

What is the unpardonable sin? Can a believer blaspheme against the Holy Spirit?

We are told in Mat 12:24-30 what this unpardonable sin really is. It is attributing the works of God to demoniacal power. Beelzebub was regarded as the prince of devils and the Pharisees actually said our Lord was empowered by him in doing these mighty works. Twice they accused Him of this, Mat 9:34 and here again in Mat 12:24. The Lord had just healed a blind and dumb man and they said this good work was done by evil influence. What can be done with such people who attribute the works of God to Satanic influence? This judgment pronounced by our Lord came upon them at the stoning of Stephen who accused them of always resisting the Holy Spirit. Acts 7:1-60. This is the only sin which will not be forgiven, "but the blasphemy against the Holy Ghost shall not be forgiven unto men."

"Can a believer blaspheme against the Holy Spirit." We answer unequivocally, NO. Having the Spirit dwelling in their hearts puts them at once beyond this danger. Many who have failed in some way in their service for the Lord have had the devil tell them that they have committed the unpardonable sin but there is only one unpardonable sin and it is not the failure of a believer. It is a diabolical attack upon the power of the Spirit of God and no believer could be guilty of this. The Lord Himself said "it shall not be forgiven," not they. No, it is this sin and this alone. Were we to ask any believer as indeed we have done of some who thought they had committed an not the unpardonable sin, "Have you said the work of God is the work of the devil?" In every case the answer has been, NO. How could one who has the Spirit blaspheme against Him! It is Pharisees of whom the Lord said, "Ye are of your father the devil, "Joh 8:44, who are guilty of this sin but never a simple believer on our Lord Jesus Christ. To sum up these questions. All believers have the Spirit and He abides with them for ever. He is the power by which we rightly serve God and He will abide in our hearts till the coming of our Lord. May we constantly walk in the Spirit and so be in this world well-pleasing to our God.

S. The Son

The Son

Dear Brother, In answer to your enquiry, I am sending you this short criticism. That this tract called "Remarks" needs careful perusal I admit, but that it puts the theory of "Non-eternal Sonship" in a clearer light — as you say — I cannot agree with. You tell me you cannot see much wrong with it. Well, we cannot see much that is right in it. We are told in Scripture that after the prophets have spoken, the others are to judge. You will have to be the judge of what is said in the tract and in this feeble attempt to answer it. You can then hold for yourself what you judge to be right on this matter. It appears to be a subject which has caused speculation and heresy from the earliest days of the history of the Church. To call it "new light" is a little humorous to men who read "Church History." Now, at so late a date, we have the matter raised again, first by J.T., with C.A.C. and other men of the same party trying to support him. The tract is before us so we will see what this "new light" is worth. The first obvious mistake we noticed when we first read through this tract, is the hopeless confusion between names and titles. At the first read through we noticed that six times our author speaks of the Son and Son of God as names and six times as titles, affirming in capitals on the last page that they are "Titles." This one mistake alone is sufficient to bear out the writer's own words on the last page, that he lacks the needed ability to write on this theme. A man who has not yet made up his mind as to whether the Son is a name or a title, should have hesitated before writing so boldly on this subject. We judge that it is of primary importance to see that Son and Son of God are Names and not Titles, connected as they are with the Person of the Son of God. This we believe can easily be seen from Scripture. A title is what we might call official and conveys the thought that one is appointed to fill a certain sphere or perform a certain office. On the other hand a name is personal. It describes for us some personal quality in the one who bears that particular name. A few of the titles of our Lord are, "Priest"; "Lord"; "Head"; "Son of Man"; "Son of David." You will notice in regard to all of these that our Lord is appointed by God to perform some office. Moreover, we must keep in mind that these titles are connected with the Lord in Manhood. Look at them for a moment.

Priest. He was called of God as was Aaron. Heb 5:4.

Lord and Christ. God has made Him these. Act 2:36.

Head. God has given Him to be the Head. Eph 1:22.

Son of Man. God has put all under Him. Heb 2:8.

Son of David. God will give Him the throne. Luk 1:32.

Now where do we ever read that God has "called"; "made"; or "given" Him to be Son? Nowhere. And why? we may ask. Because He is the Son surely. As we have not said "Son" and "Son of God" are names and not titles at all. They are descriptive of His Person and not of some office He fills in Manhood. Had "Son" really been a title as they want us to accept, it would have made the

revelation of God official and robbed us of that wonderfully personal touch which we have so much enjoyed in the writings of John. "He that hath seen me hath seen the Father." How very personal this is. We have another good example in Psa 2:1-12 of the very point we are trying to establish. "Yet have I set my king," and "Thou art my Son." In the first, note, He is set by God, but in the second, it is who He is. The King — what He is. The Son — who He is.

Suppose we subject the Name "Word" — logos — to the same test? You will notice that C.A.C. also calls this a title. Where do we read that God made; appointed; set or called Him to be the Word? Here again dear brother the same truth comes out that the "Word" is a name and describes who our Lord is in Person; the great expression of the mind of God whether in creation or revelation. Once more we call scripture to witness. "His name is called the Word of God." Rev 19:13. We just call this up here to shew the same confusion between names and titles.

You will be thinking I am putting too much stress on this point after all this, but it is a root error all through. It has landed the author into further confusion on page 24. Note how carefully here how he puts the titles Christ and Christ Jesus alongside of the Name Jehovah. He then tries to deduce from this that "Names" given to our Lord in Manhood, cannot be carried back into eternity. The writer has before told us that "Son" and "Son of God" are "Titles" page 4. Now he wants us to accept that Christ and Christ Jesus are "Names." But we have seen from scripture that it is exactly the other way round. What hopeless confusion. We are sure that all bible students will accept that these two titles — Christ and Christ Jesus — only apply to our Lord in Manhood. Names are another matter. They describe for us the Person and are thus true of Him at all times. When Scripture speaks of "purpose and grace which was given us in Christ Jesus before the ages of time" (2Ti 1:9) it simply means the Person we know now as Jesus Christ or Christ Jesus, was there in eternity as the One in whom this purpose was established. With these titles we have no difficulty at all. But this alternating between names and titles by our author is remarkable, if it is not intentional. It may be that he has never yet learned of this distinction. All the same, one is left to wonder if it is ignorance or wilfulness.

Coming back then to page 24 which we are considering, we notice another colossal blunder in regard to the Name Jehovah. We read, "The Name Jehovah was not made known until Exodus vi., but Moses, as knowing that Name, continually uses it throughout the book of Genesis in relating circumstances which took place long before God was known by that Name." Observe that C.A.C. is trying to work out a case for carrying the titles Christ and Christ Jesus back in retrospect. In demonstration of his point he has unhappily linked the Name Jehovah with the titles Christ and Christ Jesus. If the Name Jehovah was not made known till Exodus vi., how are we to explain the fact that Abraham used this Name in Gen 15:2. Isaac also used it in Gen 27:7. Jacob also in Gen 28:16. But God Himself had used this Name in Gen 15:7. Do you see the point in this? It affords us further proof of what we say describes a person and — unlike a title — not some office to be filled at a given moment. All this confusion flows from failing to distinguish between the bearing of a name as distinct from a title. Truly, Jehovah was ever Jehovah as surely as the Son was ever the Son. The titles of our Lord cannot be put alongside the names of God. Each must stand in its own right connection and use in Scripture. We believe if C.A.C. had been bent on the simple opening up of the truth, he would not have been guilty of such patent mistakes but it is a theory he is propounding hence these many blunders.

Now let us try and gather the fruit of the ground we have covered so far. Keep in mind then that a name describes a person and turn back to page 1 of the tract. Here we read,

"Scripture makes it clear that His Person is eternal and changeless, whether as in the form of God in the past eternity, or as come in flesh, or as glorified as Man at God's right hand, or as the subject Son in eternity to come."

We are of course in full agreement with this statement. Why then does the man, who pens a statement like this object to the term "Eternal Son"? If His Person is "eternal and changeless" and, in Person He is the Son, He must be Personally and Eternally the Son. What else can these words mean? We have but to turn to page 10 to find that our author does believe that in Person our Lord is Son, for he speaks there of, "The glorious Person of the Son of God."

We have only to put these two statements together to see how, from the pen of C.A.C. himself, he really believes our Lord was Son Eternally. He has told us on page 10 our Lord is in Person, Son, and, on page 1 that His Person is eternal and changeless. What is the error then in speaking of the "ETERNAL SON?" It is but another way of saying shortly what our author says in greater fulness. We are sure our Lord did not change His Person when He came into Manhood. This note will help on this head.

"As through the epistle, the Messiah is the subject. In the Psalm it is the Messiah who speaks, that is, the Anointed here below. He expresses His patience and faithfulness in the position which he had taken addressing Jehovah as His God; and He tells us that He took this place willingly according to the eternal counsels respecting His own Person. For the Person is not changed.

(Syn. Vol. 5. Page 306, footnote.)

Yes, His person is eternal and changeless and in Person He is the Son, so we need not be afraid to go on as we have always done, speaking of the "Eternal Son." Mark, it is his own words we are quoting. Does it not seem that when C.A.C. does let Scripture govern his thoughts, he is forced to write the very truth he is out to destroy? Quite unwittingly I admit, but there it is down in his own words. You must judge whether we have dealt fairly with him. In line with the foregoing, we have a very serious issue raised on pages 13 and 14. These pages are very complicating and need to be read very carefully. If we have got the thought our author is trying to establish, we think he is trying to make out that there is a distinction between the Person Who is eternal and the Son — which he asserts, is only true of our Lord in Manhood. Simple persons like you and me may be excused if we cannot see this fine distinction in Scripture. But we need not be dismayed as it is evident our author is not clear himself. More than once in this tract he speaks of the Person of the Son. He has told us that in Person He is Son. He has also said — His Person is eternal. Yet on these two pages he is labouring to try and prove a difference between the eternal Person and the Son. What else can one gather from these statements? Here are his words.

"It is not said that that place was the place of Sonship, or that the glory was the glory of Sonship. It was the place and glory of His eternal Person."

Page 13. A distinction you see between Sonship and Person. Is there then a dual personality in our Lord? The one Person Eternal. The other bound by time — the Son. Now do you see why he speaks of the Son as a Title? Can we put his case for him? That the eternal Person coming into

Manhood takes the title, "Son." This, dear brother, is the whole case for them if we have understood them right. But if we are to accept from C.A.C. that the Son is a title, why does he speak so often of the Person of the Son? So far as we know there is nothing personal in a title. A person has a title of course but the title is one thing the person another. If the "Son" is a title which our Lord takes when coming into Manhood, then the case is sure for them. If it is a name describing His eternal Person, they are just as surely wrong. Which side does our author take? BOTH! Six times he tells us that the Son is a title and to keep the balance, six times he tells us it is a name. His final vote on the last page, in capitals is "TITLES." So there you have it. To say the least, this is very careless writing for one who has a reputation like C.A.C.. But think carefully over the statements on these two pages. Our author has made mention that our Lord is a Person "Eternal and changeless." He also speaks about "The Person of the Son of God." That is , an eternal person coming into manhood becomes; takes or adds to Himself another Person — the Son. This is what they want us to accept. The men of God who taught us simply about the "Eternal Son" were never guilty of hopeless confusion like this.

Something even worse confronts us on page 33. In reply to A.J.P. concerning the meaning of the "Only-begotten Son," C.A.C. is almost guilty of a deliberate deception. Note how in reply to such verses as Joh 1:18, C.A.C. quotes Heb 1:5. Now why did not C.A.C. tell his readers that Mr. Pollock, was speaking of one word and he another? No one that I know will doubt that Hebrews speaks of our Lord as coming into the world in Manhood, but, to put this against what A.J.P. was bringing forward, shews either great ignorance of words, or an attempt to deceive simple readers. If you have the means, look up these two words and you will find that the word A.J.P. is using is — MONOGENES. The word C.A.C. is using is — GEGENNEKA [GENNAO]. The first means, as it is translated — "Only begotten," the second — "Have begotten." Why then does our author try to nullify the meaning of one word by adducing another with a totally distinct meaning? Does C.A.C. think he is going to get students of Scripture to accept such preposterous conclusions? To think that because gegenneka [gennao] means, "have I begotten thee," we are to accept that monogenes "Only -begotten" means the same, is surely so absurd, that no right thinking person taught of God will accept it for one moment. It was might do for the simple members of the London party who are prepared to say yes to these monstrosities, but no one else I am sure. The point at issue is, whether the word "Only-begotten" refers to our Lord before coming into Manhood, or is only a time name given to Him when here. This is why he puts forward Heb. 1-5, where coming into the world is the simple meaning. It is a bad omen to note how he presses for the literal meaning of "begotten," when A.J.P. says "Scripture forbids its being used in the case of the Son of God in the sense of derivation, or generation." The fact that Scripture does use words that can only be understood by their Scriptural use, is wholly lost sight of. He knows, as well as you and I know, that to take up many words in Scripture and give them merely their English meaning, would make even God a time Being. No, we are not going to accept that in Joh 1:18 "Only-begotten" means begotten as we understand it in grammar. Here is a note by T.H.R..

"the Greek word for only-begotten is the Septuagint translation of only-one; in Hebrew, sometimes "Beloved," sometimes "only-begotten," is used in the L.X.X. for the same Hebrew word signifying "Only-one." In English it is translated "Only." Gen 22:1-24. "Thine only son whom thou lovest." In Psa 22:1-31 it is the same word "My Darling;" the margin puts it "Mine only-one." That is really the meaning of it. Only-begotten has nothing to do with being born at all. It is simply the fact that He is

God's only beloved Son.

(Lect. F.E.R. Vol. 14. Page 134.)

We are sure that the reference to Isaac on page 32 does prove the point, in spite of what C.A.C. says about it. Notice how he puts all the weight on begotten, and asserts that Isaac was truly "begotten by Abraham. Page 33. Of course this is true. But what about only? This is where the emphasis should be put. He says at the foot of page 32 "Isaac alone was born according to Spirit." Gal 4:29. This is quite true and it is the reason why the term "Only-begotten" is applied to him in Heb 11:17. If this word simply means begotten by Abraham, what are we to say about Ishmael who also was begotten by Abraham? It is because the word does mean more than begotten that it is applied to Isaac. One of a special kind is the idea. We had always thought this was one place where we could rightly see what the word "only-begotten" really did mean, and we are not disposed to alter our thoughts in the face of this weak argument. It is really amazing that C.A.C. should evidence such crude reasoning. Is it not because he is more bent on supporting a theory than opening up the truth for our learning? Such untaught reasoning might have caused us doubts had it been told us, but here it is from the hand of C.A.C. himself. But we pass on to point out another serious departure from the truth which we hope will give you to see yet more, the serious character of this tract. Will you turn on to pages 36, 37 and 38. Here we come on to his remarks on the Name — Word. You will have heard by this time from other sources that the Word is not a Divine Name of our Lord given to Him by the Spirit or by God the Father. Here is a quotation from "The Divine Standard," page 53.

W.R.P. You would not carry the title "Word" into what He was in Deity.

J.T. No. He had acquired that name among the saints.

What proof does J.T. offer in support of this new light? Not a tittle. No, not even from profane writings, much less the Scriptures. Men of God in past years seem to have been singularly blind to this important matter. I suppose it awaited a super-spiritual man like J.T. to propound this. You may know that F.E.R. put out the same idea but, if I remember rightly, he said it was an impression. J.T. boldly asserts it as though it was a well authenticated truth of Scripture. He seems to speak this forth with almost Apostolic authority, and, lo, it is an article of faith now. I suppose we are to accept it just because he says it is so. No one I suppose dare say anything to the contrary under the threat of being told to "stand aside." You may be thankful that you are in a company where, after the prophets have spoken, the others are free to judge, without the fear of "withdrawal" being applied to them. I suppose party spirit will keep many quiet.

Coming back to our tract it is interesting to note that our author brings before us the name of Mr. Darby as an authority in regard to the meaning of this Name LOGOS — "Word." One is really glad to note he still has some regard for this greatest of all teachers since Apostolic times. I doubt if they would agree with me saying this in the light of the "spiritual men among them through whom the truth is coming out." (J.T.) Yet one is certain as one reads through the writings of J.N.D. and compares them with the statements of these new-light men, that they are rapidly slipping away from the wealth of Divine truth he was raised up of God to bring out for our learning in these last days. Did you note the remark on page 12 about "pious persons?" Possibly a tilt at J.N.D. though it is abstract. Yet, C.A.C. has fallen back on the reputed authority of at least one "pious person" by

quoting a note of J.N.D. It is interesting to note where C.A.C. quotes from. "Note to 1Co 1:5 in New Translation." He took care not to quote J.N.D. in the Synopsis. Why? He knows only too well what his quoted authority says about the meaning of this Name "Word." Here it is. "It is the revelation of the eternal logos before all creation." Syn. Vol. 3. p. 385. Now will C.A.C. listen to the authority he himself brought forward? He will not. While introducing the name of J.N.D. as an authority on the meaning of this word, he flatly refuses to accept his use of the word. That J.N.D. with his great learning and spirituality knew the bearing of this word logos far in excess of any modern teachers to-day is certainly true, yet he, with his vastly superior knowledge of the matter had no hesitation in speaking of the "Eternal Word." Nor had the compilers of the original hymn book apparently for, as you know, they inserted the hymn "Thou art the Everlasting Word" twice. Are we then going to give up the precious truth we have received through men like J.N.D. for these vagaries of C.A.C.? We trow not. Did you notice what C.A.C. says about the Spirit coming into the World? "Another of those Persons condescended to be sent by the Father and the Son." Page 18. We live and learn. Suppose we ask C.A.C. who told him this? We can but say, "Certainly John did not tell him so." But why introduce this new idea of the Spirit condescending to come into the world to fill believers? Is it not to try and get over the difficulty of the Father sending the Son in pre-incarnation? You see if the Spirit — who is co-equal with the Father and the Son — could be sent as from Godhead and heaven, so also could the Son. These brothers are trying to prove that the Son was not sent from Godhead and from heaven, hence, they must do something about the very evident fact of the Spirit being sent from heaven and by the other two Persons of the Godhead, so C.A.C. invents the idea that the Spirit condescended to come. The point he is trying to establish is, that one Divine Person could not send another co-equal Divine Person, hence the idea of the Son first coming into Manhood and, being here, was available to be sent, is put out. The evident fact that the Spirit did not become man yet was sent, absolutely destroys this new theory so we are told, the Spirit condescended to be sent. Mr. Coates says on page 13, "One shrinks from going a hair's breadth beyond what Scripture says." Then he will have to drop this idea of condescension for no such term appears in any part of Scripture. Scripture of course does speak quite clearly on the subject of being sent. If you turn to the Epistle to the Galatians you will read that "God sent forth His Son" 4:4, and "God hath sent forth the Spirit" 4:6. Both sent as from Godhead no doubt. The one sending is the same as the other except the fact that the Son became Man but this does not alter the thought in the sending. You can well afford then to refuse both the idea that the Son was sent as in Manhood and the Spirit condescended to come. With one more reference we will bring this long letter to a close. Turn to page 36. Here he labours to try and prove that the description given about Melchisedec refers to our Lord's Manhood and not to His person as Son. He says "It is the Son born in time according to Heb 5:5, perfected through suffering (v. 9), and now "A son perfected for ever" (Heb 7:28), who is constituted Priest." How could "Without father, without mother, without descent, having neither beginning of days, nor end of life" apply to our Lord's Manhood in this world? Father here is the idea of derivation as we have before considered in Heb 1:5. But, was He without mother as to His Manhood? Was He without beginning of days when in this world? Yea, was He without end of life in so far as His responsible life in this world was concerned? Even in resurrection He is not without beginning of days, though thank God He is now a Man in the power of endless life. As a Man then, "born in this world" as our author says, He had Father; Mother; beginning of days and end of life. Transfer these statements from His Manhood to His Person as Son, and every difficulty is removed. The Eternal Son was ever without an ancestry,

without a beginning and without an end. It is such a Person as this who is a Priest for ever in the power of an endless life. Take note it is the Person and not so much the Priesthood which is brought before us in this verse. So here we leave it to you. In closing we may say we have learned that J.T. does not agree with C.A.C. on this head. This must be a pity when our author was evidently trying to support his leader in this tract. No doubt they will find a point of agreement on the matter so long as neither will admit anything before incarnation but "Abstract Deity." Pardon me using these unscriptural terms as I am just quoting their own flamboyant language. Be wise and keep off such terms as "abstract Deity"; "inscrutability"; "inferiority" and such like high sounding terms. They may make it appear that those who use them are super-spiritual men, but they only delude simple souls and are not essential in Divine teaching. I believe they are used by these men to create the impression of greatness and thus assure to themselves the ears of the simple. It was this very idea which Paul scorned at Corinth as he tells us. "Which also we speak, not in words taught by human wisdom but in those taught by the Spirit," 1Co 2:13., New Trans. In closing, we hope we have at least aroused you to see the dangerous character of this tract. We do not doubt that it is cleverly written. Nor are we in any doubt that a mere read through as you gave it, will leave many with the impression that it is not far wrong. These matters need a lot of time in their consideration and therein lies their great danger. So few have the time or exercise to go over the points carefully in the light of Scripture. Most will accept what is written just because C.A.C. has written it. We hope you are not like that. Do not accept what we have written without being sure it is scriptural. We are assured if everybody did seek to "Prove all things" half of the current errors of the day would never make progress. But we are in days when men can say the most extravagant things which are eagerly swallowed by admiring devotees. If those who drink them in cannot understand them or find them in Scripture, they just conclude they themselves are not spiritual enough and these great men are far beyond them in this elusive "spirituality." So far indeed beyond the smaller elements that they get as it were beyond Scripture. This very statement has appeared in a published reading with J.T. Do not be surprised then when tracts like this one "Remarks" make their appearance, but do not be content to swallow the "Remarks" without an inquisition.

Yours in the service of our Lord,

QUARTUS.

[George Davison]

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