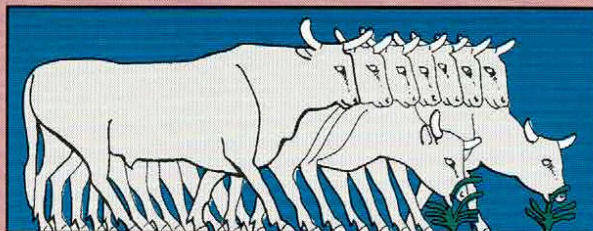


UPLOOK

MAY-JUNE 1995

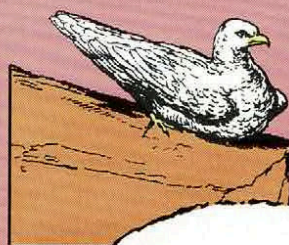
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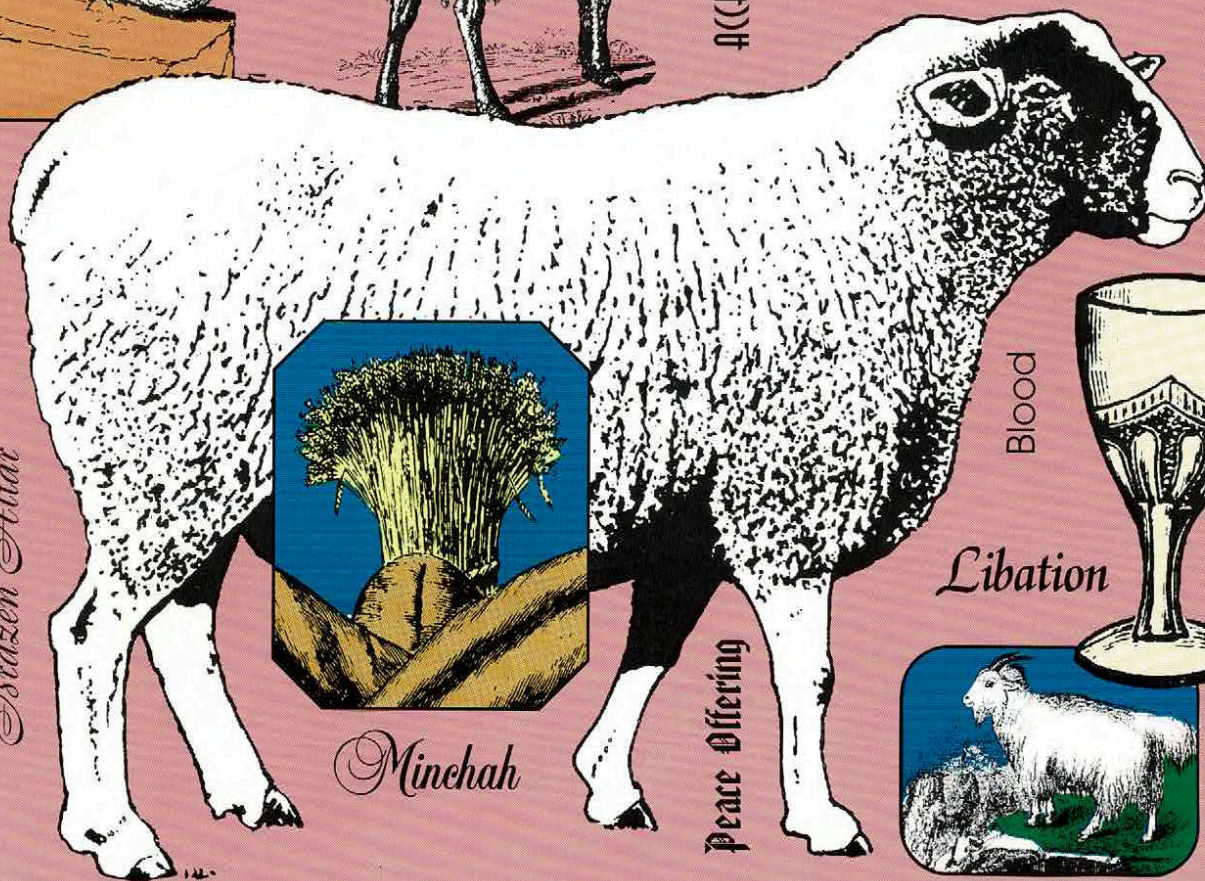
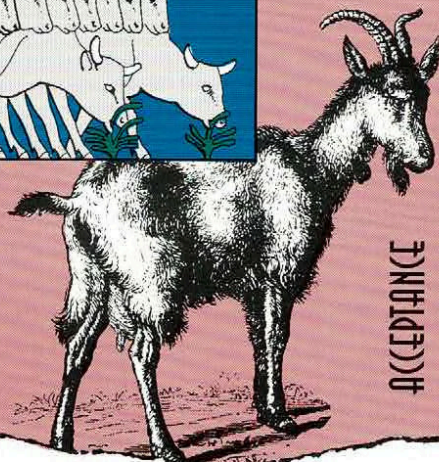
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Priest



Peace Offering



Bruzen Altar



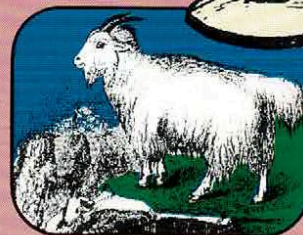
Minchah

Peace Offering



Blood

Libation



I Watched a Lamb Die



I Watched A Lamb Die

*City folk like
me get our
lamb and
beef
professionally
butchered.
Officially
approved.
Hermetically
sealed in
plastic.
Deep frozen.
I wasn't used
to seeing a
lamb die.
I hope
I never am.*

*Special
thanks to
brother
Mark Frees
for his
major
contribution
in gathering
the material
for this
issue.*

Until recently, just outside the Lion's Gate, hugging the eastern wall of the old city of Jerusalem was the last vestige of what was once a thriving sheep market. In Bible times, Jews scattered through the ancient world by various *diasporas* would make their way home to worship in the City of the Name. But no man ever came to God aright without a substitutionary sacrifice. Of course it was impossible to bring your own lamb on the long journey to Israel. Therefore the need for a supply near at hand.

Just in through the Lion's Gate and to the right lie the ruins of the double pool called Bethesda (*house of mercy*). Some of its porticos can still be seen. One pool was for humans but the other was for animals. Being washed here and checked for blemishes, the still living sacrifices were then taken in through the Sheep Gate on the northern wall of the temple enclosure. There, on the elevation of Moriah's southern peak, "before the Lord" the lamb would die.

Early one morning in May I slipped out of my hotel overlooking the Hinnom Valley. It was still dark. I hailed a taxi and headed for the sheep market. Down into the valley past the Sultan's Pool. Up the other side and along the edge of Mount Zion. Past the Jaffa Gate and around the northwest corner of the Old City. Along the northern wall past the New, Damascus, and Herod's Gates. Through these openings I could see that the city was beginning to stir. One last turn at the northeast corner and we were there.

I situated myself just outside the low wall that enclosed the market. I leaned back to wait, doing the best a freckle-faced Canadian could do to look unobtrusive. Not a chance.

Just as the golden rays of the morning sun kissed Olivet's cheek, the first ancient Volkswagen bus (one of many—it's the vehicle of choice) sputtered into the market. From the driver's side unfolded a heavily robed Arab. From the passenger side, usually in blue jeans and tee shirt, would jump a small, energetic

representative of the next generation. Then out of the rear compartment would tumble twelve or fifteen bleating sheep, no doubt relieved to be able to breathe again.

It was the little fellows' task (the scene was repeated eight or ten times) to keep the fathers' sheep separate and localized, not an easy job. The boys were aided with sticks in each hand, sharp eyes, and boundless agility.

Meanwhile, the men moved about the mini-flocks, bartering for what they considered a fair price. Often the money was in and out of the folds of their garment two or three times before a deal was struck.

Sometimes the buyer wanted the animal killed. The price was the price of blood. For this purpose, there was a raised area in the corner of the enclosure with a ramp leading up to it. That morning I watched a lamb die.

I do not consider myself to be squeamish. There was something, however, about the incarnadine rivulet that ran down against the tawny stones of the street that caused me to gasp. Was it the strangely familiar way in which the lamb went to its slaughter, uncomplaining? Was it the calloused way the killers went about their work?

Or was it that my cheek, tear-wet, lay hard against the cold, unfeeling stones of the walled city outside of which another Lamb died? There, too, the Lamb went ungrudgingly—no, willingly. There, too, they led Him up the rugged incline to Golgotha's brow. "And sitting down, they watched Him there."

I do not know how long I stood there looking at the scarlet pool. Long enough, certainly, to travel back two thousand years. My reverie was interrupted by someone hosing away the little lamb's life into the gutter. My watch told me it would soon be time to make for the hotel, but if I hurried, I could have a few minutes at a spot just outside the Damascus Gate. A broken outcrop, Moriah's severed northern peak. Is it the place? I think so, but no matter. I stood and looked beyond it anyway. The city swirled around me but I didn't see them. I watched a Lamb die.

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Dancing With What?



Even the title of the book should wave red flags. Here, says Schaeffer, is the answer to Christian unity. It is an answer becoming increasingly popular.

Some of us who heard Dr. David Gooding warn about the inroads of Eastern Orthodox views into the church-at-large at the Mission 93 Conference in Cincinnati wondered at the relevance of warning about these mystical heresies.

But now we see that the threat is quite real. Peter Gillquist, a popular evangelical author and youth speaker of recent years, has converted to the Antiochian Orthodox Church, and with him pulled in hundreds of "evangelical" friends. Baker Book House has published *Eastern Orthodox Christianity* by Daniel Clindenien which puts a friendly face on sacerdotalism. And now, Frank Schaeffer, son of the late best-selling author, Francis Schaeffer, tours the country plugging his new book, *Dancing Alone—The Quest for Orthodox Faith in the Age of False Religion*.

In 1994, Schaeffer came out as a full-blown advocate of the Eastern Orthodox religion and thousands of Schaeffer devotees are lining up to pay \$20.00 to read about it in this evangelistic tool—*Dancing Alone*. In a March 1995 interview, Schaeffer claims there are 150 congregations he knows of who have recently, or will shortly, join the Eastern Orthodox religion.

In Frank's sweep through Michigan recently, he said, "One of the most basic teachings of the historical church has always been that salvation is a mystery." Geoff Thomas, writing in the British paper, *The Evangelical Times*, says the Orthodox Church's "central beliefs are virtually identical to those of Roman Catholicism except that it rejects papal infallibility. Its priests may marry but its bishops are chosen from the ranks of the celibate.

"So the Orthodox churches are thoroughly sacerdotal, as is evidenced in Eusebius Stephanou's standard work, *Belief and Practise in the Orthodox Church* (1965): 'Without the absolution of the priest there is no forgiveness of grave sins (p. 39). The priest who is chosen by Christ and elevated to the sacerdotal office

is another Apostle, since his ordination can be traced back in an uninterrupted succession to one of the original Apostles (p. 40).

"The elements look like bread and wine, but they are no longer bread and wine after the priest consecrates them by invoking the Holy Spirit upon them. Before us we have the living glorified Body and Blood of Christ (p. 44). The priest alone is permitted to enter into the Sanctuary, because there the expiatory sacrifice of Christ is offered from his own hands (p. 46)."

Along with these outrageous pretensions, the Eastern Orthodox also claim to offer some hope to the dead through their prayers for departed souls, and other such superstitions. And, of course, she claims to be the one true church and "the custodian of divine revelation, representing the final authority in areas of religion, ethics, and worship."

But can the son of Francis Schaeffer have swallowed such views? Read what he says: "How are we saved? Some Protestants will give a simplistic and incomplete answer to this question: 'By believing that Christ died on the cross for us.' According to holy tradition, that answer is, at best, only partially correct. An answer from holy tradition is simple but difficult: 'By struggling to become like Christ...we must obey Him and imitate Him'" (*Dancing Alone*, p. 206).

If Schaeffer's outright denial of the gospel of the grace of God is not obvious enough here, then read his remarks on page 256 of his book: "The simplistic 'born-again' formula for instant painless salvation is not only a misunderstanding; I believe it is a heresy."

Of course, many evangelicals are superficial in their preaching. Agreed. Indeed, don't we all know that our understanding of the riches of God's grace is "simplistic and incomplete"? But, what is Schaeffer's answer? It is to sell his birthright for the bowl of soup savored and fortified by mythology, Maryolotry, and monasticism.

—John A. Bjorlie



Front Lines

CHINESE OPPRESSION

Police in the Guangdong province arrested five Christians on March 18, including John Short, a missionary commended from Australian assemblies. At last notice, the woman in whose house the meeting was being held was not released with the others. Pray for the believers in China—as bound with them—and for brother Short now that he has come to the obvious attention of the authorities.

STANDING FIRM

The youth of Bridlewood Bible Chapel (Kanata, ON) will be hosting the First Annual Spring Youth Conference, May 26-28. Frank Burgess (MO), Joe Mikhael (ON), and Keith Blair (ON) will be the speakers. There will be no charge for the conference, however there will be a formal banquet on Saturday night (\$5.00 CDN). Please register by May 19.

Rob Sabourin
97 Victoria Street
Arnprior, ON K7S 1T5
(613) 623-2164

HOW FAR WILL YOU GO?

Jack Heseltine (OR) and Doug Kazen (WA) will be the speakers at Meadow Ridge Bible Chapel's (West Fargo, ND) 1995 Memorial Weekend Bible Conference. The conference will be held May 26-29, 1995. For more information:

Myron and Kathy Martinson
R. R. 2 - Box 197
Moorhead, MN 56560
(218) 233-9790

BEING A SERVANT

June 2-4, 1995, are the dates

for the Annual Conference of Brethren held at the Guelph Bible Conference Grounds (Guelph, ON). Speakers include: David Adams, Bill Yuille, Dan Snaddon, Gary Weeks, and Peter Kerr. For registration information, contact:

Guelph Bible Conf. Grounds
485 Waterloo Avenue
Guelph, ON N1H 3K4
(519) 824-2571

YOUTH CONFERENCE

The Community Bible Chapel (Mt. Clemens, MI) is hosting a one-day Youth Conference, Saturday, June 24. Scheduled speakers are Terry Flint and Chris Schroeder (MI). The theme of the conference is *Don't Just Talk the Talk, Walk the Walk* (Col. 1:10). Register early, seating is limited.

Mel Raab
30785 Tennessee
Roseville, MI 48066
(810) 294-3333

INDIAN CONFERENCE

The Indian Brethren Fellowship will be hosting their Annual Conference this year at the Nazarene College, Mt. Vernon, OH, from July 1-4. This year's theme is *The All Sufficiency of Christ*. Speakers expected, D.V.: J. Boyd Nicholson (ON), Ross Rainey (MI), Tony Martin (ON), and guest speakers from India. For more information, contact:

Thomas Chacko
(203) 261-7806

IN THE CLOUDS

The 1995 Skyland Bible Conference will be held July 1-7 at The Castle in the Clouds atop of Lookout Mountain, GA. This

year J. Philip Morgan (FL) and John Phillips (TN) will be ministering the Word. To register, contact:

Skyland Bible Conference
P.O. Box 754
Jamestown, NC 27282
Before June 30:
(919) 454-4927
After June 30
(706) 820-1560

FAMILY CAMP

Camp Li-Lo-Li's Family Camp is just around the corner. Family Camp runs July 1-8 with the opening of their new pool complex and other exciting things planned by Dan Huffman. J. B. Nicholson (MI) will be ministering from the Word. Contact:

Cathie Whitcomb
c/o Camp Li-Lo-Li
8811 Sunfish Run Road
Randolph, NY 14772
(716) 945-2747

FAMILY VACATION?

Enjoy a family vacation and conference at breathtaking Yosemite National Park, CA, from July 9-16, 1995. Arrangements for the lodge or house-keeping cabins can be made by calling the Park directly at (209) 252-4848. For campground reservations, call 1-800-365-2267, fifty-six days prior to the conference. Meetings will be held at Cathedral Beach each morning with evening meetings in small groups at various cabins. For more information:

Judy Stevens
5672 N. Woodson Avenue
Fresno, CA 93711
(209) 439-2288

GETTING SOME FRESH AIR

The Ezekiel Project is happy to announce three seminars:

Basic Training Seminar

(July 24-28, 1995)

Reaching Children Seminar

(July 31-August 4, 1995)

Advanced Seminar

(August 7-11, 1995)

Each seminar will provide full days of extensive classroom lectures and workshops, and actual field use of what you have learned, in New York City. Contact:

The Ezekiel Project, Inc.

P.O. Box 463123

Mt. Clemens, MI 48046-3123

NOT ROCKY FELLOWSHIP

Fellowship Family Camp provides an opportunity for families to share with other believers in a time of Bible teaching, fellowship, and recreation in the scenic Rocky Mountains. The camp is located at Covenant Heights Conference Center, seven miles south of Estes Park on Highway 7. Plan to attend August 14-18. For registration information, contact:

Donald Norbie

2605 14th Avenue Court

Greeley, CO 80631

(303) 356-0817

LABOR DAY CONFERENCE

The Mid-South Bible Conference will be held this year at Horton Haven Christian Camp on Labor Day weekend, September 1-4. Bob Clark (TX) is the scheduled speaker for the weekend with Steve Decker coordinating the music and Jon Glock ministering to the teens. For more information, contact:

Mid-South Bible Conference

P.O. Box 90051

Nashville, TN 37209

(615) 889-2804

CALLING ALL MEN

Camp Li-Lo-Li (Randolph, NY) will be hosting a Men's Retreat September 15-16. The theme for the Retreat will be "The Man of God—Husband and Father, Discipler and Planter." Speakers expected are: Dan Smith (IA), Ken Brooks (FL), and Jack Spender (CT). Contact:

Dale Brooks

Northgate Bible Chapel

6 Scenic Circle

Rochester, NY 14624

(716) 594-5327

COMMENDATIONS

The saints at Matheson Gospel Chapel (Matheson, ON) would like to announce the commendation of Sean and Vera O'Byrne to the work of the Lord in Guatemala for two years beginning June 1995. Please pray for them as they learn Spanish and seek to serve the Lord far from home. The O'Byrnes have two children: Jeremy (4) and Rachel (2).

The Christians gathered in the Name of the Lord at The Properties Christian Assembly (Calgary, AB) have commended David and Ruby Broadhead to the work of the Lord at Salem Acres and elsewhere as the Lord directs. Please remember them in your prayers.

Twenty-five years ago, Berkshire Avenue Chapel (NY), and Elmwood Gospel Chapel, jointly commended Rose Brooks to the work of the Lord at the Aman Clinic in Multan, Pakistan. She

served there as a nurse for several years, and then went to care for her mother, Mrs. Cyril Brooks in Manila, Philippines. Some time after the passing of her mother, Rose felt she was needed to continue with the assembly work in Manila, and especially with the Emmaus Correspondence School work. During the intervening years, the Elmwood Gospel Chapel has become the Amherst Bible Chapel (NY), and recently the Berkshire Avenue Chapel has been closed and joined with the Amherst meeting. In view of the changes in Rose's original commending assembly, it is the intention of the Amherst Bible Chapel to reconfirm their faithfulness to her in prayer, financial help, and support.

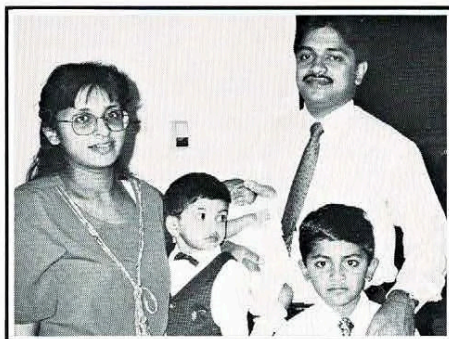
The believers at Bethel Chapel, Riverside, CA, write: "It is with real joy that the believers at Bethel Chapel commend Raju and Joyce Mathew to your care and fellowship for the work of



the Lord in India."

Raju and Joyce have three children: Jeffery, Jennifer, and Jerome. The assembly heartily commends them to the work.

The saints at Christian Fellowship Chapel in Pontiac, MI, have informed us of their commend-



ing Abbey and Binai Johnson to the work of the Lord in India. The assembly writes: "...Comfortable living could not stop [the Johnsons] from obeying the Divine call to serve Him full-time in India where millions are perishing without Christ."

NUCLEUS FORMING

Some believers in the Clearwater, Florida, area are interested in forming an assembly. They would appreciate your prayers and help if you happen to be in the area. Please pray that the Lord would raise up another biblically qualified elder. Bill Davis is presently fellowshipping at the Brooksville Bible Chapel (Brooksville, FL), and is one of the assembly's elders. If you would like more information about this work, contact:

Bill Davis
(813) 535-4430

PIONEERING HOME

Don McCormick was born in a sod house in Palisade, NE, on June 17, 1900. He was the son of James and Nettie McCormick whose families had moved there from Missouri and lived on the land James had homesteaded.

The most important event in his life took place when as a

teenager he heard the gospel from some traveling preachers who came through the area. He believed on Christ and passed at that moment from death unto life.

The second most important event in his life occurred on March 25, 1925, when he married Ida Milner, whom he met at a Bible conference in Kanorado, KS. They were introduced to each other by pioneer preacher, David Horn.

Don farmed in Nebraska until 1940, when he moved his family to Colorado for his children's education.

Don's early and strong convictions for New Testament church principles led him to begin a new work in a store facility early in 1940.

In time, the group outgrew their humble beginnings and in 1950 the Boulder Bible Chapel was built. From this work in 1967 a new work was started and became the Fairview Bible Chapel.

It is a witness to Don's faithfulness that his children and his children's children follow the truths that he held so dear. One of his favorite texts, which still hangs in the home where he once lived, is 3 John, verse 4. "I have no greater joy than to hear that my children walk in truth."

On February 13, 1993, the Lord called Don McCormick home to be with Himself, waiting the day when he would be able to welcome his children and their children to that celestial shore.

ANOTHER NEW VOICE IN HEAVEN

There will be further details in the next Uplook, but we wished to inform the saints that the Lord took brother Gerrit Bergsma Home suddenly. He had been suffering from kidney failure but heart problems required extensive emergency heart surgery from which he did not recover. A good brother and a faithful evangelist, he will be deeply missed.

NEWS FROM RWANDA

Liliane Fuchsloch, a Swiss nurse, labored for some months in the unspeakable horror that is Ruanda. But Peter and Jenny Andrews, U.K. missionaries serving in Kigali, report that the assembly there is prospering, with the chapel packed every Sunday as well as a lunch-time meeting for workers in the town. Forty have been baptized. They are caring for 350 AIDS and war orphans and widows.

A New Magazine?!

In the Lord's will, we are considering a new Young People's magazine (tentatively called *Summit*) to begin in January 1996. A premiere issue should be appearing in the early fall to assess interest in the project.

The magazine would be bi-monthly and is intended to provide an opportunity for writing, a forum for discussion of relevant issues, and will include testimonies, missionary opportunities, news, and more. **Watch this space** for further updates. ▲

Revive Us Again

*It's hard to
assess true
revival at
any time,
but
especially
in this
cynical age.
Is this for
real?*



At Wheaton College, students stood in line at a student forum until 6 A.M. to openly confess sins such as use of illegal drugs, alcohol, and pornography. A number of religious and secular colleges are experiencing similar spectacles. At Eastern Nazarene College, the morning chapel service ran six hours as students sat transfixed to hear their fellows stand to make public confessions of sin.

This revival atmosphere seems to have begun in January of 1995 among students at Howard Payne University in Texas. A local Baptist preacher named John Avant was instrumental in the work at Howard Payne. He claims that similar works have taken place at some 30 campuses. Just in the past two months colleges such as Cornerstone College (Grand Rapids, MI), Eastern Nazarene College (Quincy, MA), Hope College (Holland, MI), Howard Payne University (Brownville, TX), Pennsylvania State University, Southern Baptist Theological Seminary (Fort Worth, TX), Taylor (Upland, IN), Trinity Evangelical Divinity School (Deerfield, IL), and Wheaton College (Wheaton, IL) have been affected.

For instance, at Cornerstone College, at the end of chapel on April 6, from an audience of about 1,000 students, approximately 200 or more went forward. Cornerstone's chaplain, Tim Cosby, opened the microphone in the student center for public confession of sin on a following Saturday night. People made public confession of serious sin and were asking for prayer and accountability. These sessions continued on Monday, Tuesday, and Wednesday. The meetings were highly charged, but still orderly. No hysteria has been reported. These meetings would typically last 4-6 hours each night.

So far the work seems to be among pro-

fessing Christians, rather than an evangelistic work. We are unaware of any controlling organization that is trying to manipulate this phenomena. The work is going on in secular campuses as well as religious. Pray for the students on these campuses. We can pray that the work would not stop with confession of sin, but also be marked by forsaking of it. We can pray that God would raise up messengers who are doctrinally sound to address these students, many of which have long endured lukewarm dissertations and erroneous doctrinal systems.

"I've never seen anything like it, except in history," says John Avant. "We haven't seen a student revival since the Jesus Movement days of the late '60s and early '70s."

If it is God's timing to again bring something like what we saw 25 years ago, believers will need a special supply of God's grace. And that grace can only come by getting in touch with the Man at God's right hand.

The good midwife was asked if she was the one who delivers the babies. "Oh, no, it is the mother who delivers the baby; I'm just the one who receives the baby on arrival." And that should be our attitude. We cannot force an arrival or a revival, but we can be there to assist the newborn.

*O Lord, open Thou my lips;
and my mouth shall show forth
Thy praise. For Thou desirest not
sacrifice; else would I give it:
Thou delightest not in burnt offering.
The sacrifices of God are a broken
spirit: a broken and a contrite heart,
O God Thou wilt not despise.*

PSALM 51:15-17

What's Going On?

LANDING BASE

In a recent *U.S. News & World Report* article, it was reported that an international group of UFOlogists in South Africa have requested that an embassy for extraterrestrials be opened in Jerusalem to give UFOs a safe place to land. This lead-in to the article was used to announce the arrival of blue M&Ms to planet Earth. However, it does illustrate that many people are becoming increasingly interested in UFOs and "beings from the heavens." What would these people think of a being who came to earth and demonstrated that He could heal disease and raise people from the dead with a word or a touch? a being who knew what you were thinking about? and one who could walk through walls and on water? Perhaps this is what many think of when they think of extraterrestrials. The Bible calls Him by a different name—He is the Son of God!

IS THE LAND OF THE RISING SUN SINKING?

Take one self-confident nation, add a dash of recession, a pinch of earthquake, and a dose of poisonous gas and you have all the makings for a country ripe for new cultic beliefs and extreme nationalistic uprisings. Many Japanese have not sufficiently recovered from the disillusionment and unrest caused by the recent disasters. As a result, some turn to a more hard-line approach to life like that of *Aum Shinri Kyo*

(suspected to be behind the Tokyo subway gassing), while others are more open to the gospel. Is this God shaking things that can be shaken so men can see the kingdom that cannot be shaken? "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

PUTTING THE SALT BACK

It has been estimated that 20 million of the world's population



are less intelligent than they should be due to a lack of iodine in their diets. As a result, the IQ Bell Curve has shifted 13 points to the left in some nations. The United Nations Children's Fund hopes to end all iodine deficiency by fortifying the world's supply of salt. The Lord Jesus said, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" (Mt. 5:13).

A DOSE OF YOUR OWN MEDICINE

Maharashtra state, the nerve center for India's economy, has been taken over by Hindu na-

tionalists. This action has made many Muslims start looking over their shoulders. Since 1989, between 15,000 and 40,000 people have died due to Muslim control in these provinces. The Bharatiya Janata Party has made it abundantly clear, "Muslims will have to learn to live with the culture of this country." —*Pulse*

ANOTHER TRANSLATION?

The New Inclusive Translation of the Bible, published by Oxford University Press, has been labeled as the "politically correct" Bible. In the context of the translation, Jesus is no longer referred to as the "Son of Man," but simply as the "Human One." Jesus' divine "Father" has been transformed into the divinely hermaphroditic "Father-Mother." Children are no longer told to "obey," but rather to "heed" their parents, while wives are to "commit" to their husbands rather than "submit." —*Christianity Today*

MUSLIM HOLY WAR

Islamic holy war may be spreading to Uganda. Ugandan forces, called the Lord's Resistance Army, have been sent to northern Uganda to mine roads and block relief supplies from getting through to Sudanese rebels. Sudan, at the urging of Jimmy Carter, has declared a two-month cease-fire for humanitarian reasons. An offensive is scheduled to begin to rid them of two local diseases, guinea worm and river blindness.

PRAISE

Jim and Irene Legge have been keeping us up-to-date on what's going on in Botswana, Africa.

They report that the Sunday School and Bible Classes are filled most Sundays with many from unsaved homes in attendance. On Monday nights, Jim leads a Bible study with boys who have accepted Christ as Saviour, and they have completed a series of lessons on the Lord Jesus. Tuesday night a group of believing women meet with Irene. Many of these women have been saved out of immorality, witchcraft, and ancestral worship. It has been encouraging to hear them pray for their relatives, and some have even seen family members saved. Fridays Jim meets with a class in a homecraft school. He seeks to encourage two sisters who are from the assembly, and are seeking to be a witness in school. Thank the Lord for these and other opportunities He has given. May the Lord enable Jim and Irene to take advantage of these for His glory.

LATIN AMERICAN WOES

The brief but bloody border war between Peru and Ecuador is proof that nationalism is a potent force in Latin America. Currently, six countries' borders are in dispute, with many countries



experiencing guerilla opposition.

Marcia Vanderlaan had to leave her home in Colombia due to growing anti-

American sentiment. Thankfully, she was able to return this past month and continues to work with the nationals in the Emmaus Courses.

Continue to pray for the growing unrest not only on the continent of South America, but also around the world. May the Lord continue to protect His laborers and give them opportunities to witness for His name.

POLITICAL FOCUS

The *U.S. News & World Report*, recently published an article on James Dobson—founder of the Focus on the Family multimedia ministry—in their April 24, 1995, issue entitled, "For God's Sake."

The article speaks about a "parallel culture" which exists in America, which the U.S. government has chosen largely to ignore—Christians. With the Republican-controlled Congress becoming increasingly focussed on economic issues, James Dobson has been pressuring party leaders to pay attention to conservative Christians. He has gone as far as to threaten the Republicans that if they abandon the "anti-abortion gospel," then he is ready to abandon the Republican party.

NO AID FOR AIDS

Tony Kushner, a gay activist, prayed at the Cathedral of St. John the Divine in New York, on the National Day of Prayer for AIDS Day. In his prayer he asked that the "icewater be removed" from the veins of the Pope and Cardinal John O'Connor. He also directed his verbal assault towards God saying, "Your silence, I must tell you, so steadfastly

maintained, even in the face of our appalling need [for an AIDS cure] is outrageous." He said that God was "absent-minded" for not giving a cure for "homophobia," "nationalism," and "capitalism." He closed his prayer by telling God, "Don't expect that we will forgive you if you allow us to be endangered," by AIDS. Although Tony Kushner may not be very forgiving, one thing is for certain. All those who humbly come to God for forgiveness of sins will find that He is ready and able to forgive even the vilest sinner.

—*Something Better News*

RUSSIAN OPPRESSION

The persecution of Christians in Uzbekistan has increased. Police have evicted a Russian charismatic church and two Korean churches from their meeting places in Tashkent, capital of this Central Asian republic, citing a statute that says churches cannot meet in public buildings. A Tashkent evangelist was tortured and interned in a mental institution after police warned him to stop showing the Jesus film in public. The film has been limited to private showings since 1990.

MORE THAN GOLD

Pedro Dillon of DIME (Distribuidora Internacional de Materiales Evangelicos), in Cupertino, CA has informed *Uplook* of their new "1996 Interactive Pocket Guide" for the upcoming Olympic Games in Atlanta, GA. The pamphlet includes a gospel message and an offer for a free Emmaus Course.

U

Five Portraits of Christ

The Spirit of God has taken the white light of doctrine and passed it through the prism of typology to help us see the particular glory of each contributing truth.

There are large numbers of God's beloved people who have never carefully studied the marvelous types of the Person and work of Christ given us in the early chapters of Leviticus. Here we have five distinct offerings, all displaying various aspects of the work of the cross and unfolding the glories of the Person who did that work. We will get great help for our souls if we meditate on these marvelous pictures of the wonderful truths unfolded in the New Testament.

The five offerings may be divided in various ways. First, we notice that four of them are offerings involving the shedding of blood—the burnt offering, the peace offering, the sin offering, and the trespass offering. The meat offering, or, as it should read, the meal offering or food offering, was a non-blood offering, and stands in a place by itself.

Then again, there are sweet savor offerings as distinguished from offerings for sin. The burnt offering, the meal offering, and the peace offering are all said to be “for a sweet savor unto the Lord.” This was never true of the sin offering or the trespass offering. The divine reason for this distinction will come out clearly as we go on.

The five offerings present to us a marvelous many-sided picture of the Person and work of our blessed Lord Jesus Christ. They show what He is to God, as well as what He has become in grace to sinners for whom He died, and to those who now stand before God accepted in the Beloved.

If there are details which are difficult for us to understand, these should only give occasion for exercise of heart before God and for meditation and prayer. We may be sure of this, that the better acquainted we become with our Saviour and the more we enter into

what the Word of God elsewhere reveals as to the details of His work on the cross, the more readily we will understand the types.

As we get them in the first seven chapters of Leviticus, we see things from the divine standpoint, that is, God gives us that which means most to Him first. So we begin with the burnt offering, the highest type of the work of the cross that we have in the offerings, and we go on down through the meal offering, the peace offering, the sin offering,

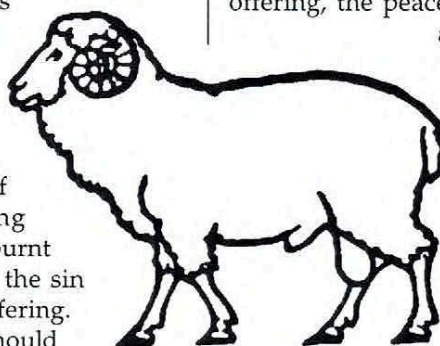
and the trespass offering, which is the first aspect of the work of Christ generally apprehended by our souls.

Most of us remember when the grace of God first reached our hearts. We were troubled about our sins which had put us at such a distance from God, and

the great questions that exercised us were: How can our sins be put away? How can we be freed from this sense of guilt?

Many of us will never forget how we were brought to see that what we could never do ourselves God had done for us through the work of our Lord Jesus on the cross. This is the truth of the trespass offering, in which sin assumes the aspect of a debt needing to be discharged.

But as we went on, we began to get a little higher view of the work of the cross. We saw that sin was not only a debt requiring settlement, but that it was something which in itself was defiling and unclean, something that rendered us utterly unfit for companionship with God. And little by little the Spirit of God opened up another aspect of the atonement; we saw that our Lord not only made expiation for all guiltiness but for all our defilement, too. “For God hath made Him to be sin for us, who knew no sin, that we might become the righteousness of God in Him.”



It was a wonderful moment in the history of our souls when we saw that we were saved eternally, and made fit for God's presence because the Holy One had become the great sin offering and was made sin for us on Calvary's cross.

But there were other lessons we had to learn. We soon saw that, because of their sins, men are at enmity with God, and there could be no communion with God until a righteous basis for fellowship was procured. Something had to take place before God and man could meet together in perfect enjoyment and satisfaction.

Thus we began to enter into the peace offering aspect of the work of Christ. We saw that it was God's desire to bring us into fellowship with Himself, and this could only be as redeemed sinners who had been reconciled to God through the death of our Lord Jesus.

As we learned to value more the work the Saviour did, we found ourselves increasingly occupied with the Person who did that work. In the beginning, it was the value of the blood that gave us peace in regard to our sin, but after we went on, we learned to enjoy Him for what He is in Himself. This is the meal offering. It is here that we see Christ in all His perfection, God and Man in one glorious Person. Our hearts feed with delight on Him.

There remains one other aspect of the Person and work of our Lord to be considered, and it is this which is set forth in the burnt offering. As the years went on, some of us began to apprehend, feebly at first, and then perhaps in more glorious fullness, something that in the beginning had never even dawned on our souls: even if we had never been saved through the work of Christ on the cross, there was something in that work of tremendous importance which meant even more to God than the salvation of sinners.

In Christ's perfect obedience unto death we see that which glorifies God completely. This is the burnt offering aspect of the cross. By means of that cross, more glory accrued to God than He had ever

lost by the Fall. So that we may say that even if not one sinner had ever been saved through the sacrifice of our Lord upon the tree, yet God had been fully glorified in respect of sin. No stain could be imputed to His character, nor could any question ever be raised through all eternity as to His abhorrence of sin and His delight in holiness.

So in the book of Leviticus the burnt offering comes first, for it is that which is most precious to God and should therefore be most precious to us.

Differing grades within the offerings are mentioned as well. For instance, the burnt offering might be a sacrifice of the herd, that is, a bullock or young ox; or it might be out of the flocks, a sheep or goat; or again it might be fowls, as turtle-doves or young pigeons.

These grades of offerings had to do with the ability of the offerer. The man who could afford a bullock brought it. If unable to bring a bullock, he would bring a sheep or a goat, and the poorer people brought the fowls. But all spoke of Christ.

It is a question, I take it, of spiritual apprehension. Some of us have a very feeble apprehension of Christ, but we *do* value Him, we love Him, we trust Him, and so we come to

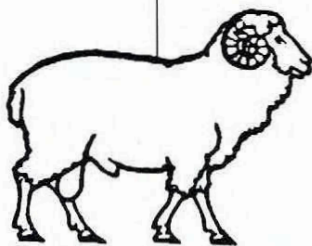
God bringing our offering of fowls. We know Him as the heavenly One, and the bird speaks of that which belongs to the heavens.

Others have a little fuller understanding, and so we bring our offering of the flocks. We see in Him the devoted One who "was led as a lamb to the slaughter, and as a sheep before her shearers is dumb." Or He is represented by the goat, the picture of the sinner whose place He in grace has taken.

Others again have a still higher and fuller apprehension of His Person and work. We see in Him the strong, patient ox whose delight was to do the will of God in all things.

May it be both our objective and our goal to know more of Him and to appreciate in a fuller way His wonderful work which has meant so much to God and which is the basis of our eternal blessing.

U



Oh, to know more
of Him and to
appreciate in a
fuller way His
wonderful work.

The Burnt Offering

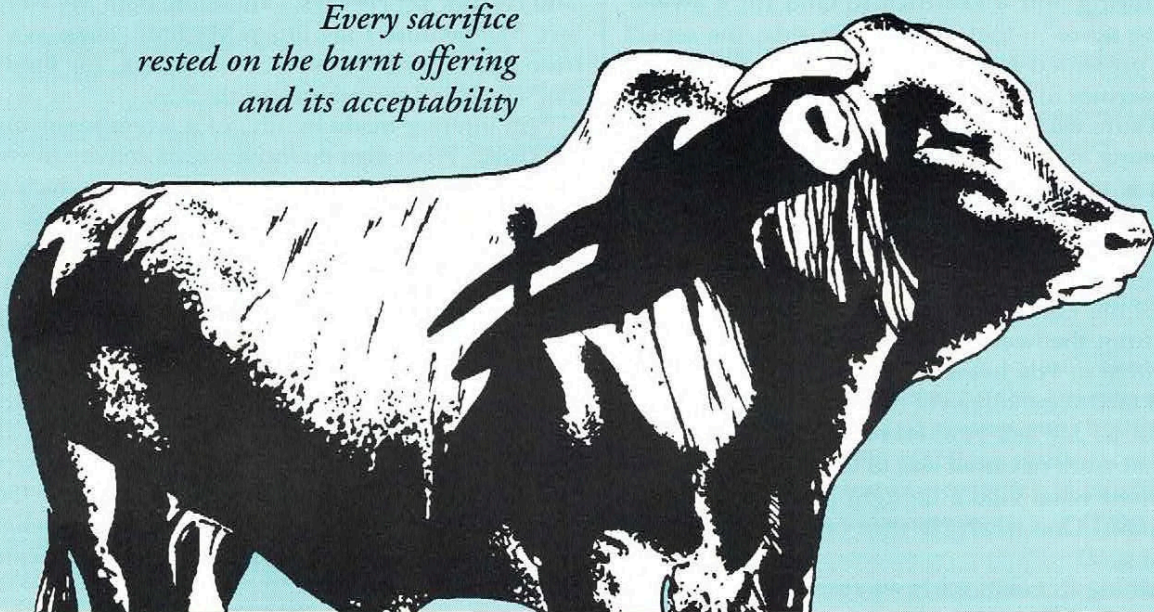


ow wonderful the book of Leviticus becomes to us when we find that, instead of mere Jewish ritual, we have precious things in it concerning the Lord Jesus Himself. And

work of Christ," you say. But what aspect of the work of Christ?

Suppose I were to ask this question: "What do you think was the first object of the Lord Jesus Christ in coming into the world?" What

*Every sacrifice
rested on the burnt offering
and its acceptability*



when we find that each one of the offerings gives us a picture of the Lord Jesus, either in His Person or His work, how interesting it becomes!

It is very gracious of God to teach us this way by means of pictures. Our poor, narrow minds could not apprehend at once the glory of the person of the Lord Jesus or the value of His work. Therefore, God gives us these types in order that we may consider one aspect of the Person or work of the Lord Jesus at a time. Then, having looked at one type, we turn to another, which gives us a different aspect. Thus, putting all together, our hearts are filled with wonder and worship.

The burnt offering stands first (Lev. 1). Now of what does this offering speak? "The

answer do you think they would give? Nine out of ten would say, the first object was to save sinners, of course. Yet that was not the first object. It was an object. But what was the Lord's first object in coming into this world?

"Wherefore, when He cometh into the world, He saith...Lo, I come, in the scroll of the book it is written of me, to do Thy will, O God" (Heb. 10:5-7).

The first object the Lord Jesus had in coming into this world was to accomplish the will of God and to glorify Him. And when was this perfect obedience to the will of God more perfectly expressed than when He was made sin for us on the cross—when He, to do the will of God, went down into death for us? It was when He took our sins on Him, and was

made sin, that God acquired His highest and greatest glory. It is most important to see that.

Naturally, therefore, the burnt offering comes first because it presents Christ, not so much as taking our sins, but as offering Himself without spot to God, to accomplish the will of God and to glorify Him, even in death.

If you turn to Ephesians 5:2, you will find two sides of the work of Christ presented to us in one verse: "Walk in love, as Christ also hath loved us, and hath given Himself for us"—that is our side—"an offering and a sacrifice to God for a sweet-smelling savor"—that is the other side, the aspect that is presented in the burnt offering, an offering and a sacrifice to God for a sweet smelling savor.

I am sure we lose much in our own souls through not looking at that aspect of the sacrifice of Christ—what it is to God, and not merely what it is for us. We get far deeper peace by looking at it in that way. We gain immensely by it.

Have you ever contemplated that aspect of the death of the Lord Jesus? I trust every reader is able to say from the heart, "The Lord Jesus died for me; in the love of His heart He gave Himself for me." Blessed fact! We shall never forget it through all eternity. But let me ask you, Have you ever mused on what that work of Christ was to God? Have you ever considered what God's thoughts were concerning that blessed One when He thus offered Himself up without spot?

Returning to Leviticus 1, we read: "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish." An imperfect animal could not be accepted. If there had been a single spot, a single blemish, on that bullock, it could not have been accepted by the Lord.

What does that point to? To the holy, spotless Person of the blessed Lord Jesus, who passed through this world as the holy, sinless One, and offered Himself without spot to God. The obedience that characterized Him in His life was only perfected, so to speak, in His death. Or, as we read in Philippians 2, He was obedient unto [the point of] death, even the death of the cross.

I ask you not what your thought is about that wonderful work, that act of whole-hearted obedience and devotedness to the Father's glory, but have you ever considered what God's thoughts are about the blessed One and His obedience to that death on

the cross? If the Father could say of Him during His life here, "This is My beloved Son, in whom I am well pleased," how much more now that He has gone even into death itself out of obedience and love to the Father.

The Father always delighted in Him. But now He was going to lay down His life in love and obedience to the Father, and He says, "Therefore doth My Father love Me, because I lay down My life, that I might take it again" (Jn. 10:17).

Did not the Father always love the Son? To be sure He did. Yet He says, "Therefore doth My Father love Me, because I lay down My life." There was a fresh cause, a new motive, so to speak, for the Father's love to flow out toward the Son.

"An offering made by fire, of a sweet savor unto the Lord." What idea do those words convey to your minds? Is not a sweet savor something in which we delight, something that is pleasing to us? These are the words the Holy Ghost uses to make known to us God's thoughts of that blessed One and His sacrifice.

Now, what is our part in the burnt offering? Where do we come in? You will notice that verse 4 of our chapter says, "He shall put his hand upon the head of the burnt offering." That action means that the offerer was identified with all the value of the sacrifice. In other words, if God accepted the sacrifice, He accepted the one who brought it. If God found the sacrifice a sweet savor, and found delight in it, He found the same delight in the one who came with it.

The offerer was fully identified with the value of the sacrifice before God. As we read, "And it shall be accepted for him." Oh, how simple and how blessed that is! The sacrifice of Christ accepted by God for us, according to the value He puts upon it—Christ accepted instead of us.

Instead of being before God with our sins and disobedience and lack of devotedness, we are accepted according to all the value of that work on the cross. Thank God, if we have once come as lost sinners, and taken our true place before Him, we find ourselves accepted on the ground of what Christ was to God when He offered Himself a willing sacrifice.

I do not know a more peace-giving truth than this. If anyone ask, "What are you resting on for your eternal salvation?" we can answer, "The value God puts on the work of His beloved Son." What a sure, solid foundation for our souls!

U

Faith Accomplish



f Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him. —C. T. Studd

*Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.*

*But Christ, the heavenly Lamb,
Took all our sins away;
A sacrifice of nobler name,
And richer blood than they.*

*My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.*

*Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His deathless love.*
—Isaac Watts

It is not to the honor of our gracious Master that we should sit under juniper trees, hang our harps upon willows, and walk about the world in the shadow of death and despair. "I won't be unhappy," said a fine old saint; "It is all I have to give to God and I will praise Him and glorify Him by a happy face and a radiant life."

—A. B. Simpson

*None other Lamb! none other name!
None other hope in heaven, or earth, or sea!
None other hiding place for sin and shame!
None beside Thee!* —Christina Rossetti

By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. Heb. 13:15

The cross is the last argument of God. —C. H. Spurgeon

Seth Joshua was talking to a man who said: "You know, I can't swallow what you preachers say about original sin."

"Oh, you don't need to swallow it," replied Joshua, "it's already inside you."

"For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22-23). —Notes, Quotes & Anecdotes

H. G. Wells, in *Mind at the End of its Tether*, wrote: "Our world is like a convoy lost in darkness on an unknown rocky coast, with quarrelling pirates in the chart room and savages climbing up the sides of the ship to plunder and do evil as the whim may take them. Where is the Captain? The ship is driving for the rocks, and man cannot stop it."

Isn't it about time someone invited the Captain to take the wheel? (Heb. 2:10).

*No blood, no altar now,
The sacrifice is o'er!
No flame, no smoke ascends on high,
The lamb is slain no more,
But richer blood has flow'd
From nobler veins,
To purge the soul from guilt,
And cleanse the reddest stains.*

—Horatius Bonar

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1

*Love that knew no boundaries,
Love that spurned the cost;
Love that pierced the darkness
Seeking for the lost;
Love that wrought redemption
There on Calvary;
Praise His name forever,
His love included me.*

—E. F. Reibetanz

We must be careful to make the distinctions the Bible does: Christ died FOR sin; the believer dies TO sin; the unbeliever dies IN sin. —D. L. Moody

Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Heb. 10:5-6



THE LEVITICAL

SWEET SAVOR OFFERINGS (VOLUNTARY)

BURNT OFFERING

OLAH (Lev. 1:3-17; 6:8-13)

MEAL OFFERING

MINCHAH (Lev. 2; 6:14-18; 7:9-13)

PEACE OFFERING

SHELEM (Lev. 3; 7:11-15)

The sweet savor offerings were offered at the great brazen altar before the Lord in the tabernacle (or temple) courtyard. Before they were had the value of the offering symbolically transferred to him. "It shall be accepted for him." The word used for burning this group of sacrifices cause to ascend." Here the idea was that the offering was turned into aroma and smoke which ascended as a sweet smell to the nostrils of the sacrifices, the emphasis is on the believer being made "the righteousness of God in Him." There are at least three good reasons for studying increasing apprehension of the Scripture of Truth; an increasing appreciation of the sacrifice of Christ; and an increasing application to a se

The Burnt Offering was the basis of all the offerings. The brazen altar, on which it was consumed, was named after it (Ex. 38:1). It provided the ground and means by which a holy God could dwell among His people, signifying the complete satisfaction God could find in His Son. It was wholly for God—the "whole burnt offering"—with the skin going as a covering to the offering priest: "accepted in the Beloved."

The Meal (or Food) Offering, a bloodless sacrifice, accompanied the burnt offerings. The only one prepared at home, it signified one's homage and thanksgiving to God. The priests were allowed to share in this offering with the Lord—except the frankincense which was all for God. Evidently the emphasis is on the value of Christ—the Bread of God—entirely apart from His death.

Sin brought enmity between man and God. One of the first observations of the book of Leviticus is the restoration of the man who had sinned. In the Peace Offering, the man is restored with God. The offering is one in which God, the man, and the priest shared together. Whether the man sinned with God, the man, or the priest, sin offering with man and God, you will me

The offering that was to be brought was determined by the wealth of the individual as follows: i) a bull without blemish (1:3-9); ii) a male sheep or goat without blemish (1:10-13); iii) turtledoves or young pigeons (1:14-17). In addition, there was to be a continual Burnt Offering morning and evening (Ex. 29). The believer is encouraged to offer himself a "living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

Three types: i) fine flour mixed with oil and frankincense (2:1-3), picturing what Christ was essentially in the hidden years; ii) cakes made of fine flour mixed with oil and baked in an oven (2:4), in a pan (2:5), or a covered pan (2:7) suggesting what He became through sufferings in His public years (Heb. 2:10); iii) green roasted grain from the first harvest, with oil and frankincense (2:14-15), expressing His sympathy in resurrection life.

The offering that was brought was determined by the wealth of the individual: i) from the herd, a male without blemish (3:1-5); ii) from the flock, a male or female without blemish (3:6-10); iii) from the goats (3:12-17). The offering was the blood (the life of the sacrificer) and the fat (the energy of the offering) and the blood for redemption. Then, with the re

There are six things better than sacrifice: obedience (1 Sam. 15:22); humility (Ps. 51:16-17); the knowledge of God (Hos. 6:6); thankfulness (Ps. 69:30-32); love for God and neighbor (Mk. 12:33); and of course the sacrifice of Christ (Ps. 40:6 with Heb. 10:8-9). In obedience to the Father's will, He offered "Himself without spot to God..." (Heb. 9:14).

It typified the perfect humanity of the Lord. He is "touched" and was "tempted like as we are, yet without sin" (Heb. 4:15). "By Him" the believer is made a priest and able to "offer the sacrifice of praise to God continually, that is, the fruit of our lips" (Heb. 13:15). The heaven was only to be included for Pentecost (Lev. 23:17).

The Burnt and Meal offerings were offered to the suitability of, or for, the offering. The Peace offering was the results of that sacrifice, what Christ was to do. He "made peace by the blood of His cross" (Eph. 2:14-16), when "God was in the world unto Himself" (John 1:1-20).

ALL the sacrifice was burned on the altar.

ALL the frankincense was for the Lord.

ALL the fat burned with the offering.

AL OFFERINGS



NON-SAVOR OFFERINGS (COMPULSORY)

OFFERING
11-21, 28-34)

SIN OFFERING
CHATTATH (Lev. 4:1-5:13; 6:24-30)

TRESPASS OFFERING
ASHAM (Lev. 5:14-6:7; 7:1-7)

burned there, the offerer
is *olah*, meaning "to
Lord. In these three sac-
these five offerings: an
rated life.

The non-savor offerings were offered outside the camp in a clean place although they were killed at the same place as the burnt offering—at the brazen altar (Lev. 7:2). Before they were burned there, the offerer had his sin symbolically transferred to the offering (illustrated by the laying of hands on the animal)—He was made sin for us. The word used for burning this group of sacrifices is *holocausta*, meaning "to utterly consume." Here the idea was that the offering, along with its accompanying sin, was made to disappear.

ween God and man.
tions we make in the
sin complicates lives.
we have fellowship
offering is the only
priests, and the offerer
r you begin with the
or the burnt offering
here—at Christ.

The word "sin" in the Hebrew means "to miss the mark." The Sin Offering was necessary to deal with the damage done to our relationship to God. The offerer was to identify his sin with the sacrifice, and as a result his sin was "covered" from the sight of God, anticipating His Lamb who would bear away "the sin of the world." Romans 5:1-10 reminds us that Christ took the initiative "while we were yet sinners."

In the Sin Offering we have not gone far enough (Rom. 3:23). In the Trespass Offering we learn that we have gone too far. The purpose of this offering was to "atone" for sins committed either knowingly or unknowingly against the law of the Lord. The Lord Jesus spoke of forgiving one who had trespassed against you. God's forgiveness would not be superseded by His anger because of our sin.

ought was determined
dividual as follows:
le or female without
the flock, a male or
3:6-11); and iii) from
d took the best—the
rifice) and the fat (the
but He took it for us:
n, the fat for accep-
; God spread a feast.

The offering was to be: i) for the high priest, a bull without blemish (4:3-12); ii) for the congregation, a bull without blemish (4:13-21); iii) for a ruler, a male goat without blemish (4:22-26); iv) for a commoner, a female goat or lamb without blemish (4:27-35); v) for the poverty stricken, two turtledoves or two young pigeons (5:7-10); vi) in cases of extreme poverty, fine flour could be substituted (5:11-13; Heb. 9:22).

There were two types of trespass offerings: i) if the trespass was against the Lord, a ram without blemish was to be brought; restitution was reckoned according to the priest's estimate of the value of the trespass, plus one-fifth (5:15-16); ii) if the trespass was against a man, a ram without blemish was to be brought; restitution was reckoned according to the value plus one-fifth (6:2-5). Thus the one sinned against becomes richer as a result.

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d satisfaction in the
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fice. It foreshadowed
:omplish when He
d of His cross" (Col.
in Christ, reconciling
(2 Cor. 5:19).

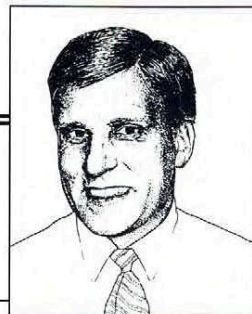
At Calvary, the question of sin was fully dealt with, and manifestly judged. For the believer, the condemnation is gone, but consequences still come to those who "go back into bondage." We note that sin is a complicating thing, a corrupting thing, and a costly thing. Sin is the root from which grows the fruit that ruins lives and grieves the heart of God.

Although we have grievously wronged God, He has "forgiven...all trespasses; blotting out the handwriting of ordinances which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:13-14). The cross should teach us how awful sin is, how wicked man is, how loving God is, and how wonderful Christ is.

the Burnt Offering.

ALL the blood poured at base of the altar.

ALL the loss restored plus a double tithe.



George Blaurock

He was known as "the Second Paul," and "Sturdy George." It was for good reason.



An Anabaptist preacher, Switzerland (c. 1750)

The vigorous and sizable man was a former priest, variously known as "the Second Paul," "Strong George," and "the Mighty Jörge." William Estep called George Blaurock (1491-1529) "the Hercules of the Anabaptists." He became the standard for the itinerant evangelist. More than that, he was a disturber of the tranquility of this misguided world, and that crime earned him the distinction of being forcibly evicted. George Blaurock made that exit by being burned at the stake at Innsbruck, Austria.

In preparation for the priesthood in the Roman Catholic Church, he had studied at

the University of Leipzig. He evidently felt that any pride of learning was fatal to a pastoral ministry. His education was altogether lost sight of as he never received high praise for his erudition, or polished manner. With George the important thing was zeal. When the "tall, powerful figure with fiery eyes, black hair and a small bald spot" arrived in Zürich, Switzerland, he found some "more zealous" than Zwingli. "It came to pass that a person from Chur [a town near the eastern border of Switzerland] came to them, namely a cleric named George of the House of Jacob, commonly called 'Blue-coat' (Blaurock)... This George came, moreover, with the unusual

zeal which he had, a straightforward, simple parson. As such he was held by everyone. But in matters of faith and in divine zeal, which had been given him out of God's grace, he acted wonderfully and valiantly in the cause of truth. He first came to Zwingli and discussed matters of belief with him at length, but accomplished nothing. Then he was told that there were other men more zealous than Zwingli. These men he inquired for diligently and found them, namely, Conrad Grebel and Felix Manz." So reads the reminiscences of *The Beginnings of the Anabaptist Reformation*, written around 1525.

Disillusioned with the Catholic Church's stance on the doctrine of baptism, he had come to Zürich to join the reformers under Ulrich Zwingli. Cut loose from Catholicism, he quickly married.

Blaurock and a brother named Stumpf spoke pointedly to Zwingli about a purified church "as also the apostles [had it] in Acts 2." Zwingli was a bold man, but he cowered before the idea of local churches with only a believing membership. Those who did embrace this biblical idea thereafter went forward without the talented reformer. They were to become the nucleus of an awakening that would be tagged "the Anabaptist movement." Blaurock is called the first Anabaptist because he was the first of that group of young Swiss brethren to submit to rebaptism. To ana-baptize means to baptize again or a second time. But the believers such as Blaurock did not call themselves Anabaptists because they did not consider infant sprinkling to be a true baptism.

On January 21, 1525, in the home of a Hebrew scholar named Felix Manz, George asked Conrad Grebel to baptize him, thereby renouncing his Roman Catholic baptism. "After the prayer, George Cajacob arose and asked Conrad to baptize him, for the sake of God, with the true Christian baptism upon his faith and knowledge." Neither Grebel or Manz were considered ordained clergymen.

This itself was a break from ecclesiastical authority and a return to biblical simplicity. Encouraged by Blaurock's obedience, the others requested baptism, and Blaurock obliged.

Thereafter the awakening spread quickly. Our brother's commanding presence and aggressive evangelistic tactics had already won him a wide hearing among the lower social levels. Perhaps the word "aggressive" is too tame to describe Blaurock's doings. On the first Sunday in February of 1525 at a Reformed church building in Zollikon, he and the regular preacher arrived at the church building at the same time. George asked him what he intended to do.

"Preach the Word of God," answered the Reformed clergyman.

"You were not sent to preach; it was I," and with that clearly stated, he manned the pulpit.

Not surprisingly, within a week Felix Manz, Blaurock, and forty-eight newly baptized believers were arrested. Twenty-four of the prisoners recanted. The remainder held fast until they finally escaped their confinement April 5. An incensed Ulrich Zwingli described Blaurock as "a fool, who in his presumption counted no one a child of God unless he was a madman like himself."

Undeterred, at Zollikon, after an immense crowd witnessed the spectacle of Blaurock's burning oratory, one hundred and fifty individuals requested baptism. In characteristic Blaurock fashion, they were immediately baptized. At Hynwyl, he preempted the regular Reformed minister by stepping into the pulpit at a church building and preached to about two hundred people who had gathered early. Since "the earth is the Lord's" Blaurock assumed that he had as much authority to preach in that pulpit as he did on any street corner.

Not amused, the state church again arrested Grebel, Manz, and Blaurock, this time accusing them of communism and insurrection. According to Philip Schaff, in the end of their interrogation the authorities threatened those "who stubbornly persisted in

their error, with death by drowning. He who dips, shall be dipped—cruel irony." On January 5, 1527, after a third arrest, Felix Manz received "the third baptism" by being drowned in the River Limmat.

Brother Blaurock was exiled since he was a foreigner to the region. At this time, Sturdy George had an opportunity to practice something he had written two years previous, "The weapons of the Christian

knight are not carnal but are nevertheless mighty before God in withstanding all human blows." Blaurock was stripped to the waist and beaten with rods through the streets of Zürich, "until the blood should flow." Having lost his co-worker, he barely escaped the city alive. Standing on a hill overlooking the city, he ceremonially shook the dust from his shoes and clothes. Thereafter he was driven into exile and wandering. We assume that his young wife accompanied him on many of these journeys over the rough terrain of Switzerland, Germany, Austria, and Czechoslovakia.

In May of 1529, he commenced his work in the mountains of the Tyrol (a region in Catholic Austria). Many of his spiritual children would also suffer exile and become part of the Christian colonies in Moravia (a large area in central Czechoslovakia). Blaurock's brief career was important because he traveled widely, and introduced the circle in Zürich to the meetings of believers in the Tyrol and the colonies in Moravia. This connection would prove vital in the coming years as hundreds

of harried and beleaguered saints sought asylum in Moravia.

One Christian gentleman who had served as a monk alongside Blaurock in Chur would lay down his life while moving believers on that underground railroad to Moravia. His name was Wolfgang Ullmann. After being baptized by Conrad Grebel, he went to minister the Word at St. Gall in Switzerland. On a mission to lead other Swiss Christians to safety in Moravia, he was arrested in Swabia. He was tortured by fire and beheaded with ten other brethren. Their wives were drowned. Speaking of his old

THEY
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friend, Blaurock said, "Wolfgang...and associates witnessing in a valorous and knightly manner with their bodies and their lives unto death that their faith and baptism was grounded in the divine truth...Thus did it spread through persecution and much tribulation. The church increased daily, and the Lord's people grew in numbers."

Mighty George was also destined to martyrdom. On August 14, 1529, Blaurock was captured in Tyrol. From his prison cell in Guffidaun Castle, racked with pain, he wrote an evangelistic plea that concludes: "Continue no longer in your hardness, sickness, blindness, and ungodliness, when you can have a Physician who can heal all your infirmities, and who will afford His services *gratis* (Mt. 9:12)." He also left written admonitions to his children in the faith, and composed two lengthy hymns.

George Blaurock was burned at the stake at Innsbruck after being "stretched" in order to secure an

oath of allegiance to the state Church. Threatened with even worse tortures, he faltered by trying to satisfy his interrogators. Unsatisfied, they only brought a new accusation that, "You follow neither Christ nor your own ordinances," and off to the burning stake he was taken. Happily, Blaurock knew that his inquisitors would not have the last word. The final assessment of his career would await the judgment seat of His risen Lord.

MATERIALS FOR THIS ARTICLE TAKEN FROM:

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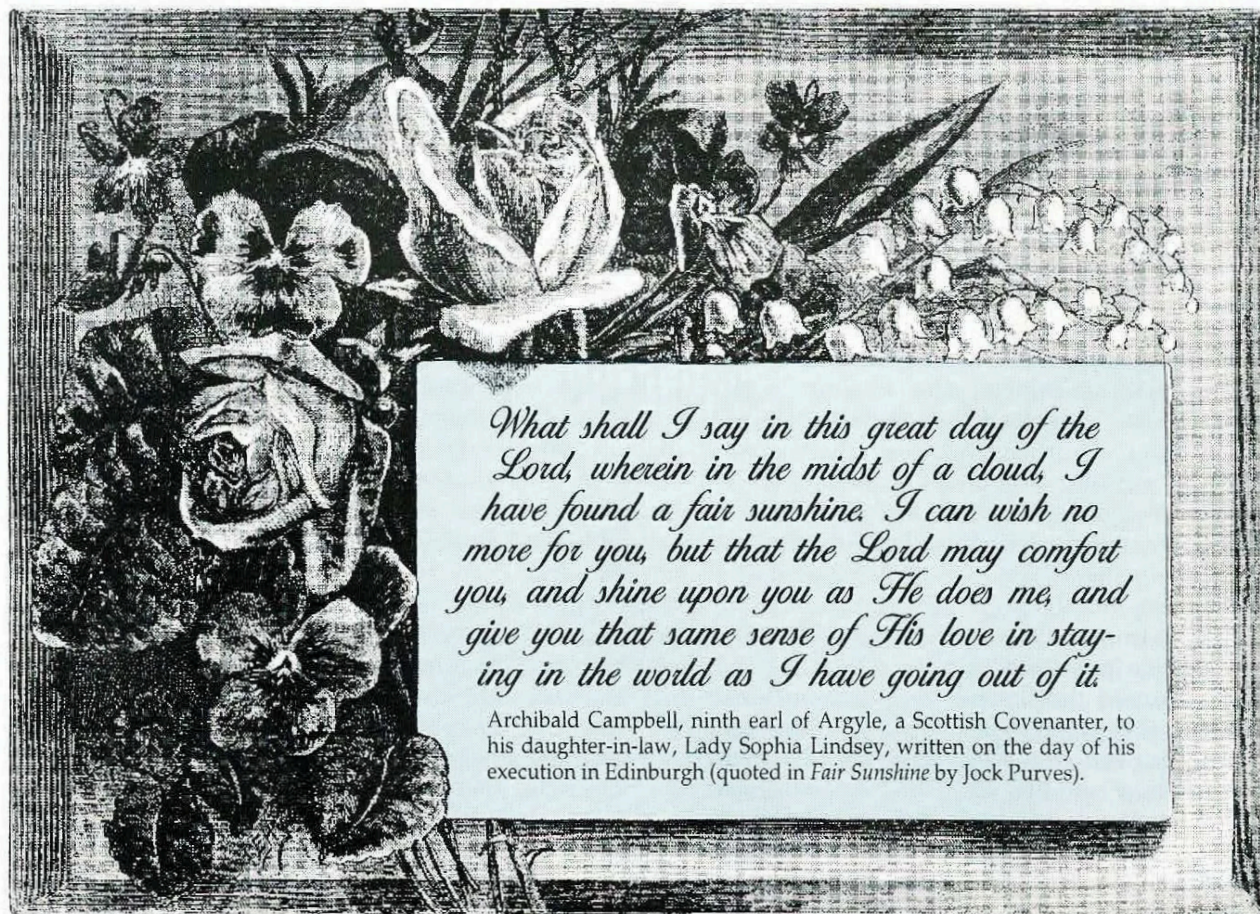
The Anabaptist Story, Eerdmans, by William R. Estep

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What shall I say in this great day of the Lord, wherein in the midst of a cloud, I have found a fair sunshine. I can wish no more for you, but that the Lord may comfort you, and shine upon you as He does me, and give you that same sense of His love in staying in the world as I have going out of it.

Archibald Campbell, ninth earl of Argyle, a Scottish Covenanter, to his daughter-in-law, Lady Sophia Lindsey, written on the day of his execution in Edinburgh (quoted in *Fair Sunshine* by Jock Purves).

The Meal Offering

*Man was
built to
feed on
God. Only
He can
satisfy the
longing
heart.*

The meal-offering, described in Leviticus 2, was a sweet-savor offering, and so could be put on the altar as the food of God.

It did not represent Christ primarily in His death because there was no life taken, nor any blood shed. It was made up of various materials, but they were all the fruits of the earth. I take it to represent our blessed Lord Jesus in His life on earth, a perfect Man, a model of what all men should be in their lives.

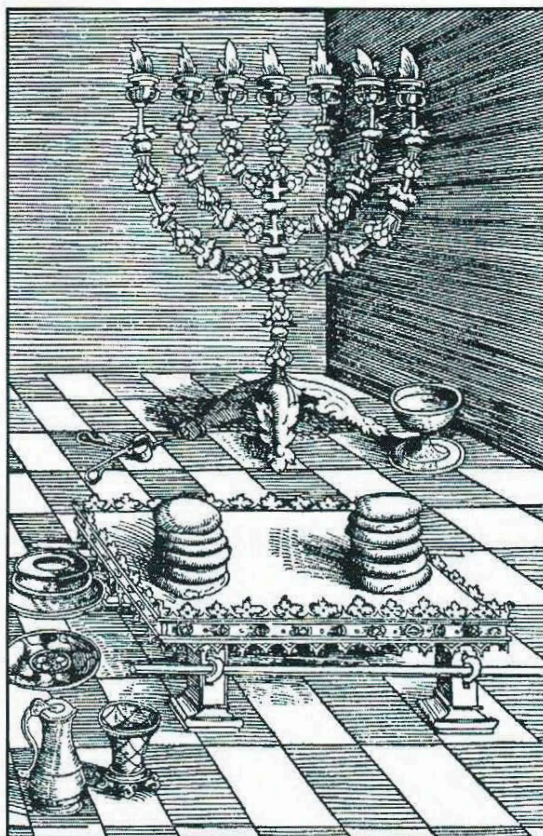
By His holy life, Christ showed what sort of character and conduct was acceptable to God on earth. All men had failed, even those good men who had been remarkable for some particular virtue. And failed too in the very thing in which they had excelled. Moses was remarkable for his meekness, but he so far failed in that as to shut himself out of Canaan. Abraham was remarkable for his strong faith in God, yet he was so far overcome by unbelief as to tell a lie. Job was remarkable for his patience, but he became at length so impatient as to curse the day of his birth.

Every man had failed, and there was not a life recorded in the Bible that men might look upon as a perfect model which they might follow. So God sent His Son that, when men saw Him, they might see what God would have men to be, and how He would have men to live.

The Old Testament was full of shadows—shadows of Christ—and in the meal offering I see the shadow of the perfect Man pass by. The meal offering contains the shadow, but the Gospels contain the substance, the reality, which is Jesus Christ Himself.

The meal offering was composed of fine flour, salt, oil, and frankincense. Bread is made of flour, and bread is the staff of life. It sustains and nourishes the life. Christ gives spiritual life to dead souls, and then He gives Himself to His people to nourish and sustain their new life.

The body requires material food, but the soul requires spiritual food. It lives on ideas—



on thoughts. The vain mind feeds on vain thoughts, and becomes more vain still. The selfish mind lives on selfish thoughts and it grows more selfish. The soul that is born of God has an appetite for Christ. He loves to think of Him. Every new thought he gets of Christ is sweet and good food, on which his mind feeds with relish.

A handful of the meal offering was put on the altar and consumed in the fire, and the rest was eaten by the priests. The priests represent the people of God with access to Him. God and the priests found food in the same meal offering, and God and His people feed on the same—on Christ. The mind of God and the mind of the Christian find pleasure in the blessed character of Christ.

This is communion with God, fellowship

with the Father. May we know more of what this living communion with the living God means. May we find our rest and our joy in Jesus Christ, not only because of His atoning death, but also because of the glory of His Person, in unutterable sweetness manifesting and glorifying the Father in His life down here.

We shall understand the meal offering better if we consider the other ingredients for a moment. Oil was poured upon the flour. This represents the Holy Spirit of God who was poured out upon Christ without measure.

Then there is salt. Salt preserves from corruption. There was salt in the conversation of Christ, and His words never corrupted any person. The Christian should be like Christ. His words should be with grace, seasoned with salt.

Last of all, there was frankincense in the meal offering. This is a spice which sends forth a sweet odor when it is burnt. All the frankincense was to be burnt on the altar; it was all for God. There was very much in the spirit and in the life of Jesus that men could not understand or appreciate, but God understood it and valued it. Every thought of His heart, every word and act of His life, and the inward motives from which all the acts of His life sprang, were all seen and understood and appreciated by the Father. Everything in His inner life, as well as His outer life, was a sweet odor to God.

The materials excluded from the meal offering were honey and leaven. Leaven is a corrupting influence, therefore it was excluded from the offering which was the shadow of the perfect Man, who never had a corrupt thought in His mind.

Honey was also excluded from the meal offering. Honey is sweet, but it will not stand the fire. Fire spoils honey by causing it to ferment, and then to turn sour. Fire improves frankincense, but it spoils honey.

Our good nature is like honey. We are very good and pleasant so long as we are pleased, but when we are tried by the fire our honey turns very sour. It was not so with Jesus Christ. The fire tried Him, but the trials only proved that there was nothing in Him which could not ascend to God as the odor of a sweet smell.

Thus, in the meal offering we see Jesus in His life on earth, so pure and holy that both God and man may find their satisfaction in Him.



No Honey

Even the enemies of the Lord Jesus noticed that, "Never man spake like this Man." They wondered at His gracious words. Yet there was no natural sweetness, no mere sentiment in His speech that would override the truthfulness and righteousness of the Lord.

Notice the occasion of His first miracle. When His mother hinted that He might help the host out of his dilemma, His response was, "Woman, what have I to do with thee?" The question was not rude (as it might appear), but it was direct! He was now moving into His public sphere; He would be doing the works of the Father now, not the will of His mother.

Later, when some in the crowd told Him that His mother and brethren had arrived, He informed them that it was those who did the will of God that had close association with Him.

When Peter suggested (with natural sweetness) that He should not even think about dying at Jerusalem, the Lord cut him off with: "Get thee behind Me, Satan." He was going steadfastly toward Jerusalem to finish the work. Peter's problem was with his spiritual palate: he did not *savor* the things that were in the heart of God. Is this not still a danger in dealing with issues today—directed by mere sentiment rather than by feeding on Christ?

The Peace Offering

*We enjoy
peace with
God
through our
Lord Jesus.
We may
have the
peace of
God arbitrating in
our hearts.
But the
greatest
blessing of
all is to
know and
fellowship
with the
God of
peace.*

The distinguishing feature of the peace offering (Lev. 3) is that Jehovah, the priest, and the offerer all have a portion in it. In this it differs from the burnt-offering. There, it was Jehovah receiving His portion. The whole of it was consumed on the altar. Here, it is Jehovah satisfied, having received His portion, and now ministering to His people.

This is pre-eminently the communion or fellowship offering. Communion with God and with one another are typified here. To feed at the same table, to share the same portion, is the expressive type of communion. And wonderful as the privilege may seem, it is nevertheless true that we have been called to the fellowship of the Father and His Son Jesus Christ.

Less than this could not have satisfied the love of the Father's heart. More than this He could not give. Like the prodigal of old, we have been welcomed to His heart and seated with Him at His table, and all this in perfect righteousness and therefore in perfect peace.

It is of the very utmost importance that our souls should clearly apprehend the basis of this peace and communion and what is necessary for their enjoyment. "Peace with God" is not an unstable, flickering experience, flowing from some spiritual attainment or inward sanctity. It is an unchangeable reality, fruit of the finished work of Christ.

Every charge that law and justice had against us He met, and every virtue that was lacking He supplied, when He offered Himself to God for us. We see this in the peace offering. It tells of the inward perfectness of the Lord Jesus, presented to God for us.

The fat was all burned on the altar. It was Jehovah's portion. As all the "frankincense" of the meal-offering was for Him, so was all the "fat" of the peace-offering. There were hidden and inward excellencies in the Lord Jesus that none on earth could value or appreciate. They were exclusively Jehovah's portion.

The fat is the energy, the motivating principle of the sacrifice. The depth of devotedness and the strength of the love that dwelt within His holy soul none could fathom except His Father, for "no man knoweth the Son, but the Father" (Mt. 11:27). How blessed to know that He has fully valued and appreciated His excellency, and we are accepted before God in the full value of it.

The kidneys were also offered. The word is sometimes translated "reins" (renes). They typify the seat of the inward condition. Being the organs of purification, the Jew thought of them as the seat of motive. None but the Lord Jesus could invite the searching eye of Him who saith: "I the Lord search the heart; I try the reins" to scan His inward parts. He only could say, "Examine Me, O Lord, and prove Me; try My reins and My heart" (Ps. 26:2). And when He was tried and proved by the deep suffering of the cross, He was found to be perfect inwardly as well as outwardly.

With us it is not so. Our inward being is not fit for the altar of God even after we have been born again and made partakers of the divine nature. Who is there among us who doesn't know that the carnal mind is still there as well? And this would of itself mar and disturb our peace and communion with God, even were this evil principle never to bear its fruits in the form of active sin. The presence of evil there would be unbearable to a soul knowing the nature and character of God, were it not for the virtues of the great Peace Offering.

But, blessed be God, in the riches of His grace He has allowed us to know that our worthless, sinful selves are blotted out and buried out of His sight. The sin that dwells within us is covered by the efficacy of the sacrifice of Christ, thus we are enabled to commune with God in peace, in spite of all that we feel and see ourselves to be. We walk with God in the light, not because we never sinned, or have no sin in us, but because "the blood of Jesus Christ, His Son, cleanseth us

from all sin."

Our feet stand on redemption ground. Our peace is made eternally secure through the blood of His cross. The efficacy of that one oblation abides before God forever. God is satisfied in Christ. So are we. This is communion.

It is not our sanctity of heart or our spiritual attainments that are the ground of peace, nor is it the work of the Holy Spirit within us. These are all fluctuating and imperfect as regards their measure. The ground of peace is the finished and perfected work of Christ for us. That is what we find typified in the peace offering.

It was killed before the Lord. The blood was sprinkled on the altar, and the fat and inwards were burned for a sweet savor. The life and inward excellencies were the portion of Jehovah. He received His portion first, then the offerer and the priest each received their portion. God being satisfied, a table was spread for man, and furnished with part of the sacrifice already presented on the altar. It was God spreading the feast and being the Host.

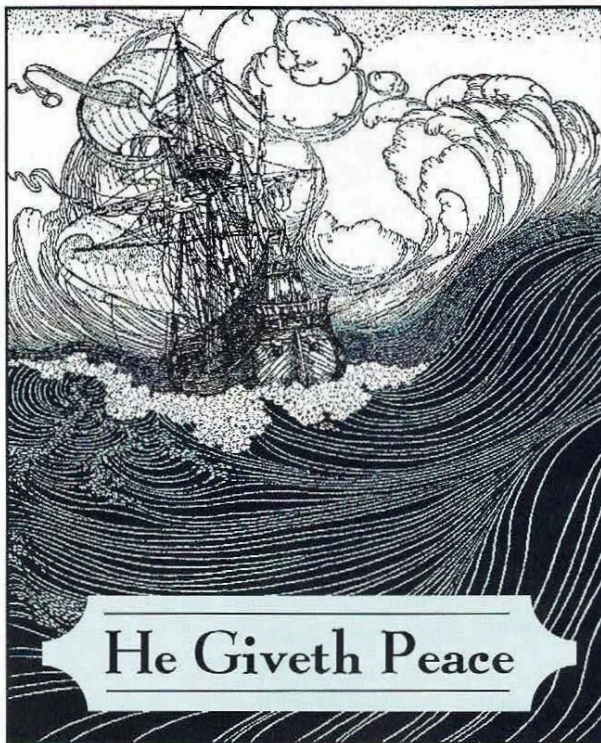
The altar is the place of offering towards God. The table is the place of God's ministering towards His people. "We have an altar, whereof (not whereat) they have no right to eat which serve the tabernacle" (Heb. 13:10). Such is the relation of the Lord's Supper to the Cross. Apart from the cross, there could have been no table. It is the memorial of what was accomplished at the cross, and the expression of the believer's fellowship in it.

At the table we have fellowship with God in peace, over His beloved Son, and we have fellowship one with another. What a sight! Every eye is fixed on Christ; every heart is satisfied.

The Father alone can rightly esteem the inward preciousness and devotedness of His own Beloved, but we as priests can rejoice as we feed on the "wave breast" and "heave shoulder"—the symbols of His love and power (Lev. 7:31-34). How tender a pillow is His bosom for the weary head! How strong is His mighty shoulder for the weak and fainting soul!

When we stand before His glorious throne, the last trace of sin and fallen humanity gone and forgotten, then—but not till then—shall we fully know the preciousness and worth of the perfect sacrifice, the great Peace-Offering. But now we rest where God rests and enjoy His Son with Him.

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Tho' storms may rage—the billows roll
And beat upon thy weary soul;
Though skies be dark and overcast,
The storm will not forever last,
He giveth peace!

Dear restless heart, be still and know
That He who walked life's path below
Will surely understand and care,
And all thy heavy burden share.
He giveth peace!

Thy loving Father knows thy heart;
He sees the tears that often start;
With arms outstretched He yearns for thee
To come to Him that you might see—
He giveth peace!

Whatever He may send—'tis best!
It may be that it's meant to test
Thy willingness to follow Him.
Press onward then—tho' faith be dim!
He giveth peace! —Georgia B. Adams

The Sin Offering

Sin: it's such a little word, but what great havoc it has wreaked. Sin brings death. Was that an arbitrary judgment of God? No, sin is turning away from the Source of life Himself. But whoever would have thought that the answer to man's need was that the Life should die?

While the burnt offering gives us that aspect of the work of Christ which was a "sweet savor unto God," that is, His perfect obedience unto death, the sin-offering, given in Leviticus 4:1 through 5:13, is altogether different. Instead of a sweet savor on the altar, the body of the victim was carried outside the camp, and there consumed in judgment fire.

"Outside the camp" was the place of the defiled, the place of the condemned, the place of the execution of those on whom judgment without mercy was pronounced. This, then, is the aspect of the work of Christ typified by the sin offering. He was the forsaken One, on whom our sins were laid, and who was made sin for us.

"My God, My God, why hast Thou forsaken Me?" This cry, uttered by the Lord Jesus on the cross, was the expression of His heart while He was bearing the judgment of sin. Never at any other time had He been forsaken. His whole life, from the time He lay on His mother's breast till He hung on the cross, had been one of uninterrupted communion with God. But so really did Christ stand in the sinner's place, so really was He made to be sin for us, that as the sinner's Substitute, having our sins laid upon Him, God forsook Him—turned away His face from Him, and

left Him alone in utter darkness, the mighty Bearer of sin.

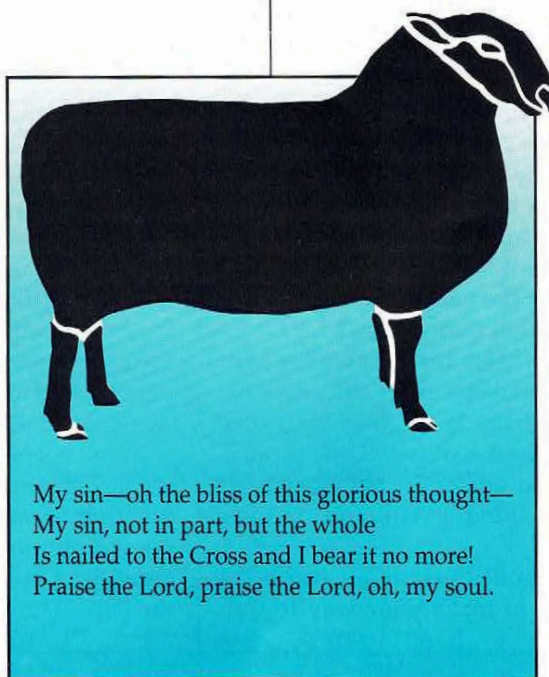
The sin offering was regarded as a personification of sin. It was treated as sin, cursed as sin, judged as sin, carried outside the camp as sin, and there consumed as sin in judgment fire. Each lamb that was slain, each sin offering that was presented and accepted, pointed to the one Offering continually before the eye

and heart of God—the One on whom God caused to meet the sins of Adam, and of Abel, and of all believers from then till now, including yours and mine.

While the whole bullock was to be carried outside the camp and there consumed, the fat and the kidneys were to be burnt on the altar, there to ascend to Jehovah along with the fat of the burnt offering and the peace offering. Surely this tells us that

He who was made sin for us was even at that very same moment the perfect One, the infinitely acceptable One, who was always His Father's joy, though in judgment forsaken and made a curse.

We read that the person bringing the offering "shall lay his hand upon the bullock's head." If you read down these chapters and mark each place which mentions "laying on of hands," you will see that it is almost the keynote of the chapter, a most important and



deeply significant act.

I believe it means identification. It means that by that action the animal becomes identified with the person whose hand is laid upon it. The laying on of the hand was as much as to say, "The sin that I committed is put upon its head. It stands there for me, my substitute, taking my place. It is there to die for my sin, to die the death I deserved to die, and to be consumed in the fire of judgment that I deserved to suffer."

And what have you and I done with the heavy burden of our sins? We simply cast ourselves upon Christ. Faith, so to speak, lays its hand upon that blessed head. It is faith that identifies us with the One that died. God knew my sins; He laid them all upon Jesus, and called for the sword of justice to awake against Him. Thus, when He died, He died as the sin offering for me, and for all who by faith accept Him and rest on Him as their Substitute.

The next step, after the laying on of hands, was, "He shall kill the bullock before the Lord." The sinning one dare not kill it by proxy. He must kill the offering himself. Whether it be the priest who brings the bullock for his sin, or the common Israelite who brings the kid, each must kill it for himself.

Could any method of teaching have brought home to the heart and conscience more forcibly what sin is, than the taking of the knife into one's own hand and plunging it into the throat of the animal, and seeing the life's blood gush out? He looks at its sufferings, he hears its dying groan, and he says, "This is all for me."

Let me ask, Have you gone thus to Calvary? Is it a habitual thing with you to make your way to Cal-

vary's cross, to go back in memory to that hour when Jesus suffered there for sin, when He bore the wrath, the curse for us? God would teach us by this figure so that each one looks on the death of Christ as caused by our own individual sin, as though He had suffered at our own hand, slain by ourselves.

Obviously after such a visit it would be foolhardy to suggest that some darling sin "doesn't hurt anyone." See Him dying for that sin.

I think this is a solemn aspect of the Lord's Supper. As we gather together around the table, the Lord has set before us the symbol of bread and wine. As handed round, each one breaks that bread for himself and eats it. It is not broken for us and handed round to us by a priest. That is a gross perversion of the divine order. No, it is "the bread which *we* break." Each one with his own hand breaks it, as each one individually and for himself alone partakes of it.

If five Israelites happened to come at the same time to the door of the tabernacle with their sin offerings, each one would have his own offering, each one would confess his own sin, and each one must kill the sacrifice that was for himself. This and nothing less, I believe, is the thought in the "breaking of bread." It is each one realizing in his own soul the part he had in the breaking of that body and the shedding of that blood.

Thus, every life taken and poured out as a sin offering at the altar of Jehovah was but a shadow pointing forward to that holy One whose soul was poured out unto death on Calvary, and who was the great Sin Offering which alone could cleanse from sin.

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SIN: Literally means "a missing of the mark." Sin is the most comprehensive term for moral obliquity. An act of disobedience to divine law.

INIQUITY: Literally means "lawlessness" or wickedness. "Unrighteousness," a condition of not being right, whether with God, according to the standard of His holiness and righteousness, or with man, according to the standard of what man knows to be right by his conscience. A wrong, injury or misdeed. A wrong-doing.

TRANSGRESSION: To go aside, to go beyond. Overstepping the limits separating chastity from licentiousness, sanctification from sin. To pass over; law-breaking.

The Trespass Offering

Perhaps the reason we forgive but do not forget is because we have forgotten the principle of the trespass offering. If the one sinned against was enriched (lunch, a book or other appropriate gift), that would be the last impression in their minds instead of the offence.

Leviticus 5:14 through 6:7 contains the doctrine of the trespass offering, of which there were two distinct kinds, namely, trespass against God, and trespass against man.

"If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord, then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks...for a trespass offering" (Lev. 5:15).

Here we have a case in which a wrong was done in the holy things which pertained to the Lord, and even though this was done "through ignorance," yet it could not be passed over. God can forgive all manner of trespass, but He cannot pass over a single jot or tittle. His holiness is perfect, and therefore He cannot pass over anything. But His grace is also perfect, and therefore He can forgive everything. He cannot sanction iniquity, but He can blot it out.

It would be impossible to enjoy true peace and liberty of heart if one did not know that all the claims connected with "the holy things of the Lord" had been perfectly met by our divine Trespass Offering. There would always be springing up in the heart the painful sense that those claims had been slighted through our manifold infirmities and shortcomings.

Our very best services, our holiest seasons,

our most hallowed exercises, may present something of trespass "in the holy things of the Lord." How often are our seasons of public worship and private devotion marred by barrenness and distraction! We need the assurance that our trespasses have all been divinely met by the precious blood of Christ.

We find in Him the perfect answer to all the cravings of a guilty conscience, and to all the claims of infinite holiness, in reference to all our sins and all our trespasses.

The result is that the believer can stand, with an uncondemning conscience and emancipated heart, in the full light of that holiness which is too pure to behold iniquity or look upon sin.

"And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him" (Lev. 5:16).

In the addition of "the fifth part," we have a feature of the trespass offering which, it is to be feared, is but little appreciated. When we think of all the wrong and all the trespasses which we have done against the Lord, and further, when we remember how God has also been wronged of His rights in this wicked world, with what interest

can we contemplate the work of the cross as that wherein God has not merely received



His holiness is perfect,
and therefore He
cannot pass over
anything. But His grace
is also perfect, and
therefore He can
forgive everything.

back what was lost, but whereby He is an actual gainer.

God has gained more by redemption than ever He lost by the Fall. He reaps a richer harvest of glory, honor, and praise in the fields of redemption than ever He could have reaped from those of creation. The "sons of God" could raise a loftier song of praise around the empty tomb of Jesus than ever they raised in view of the Creator's accomplished work. The wrong has not only been perfectly atoned for, but an eternal advantage has been gained by the work of the cross.

This is a stupendous truth. God is a gainer by the work of Calvary. Who could have conceived this? When we behold man, and the creation of which he was lord, laid in ruins at the feet of the enemy, how could we conceive that, from amid those ruins, God should gather richer and nobler spoils than any which our unfallen world could have yielded?

Blessed be the name of Jesus for all this! It is to Him we owe it all. It is by His precious cross that ever a truth so amazing, so divine, could be enunciated.

No marvel, therefore, that around that cross, and around Him who was crucified, the affections of patriarchs, prophets, apostles, martyrs, and saints have always entwined themselves. No marvel that the Holy Ghost should have given forth that solemn but just decree, "If any man love not the Lord Jesus Christ, let him be Anathema" (1 Cor. 16:22). No marvel that it should be the fixed and immutable purpose of the divine mind, that "at the name of Jesus every knee should bow."

The same law of "the fifth part" applied in the case of a trespass committed against a man (Lev. 6:2-5). Man, as well as God, is a positive gainer by the cross. Where sin abounded,

grace has super-abounded. The believer can say, as he gazes on that cross, Well, it matters not how I have been wronged—how I have been trespassed against—how I have been deceived—what ills have been done to me. I am a gainer by the cross. I have not merely received back all that was lost, but much more beside.

The claims which arise out of our human relations must not be disregarded. They must get their proper place in the heart as well. This is distinctly taught in the trespass offering. When an Israelite had, by an act of trespass, dislocated his relationship with his neighbor, the order was: restitution and sacrifice.

If I wrong my fellowman, that wrong will undoubtedly interfere with my communion with God. So restitution must first be made. Matthew 5:23-24 states, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

How blessed it is to know that the precious blood of Christ has settled all questions, whether with respect to God or man—our sins of ignorance or our known sins. Here lies the deep and settled foundation of the believer's peace. The cross has divinely met it all.

We have hardly penetrated below the surface of an exhaustless mine. May the name of the Lord Jesus become increasingly more precious to our hearts! Then shall we value everything that speaks of Him—everything that sets Him forth—everything affording fresh insight into His peculiar excellency and matchless

beauty.

It will be our eternal song that He has done all things well.



Who could have conceived...that, from amid these ruins, God should gather richer and nobler spoils than any which our unfallen world could have yielded?



A Glorious Book

Harold St. John comments on the writing of H. C. Hewlett: "The author is like a skillful musician...pouring out his melodies."

THE GLORIES OF OUR LORD

H. C. HEWLETT

Paul would tell us in Philippians that the knowledge of Christ Jesus his Lord was supreme over all other knowledge. The letter to the Hebrews begins with the fact that in God's Son is the fullness of the message that He has given. The Lord Jesus is better than angels, better than the first Adam, than Moses, Joshua, and Aaron, for He is supreme in His position and in His person over all of these. He is the One to whom all the Old Testament points and all the New Testament reveals. It is imperative to know Him, for in the Son is eternal life (1 Jn. 5:11). On the road to Emmaus, the Lord said that He was not only the subject of all the Scriptures (Lk. 24:27), but the key to understanding them (vv. 44-45).

The Lord is presented in the Scriptures as the Creator, the Sustainer, and the Object of creation and of the purposes of God in creation. He took upon Himself manhood and walked among us as man. This is the great mystery of godliness (1 Tim. 3:16). Whenever the humanity of the Lord Jesus is approached in books, I have been many times disappointed. It is not an easy subject and must be dealt with carefully and reverently.

I have just finished the best book I have ever read on the person of Christ. This is *must* reading. I recommend books each month and I don't remember a book that I have felt as strongly about as this one. Maybe it's because lately I have been appalled at the things I have read on this subject. Many evangelicals today have a low view of Christ. When His humanity is discussed their low view creates a distortion of Christ that has the flaws of our humanity.

Listen to what Mr. H. C. Hewlett says of Christ in *The Glories of Our Lord*. "To our Lord, then, belonged humanity in the absolute sense. He embraced its every dignity so that in Him, and in Him alone, we see in its completeness the divine ideal of manhood. No excellence of character could be added to Him. There were no virtues for Him to ac-

quire, for all were His at all times. In the garden of His soul there were no exotics; every fragrant plant was native to its setting" (p. 60).

Here is a book whose style is beautiful to read, its exposition is clear and careful, and its devotional content will lift your heart in worship of the Lord whose glories far surpass human ability to comprehend.

Beginning with our Lord's Sonship whose dignity is unique to Him, passing through Old Testament glimpses in the theophanies we stand in awe of His eternity, and deity. Mr. Hewlett then speaks of His incarnation, humanity, His holiness, transfiguration, and crucifixion. In each of these chapters the glory of our Lord shines forth. The chapter on His suffering and crucifixion is a masterpiece of devotional exposition which looks into the caverns of His suffering without ever losing sight of the majesty of His person. From the depths of His suffering we are then lifted into the heights of His exaltation, the value of His priestly ministry for us now at the right hand of God and finally we see the Lamb. Our Lord is revealed as the Lamb in the Revelation where He will be worshiped as the Lamb forever bearing the marks of Calvary and we as Thomas did so many years ago bow before Him and exclaim, "My Lord and my God!"

When the Hebrew Christians were discouraged and ready to go back, the apostle picked up his pen and wrote a few words of exhortation. He spoke of the glories of Christ in His position, His person, and His work. He finished his work by exhorting us to be "Looking unto Jesus...lift up the hands which hang down...ye are come...to Jesus the Mediator of the new covenant." Today there are many saints of God discouraged and ready to give up. The message of the first century is the message for today: "We see Jesus crowned with glory and honor," and as we fix our gaze on Him we are encouraged to go on with Him until we see Him face to face.

U

The Live Bird Offering

*Certainly
there are
few more
striking
types than
that of the
leper and
the two
birds in
Leviticus
14.*



How very good God has been in giving us such plain pictures in His Word, setting forth man's moral condition and great deliverance through the death and resurrection of Jesus.

What a terrible picture of sin leprosy is—a living death of wretchedness and desolation. The disease is loathsome—the person covered with sores, wandering alone, or with others in like wretchedness. Those most dear to him were not allowed to come near. His food was left for him by a brook or under a tree, or he lived as best he could from wild fruits. And what heart-rending longings for home!

One thing was very remarkable: if the leprosy had covered him all over, from head to foot, then all turned white, he was clean (Lev. 13:12-13). The priest was appointed by God to express God's judgment in the case. The manner of his cleansing is described in 14:4-7.

The priest comes down to this poor, anxious leper by the brook in the valley. Solemn moment! Will he be rejected and left in his wretchedness or cleansed and restored to his longed-for home?

He watches every movement of the priest. One bird is killed. Its blood falls into the earthen vessel—how expressive of the death of Christ. Now the priest takes the other bird in his hand. He dips it in the blood of the dead bird. You see the blood on its feathers. Then he sprinkles the blood on the poor leper seven times, the perfect number.

He is about to speak the sentence of God on the poor, anxious leper. The leper listens with breathless silence. He fixes his eyes on that live bird, held captive in the priest's hand, and thoughts of home rush into his mind. His liberty is bound up in that little captive bird. If it is let go, the leper is free.

The priest pronounces him clean. The bird is let go loose into the open field. Tears of joy course down the cheeks of the cleansed leper as he gazes on the flight of the blood-stained bird, a living witness of his liberty.

Ask him how he knows he is cleansed, and his reply would be: The priest of God pronounces me clean. The bird is free, and flown away; that is how I know. Yes, as certain as the living bird is flown away, so certain is it that he is cleansed. For this is the way God has made known His mind to the poor leper. The bird could not be set free until he was pronounced cleansed.

Nothing could be more plain, or more precious than this truth. One bird could not be killed, and then let fly, so there had to be two to show the death and resurrection of our blessed Substitute.

Do you believe Jesus died on the cross, bearing your sins in His own body on the tree? Just as the bird could not be let go unless the leper was pronounced clean, so Christ our Surety could not be let go from the prison of death if His blood had not purged our sins. But God, by the very raising of our Substitute from the grave, pronounces every believer justified from all things.

I repeat, the leper knew he was cleansed. The priest said so, and the bird was free in the open field. I know I am forgiven and justified from all things. God says so, and my Surety, the blessed Jesus, is risen and free in the highest heavens. God could not give me a greater proof of the certainty of my justification than He has in raising Jesus from the dead.

Ponder this well. It was an awful event when Jesus became the Surety for all. But God raised Him from the dead, completely cleared from all our sins, no more to be forsaken, but to be received up to the highest glory. He rose from the dead as our representative.

Is He perfectly and forever clear of all sin? Of course! Even so God justifies every believer. If you have real faith in Jesus, looking entirely away from yourself at Christ, you will not ask for anything to make you more certain that you are justified from all sin than this one triumphant answer: Christ is risen and at the right hand of God.

U



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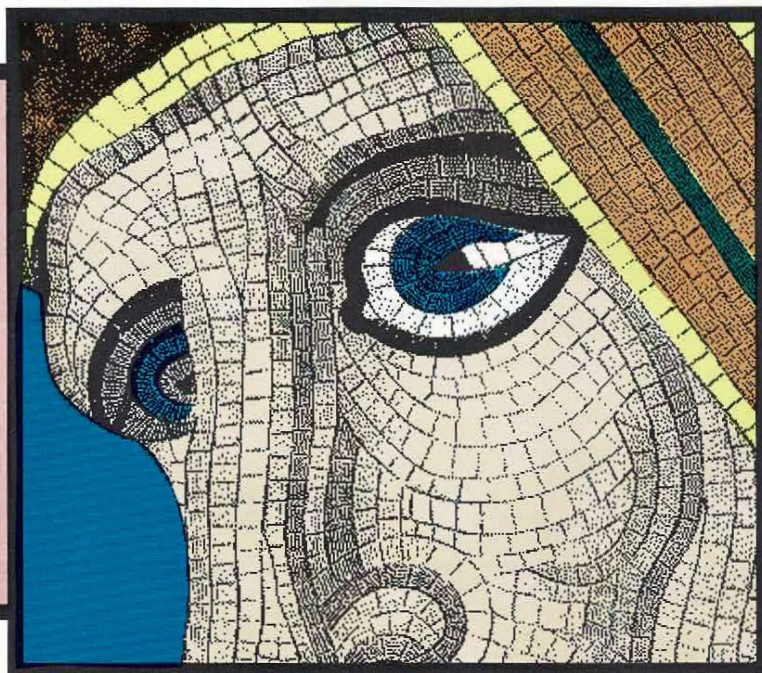
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No Price Too High



Mrs. Samuel Untermeyer, wife of a prominent lawyer, once cabled her husband from Europe about a Gobelin tapestry she had found: the price was \$25,000, and she wanted to know if she should buy it.

"No," was Untermeyer's reply. "Price too high."

But she returned from Europe with the tapestry and, when her husband asked why she had disregarded his reply, she showed him the cable. It read:

"NO PRICE TOO HIGH."

For man's redemption, God thought no price was too high, even the life blood of His only begotten Son. "You are not your own," Paul logically concludes, "for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6:19-20).

Is anything too costly for you to put on the altar for Him?