

# The outcome and evidence of new birth

## Part 1

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] Strictly speaking, not the whole of it, but just some, one or two points that I feel are particularly relevant to what we've been having before us in our readings. But clearly for the connection I'll have to read quite a few verses. Exodus chapter 29 and the verse one.

This is the thing that you shall do unto them, that's Aaron and his sons, to harrow them, to minister unto me in the priest's office. Take one young bullock and two rams without blemish, and unleavened bread, and cakes unleavened, tempered with oil, and wafers anointed, unleavened, anointed with oil. Of wheaten flour shall you make them, and you shall put them [00:01:04] into one basket, and bring them in the basket with the bullock and the two rams. And Aaron and his sons shall you bring unto the door of the tabernacle of the congregation, and shall wash them with water. And just mentioned verse seven, then shall you take the anointing oil, and pour it upon his head, that's Aaron's head, and anoint him. And you shall bring his sons, and put coats upon them, and you shall gird them with girdles, Aaron and his sons, Aaron and his sons, and put bonnets on them. And the priest's office shall be theirs for a perpetual statute, and you shall consecrate Aaron and his sons. And you shall cause a bullock to be brought before the tabernacle of the congregation, [00:02:02] and Aaron and his sons shall put their hands upon the head of the bullock, and you shall kill the bullock before the Lord by the door of the tabernacle of the congregation. And you shall take of the blood of the bullock, and put it upon the horns of the altar with your finger, and pour all the blood beside the bottom of the altar. And you shall take all the fat that covers the inwards, and the call that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock and its skin and its dung shall you burn with fire without the calf. It is a sin offering. You shall take one ram, and Aaron and his sons shall put their hands upon the head of the ram, and you shall slay the ram, and you shall take its blood and sprinkle it round about upon the altar. And you shall cut the ram in pieces, and wash the inwards of it and its legs, and put them into its pieces and to its head. And you [00:03:02] shall burn the whole ram upon the altar. It is a burnt offering unto the Lord. It is a sweet savour, an offering made by fire unto the Lord. And you shall take the other ram, and Aaron and his sons shall put their hands upon the head of the ram. Then shall you kill the ram, and take of its blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And you shall take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and from the garments of his sons with him. And he shall be hallowed, and his garments and his sons, and his sons' garments with him. And you shall take of the ram the fat and the rump, and [00:04:02] the fat that covers the inwards, and the call above the liver, and the two kidneys, and the fat that is upon them, and the right

shoulder, for it is a ram of consecration, and one loaf of bread, and one cake of oil bread, and one wafer out of the basket of the leavened bread that is before the Lord. And you shall put all in the hands of Aaron, and in the hands of his sons, and you shall wave them for a wave offering before the Lord. And you shall receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the Lord. It is an offering made by unto the Lord. And just down to 31, and you shall take the ram of the consecration, and see its flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation. And they shall eat those things for with the atonement was made to consecrate, and to sanctify them. But a stranger shall not [00:05:05] eat thereof, because they are holy. And if both of the flesh of the consecration, or of the bread, remain unto the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy. And thus shall you do unto Aaron and to his sons, according to all things which I have commanded you. Seven days shall you consecrate them. And just one text, well-known one in Romans, the epistle to the Romans, chapter 12. Romans chapter 12.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, except the one to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good [00:06:06] and acceptable and perfect will of God, thus far the word of God.

It was during yesterday's reading, I forget exactly the remarks that were made, that it seemed to turn my thoughts to this portion of God's word. And then, of course, it goes out of my mind for a bit, but when our dear brother Mac was bringing us some precious thoughts, amongst them he mentioned about us having our ears attentive to God's teaching. And he brought in the eyes, of course, and our hands ready for the work and the way to walk. And it seemed again to bring home to me, to learn my spirit, you know, this portion here, as you see. That's quite a central part of the portion, from our point of view. And I haven't, of course, really referred very much [00:07:01] to the verses that involve Aaron himself, such as his garments in verse four and five and six.

And, of course, strictly speaking, I'm not setting aside the way our blessed Lord functions as the high priest, and the way he was inaugurated into that. But I was really just wanting to concentrate, to refresh most of our minds, and perhaps challenge the hearts of those younger in the faith, and even my own heart, as to this matter, the two matters that come out here of consecration and dedication.

In consecration, God sets us apart for himself, fills our hands with Christ. And if our hands are filled with Christ, dear saints of God, we want nothing else, do we? Our hands are filled with Christ. [00:08:07] And then, dedication. Fancy word, Latin word, for simple means, to give up, to give yourself over.

So here we, in this Exodus 28, the word, the instructors are coming to Moses, of course, and it's Aaron, your brother, and his sons with him. And they were taken from Mammon, the children of Israel. And they were to minister, to serve as priests. I like this Bible because the para, you know, the way the paragraphs are set out is a bit better and more helpful than it is in the authorized version. So often you have to refer to the paraphrasing in here. And they were to serve as priests. And so, that is what the Lord is telling Moses to do. And of course, he names [00:09:10] Aaron's four sons, Nehub and Abihu, Eleazar and Itamar. There they were. And then it says in chapter 29, in verse 1, this is the thing that you should do to them, to hallow them, to minister unto me in the priest's office. Of course, sadly, when the translators translated this into English in the 17th century, already the priests had an

office, given a priest's office, an official position. Well, of course, we know from the scriptures of truth that that is not the case, is it? We read in Peter's first epistle, chapter 2, every believer is a priest, capacitated to enter into the sanctuary of God and lift up holy hands and bless the Lord. So, [00:10:03] Mr. Darby, among other modern translators, translates it simply saying, rather in the priest's office, to serve me as priests. There was a young willow taken, a young one. And I always remember the reason of the young willow was it would be more of a sacrifice than the older willow. They would have been, of course, the farmer would be relying on that willow for some return for the life, but it's a young willow in strength and energy. And then, of course, two rams without blemish, the male side, and then unleavened bread and cakes, unleavened, tempered with oil, the oil in them. We know, of course, so often these cakes, one type of the meal offering that we read about, Leviticus 2, sometimes the oil is actually mixed in them, sometimes it's poured on them, sometimes they're tempered with them. See, the waiters are anointed [00:11:04] with oil, and the wheat and flour, we shall make them not to be made of barley flour. They're all put into one basket. And I would suggest that the concept there is that we don't want a thought here and some of the ideas and all the ideas floating all over the place. Ephesians speaks, doesn't it, tossed about with every wind of doctrine. We want it all together on the ground and basis of the truth of God, as it's found in God's word. So we put it into, it's put in one basket. We don't want disparate ways of appreciation of the Lord Jesus Christ. They need to be on a proper and true ground and basis. Now here, of course, is the first significant thing. Most of us are well aware, of course, that in this chapter, there are times when it's Aaron alone as a pure and simple type of the Lord Jesus Christ. There are other times [00:12:07] when it's Aaron and his sons. And there, of course, it's the Lord with us, as it is, in fact, leading the praises. In the midst of the assembly, will I hymn thee with praises. He's the leader of the great orchestra and he strikes the chord. He's a leader and he's with us in that of praise to God. It's a very basic thing, isn't it, to speak about the Lord Jesus to the sinner. It's very precious to join with the Lord Jesus and praise the Father.

And it's very precious to pray, to speak to God about the Lord Jesus. Very blessed things these are. So the Aaron and his sons brought to the door of the tabernacle of the congregation. The tabernacle of the congregation was the gathering ground, the ground and basis of the [00:13:05] gathering. And it's there on the truth and ground and basis of the assembly that we must have anything that is done, done there. Not in some far off way, but know it's done in the witness and testimony before the door of the tabernacle of the congregation. And it says there, it says, wash them with water, wash them with water. To actually bathe them with water. And I would submit, of course, that this is new birth, new birth, washed with the water here. This is new birth, as we've had in these readings earlier. We are born again. We are born from above. We are born again. And in James we were begotten again. But it's just slight variations on that great theme, a complete necessity for a total new birth, new departure. So there's washed with water.

[00:14:02] They are bathed all over. And the Lord Jesus, of course, did say in John 13, didn't he? He that is bathed, washed all over, needeth not to wash, save his hands and his feet. And then he said, ye are clean, ye are clean, through the word that I have spoken unto you. So ceremonially and ritually they were clean. Their nature, their condition was dealt with in that way. I've passed over the verses five and six. I just mentioned verse seven, not that it isn't important. Notice in verse seven that Aaron is anointed on his own name. He's anointed on his own, before these offerings are offered up. And then, of course, after that, it's Aaron and his sons, you see, [00:15:03] they were girded with the girdles, special girdles that marked the priesthood for his particular service. The nation of Israel were a nation of warriors. And then within that, one of the tribes, one of the twelve tribes was a tribe of workers, tribe of workers. And then, of course, within that tribe, there was a family of priests, family of priests. And, of course, that is the greatest service that we have as believers, is to worship, get into the

presence of God and present Christ and worship and praise God. But everything that we do goes on to that. The greatest service that the Levites had, they had many great services, you know, from the Levites.

[00:16:10] Pigs, after the day, pigs. We might eat nothing.

You know, as that Sunday wrote a poem about it, only the pigs might Mirari see. But, you know, I've put a tense up sometimes, I know that many of you do, and, you know, if something goes wrong, the tent pegs, it's a bit windy. And if you try putting them up on the beach, well, we're going to try to end up with a tent peg. But, you know, I've put a tense up sometimes, I know that many of you do, and, you know, if something goes wrong, the tent pegs, it's a bit windy. And if you try putting them up on the beach, we're going to try it in San Rafael, on the Mediterranean coast. Quite a job putting tent pegs in the sand. Very important one, to have tent pegs. So, dear Saint of God, if you're one of those that's carrying a tent peg, it's a very vital job. Very vital job. Don't [00:17:04] despise anything. And then, of course, there was all the various services that the Levites had, and one of their, probably their greatest, well not the greatest, but the next greatest service was to prepare the offerings, prepare the offerings that might be presented. And dear Saint of God, you and I, we're warriors for Christ, we're workers for Christ, and we prepare these worship and praise that will go forth when we come together to worship the Lord, supremely, of course, at the supper, but we can worship and praise Him at other times. But we don't, you know, we can't just sort of walk into the hall or the presence of the Lord or come together and think we can immediately switch on and praise will come. No, there's got to be a life lived and dedicated and given up for Christ, as we shall see presently, and then our hands [00:18:01] will be filled with Christ. So there is the Aaron and his sons girded, put coats upon them, the things that Martin the girdle, and the caps that they had on them, and it was theirs, and notice it says, for a perpetual statute, for a perpetual statute, and then it says, you shall consecrate Aaron and his sons. And first of all, the bullock was brought forward, it was a sin offering, and it was brought before the tabernacle of the congregation, witness to the whole congregation that this consecration was setting up, and it was killed before the Lord. That was the thing, it might have been at the door of the tabernacle, but the important thing was that it was before the Lord, done before the holiness, the authority of God, with God's searching eye upon it, before the Lord. And then it says, [00:19:08] you shall take of the blood of the bullock and put it upon the horns of the altar, to do it with his finger, now on the horns of the altar, that's the blood before God, to show that God's justice, holiness, righteousness, every claim of a thrice holy, sin-hating God, was adhered to and upheld, the blood upon the horns of the altar, the blood of God. It then says that it's poured out, the blood beside the bottom of the altar, and that was a witness to man, witness to man, that that precious blood is ever efficacious. Wonderful thing, the blood of the witness to man at the bottom of the altar. And then the fat was taken, covers the inwards and the call and so on. The fat [00:20:05] typifies the energy. We used to have a butcher in Port Seton, Peter Hark is by name, known over here, and he told us that the fat was that which energized the animal, energized the animal. And we think of the devotion, the blessed energy of that man, Christ Jesus, who walked here for the pleasure of God. I lost my delight, but energy motivated him in his pathway through the scene. And there was that which was alone for God, even in, we know, the burnt offering and the meal offering and the peace offering were so-called sweet savour offerings. The sin offering is known as a non-sweet savour offering. But in the midst, even in that, even in the odiousness of he who knew no sin becoming sin for us, in the midst of that, [00:21:01] there was that which would be pleasure to God. Pleasure of the Lord shall prosper in his hand. Pleasure of the Lord shall prosper. And God could have that even in the midst of the sin offering. There was that which was wholly up to God and burned him upon the altar. And then the flesh and the skin, dung and all that was burned without the

camp. It's a sin offering. The sin offering goes outside the camp. Hebrews 13, Council of Mine, doesn't do it right away. Jesus in might sanctified the people with his blood. Suffered without the gate. Suffered without the gate was necessary. But there is an obligation on us, isn't there? There's a call on us. Let us, therefore, go forth. Let us, therefore, go forth. It says, don't let us leave things. No, he's a blessed object unto him, unto him. He who is the one that takes us out.

[00:22:09] Jesus Christ, isn't he? He's the one that draws to himself. Is not he? The one that has drawn you out, as we said on Saturday night. It is the Luke that, it is the Luke, the voice that wept with Mary. It is the heart, it is the face that Stephen saw. It is the heart that wept with Mary and alone from idols drawn. Going unto him, going unto him, bearing his reproach, bearing his reproach. There is persecution for the believer, but there is also reproach for the believer from those who are naming the name of Christ, but not departing from iniquity. There was a young brother, he got converted at the age of 14 or 15 and his grandmother was one of the church establishment [00:23:01] and she said to him, A or B or whatever his name was, she said, you know, I'm pleased you've become a serious Christian, but why have you gone among these terrible brethren? You see, the reproach, didn't want the reproach. And so it says going forth unto him without the camp, bearing his reproach, bearing his reproach. And then here now we come to the two rams, which are really burnt offerings, but we'll see one has a special type. One ram is dealt with in verse 14. I meant to say, of course, well, I really, you probably all know about the sin offering that when they lay their hands on it, their sin is transferred to the offering. Here, of course, they are putting their hands upon it, the head of the ram and the acceptability of the ram is [00:24:04] transferred to those who are putting their hands upon it. And of course, don't we read about that so blessedly, dear saint of God, in Ephesians chapter one, verse six, isn't it? Accepted in the beloved, taken into favor in the beloved, dear saint of God, isn't that wonderful? Isn't that something to put your head upon at night? If it's half past five in the morning and the shepherd's moving his sheep along the road and it wakes you up, turn to the scriptures of truth and rest your head upon such a blessed thing. Accepted, taken into favor in the beloved. It's just a slight variant of a word that's found elsewhere, but it's a unique word in the New Testament, the beloved. Oh yes, accepted in the beloved. So the worth of the ram is transferred to them.

And then notice this time, of course, the blood is only sprinkled round about upon the altar, [00:25:05] it's not poured out, it's just sprinkled round about. And then a very precious matter in verse 17, they cut the ram in pieces and washed the inwards of him. Remember, of course, that washing was to make the ram pure and clean. With the Lord Jesus Christ, he did not need to be made pure and clean, but the water came upon him to show and demonstrate his intrinsic holiness, that he indeed is the perfect holy one. The prince of this world comes and has nothing in me, not as the NIV says, has no hold on me. No, it literally says he has nothing in me. There was no answer within the Lord Jesus Christ to the prince of this world, the absolute intrinsic holiness of him. And so [00:26:04] there he is, washed, and the inwards it says, notice the inwards, the legs, and then unto his head. Now, the inwards, the inside, and the legs, and the head. Now, the head, of course, is the thing where our brains are and the thing we think with, isn't it? And the apostle Paul, although he was many things, he had, of course, a very good mind, didn't he? He had an MA from the University of Tarsus, got his MA from the University of Tarsus, and then he went up to Jerusalem for his PhD, got his PhD at Jerusalem, and so there he was extremely clever and skilled. Now, he [00:27:01] speaks about the Lord Jesus Christ and he says, he who knew no sin, notice the mind in action, he who knew no sin has made sin for us. Now, Peter, the man of action, running here, there, and everywhere. Peter, the man of action. Fishermen, not that I'm saying that fishermen don't have brains, they do. Very skillful men, these fishermen, but they haven't all usually had the privilege of going to universities. They've gone and they've learned navigation, things like that. Very skillful men, but really, they're more men of

action than men of action. And so, the legs, how they go around. And here, the animal, its legs. And isn't it rather significant that Peter, in his first epistle, chapter two, speaking of the Lord Jesus Christ, he says, he did, did no sin, did no sin. And then the inwards, we think of the [00:28:03] heart, the inside, intimacy, devotion. And John, another fisherman, but he seemed to be less for running here than everywhere. And he was one more in communion. He lent in Jesus' bosom, didn't he? Lent in Jesus' bosom. And he was the one, he knew the Savior's heartbeats.

And John says in his first epistle, doesn't he? Chapter three, isn't it roundabout verse three or four? He says, in him sin is not. So, there we get these three epistle writers speaking of the speaking of the intrinsic holiness of the Lord Jesus Christ. Knew no sin, did no sin, in him sin is not.

[00:29:03] And then, of course, verse 18, the whole ram burned upon the altar. Then, now we come to the other ram, the other ram, verse 19. Aaron and his hands again, putting their hands upon the head of the ram. The first ram I would submit is what Christ is to us. What Christ is to us.

The second ram is what we are for Christ. Is Christ, his work, his sacrifice upon Calvary's cross, as it grasped us, as it gripped us, and made us his own. And now we come from our side and say, Lord Jesus, I am for you. I am thine. The first ram, what Christ is to me. Second ram, what am I to Christ?

Consecration, dedication, giving up for Christ. And that's why I read Romans chapter 12, [00:30:10] by the mercies of God. Dear saints of God, you've heard several times again, I think we heard it last evening. Heard it several times, our sins are forgiven, we're justified, we're reconciled, we're justified, we're reconciled, sanctified, at peace with God, children of God, sons of God, and we've got the blessed Holy Spirit indwelling us to make these things good to us. The mercies of God, think of them. So the Apostle Paul says, I beseech you therefore by the mercies of God, that you present your body as a living sacrifice. The altar's there, and you lay your body on the altar. Not a half of it, not 90% of it, not just everything else, [00:31:06] but almost all of it, but one little thing, it's all there on the altar. There was a dear brother, you know, that used to come here, take the readings a lot, and I heard him many a time in other parts saying, Christianity is a sacrificial matter, sacrificial matter. And John Blackburn concurred in that too, because he was another Bible reading and said that, Christianity is a sacrificial matter. You've given up, given over. So there we are, there we have it, the two rounds. One round what Christ is to me, the other round what I am to Christ. And so when the ram was killed, you see, they were to take of its blood of that ram and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons. They've got Aaron distinct here, but he of course, the Lord Jesus would be the passer in this, and we've got to [00:32:08] follow him. Now notice it's upon the ear of Aaron, and doesn't it remind us in Isaiah 50 and verse 4, it says, he opened my ear morning by morning to hear as the true disciple. We hear a lot about discipleship, keep your eyes upon the Lord Jesus Christ, he is the main, the true disciple. Openeth mine ear. And so this is where I come to what Mack said on the platform here, are our ears opened to the right things, morning by morning, and the Lord Jesus Christ is the passer in. I think that's why Aaron and his sons are separated here, that we might come out in the passer in of the Lord Jesus Christ. And then it says, upon the thumb of the right hand, and we [00:33:01] quoted, didn't we earlier in Isaiah 53, the pleasure of the Lord shall prosper in his hand.

So there is the Lord as example. Now dear saints of God, I know we are not nothing like the Lord Jesus, but are we taking things up? Are we desiring to be here for the pleasure of God? What are we here for? Is that our great desire? Are we taking things up that God's pleasure might prosper in our hand? And then it says here, the great toe of the right foot.

And in Isaiah 52, verse 9 it says, behold upon the mountains, the feet of him that bringeth good tidings, that preaches peace. Him, him. And we get the similar quotation in Nahum chapter 3 in verse 15, isn't it somewhere? Of him, him. Then when we come to Romans chapter 10, Romans chapter 10.

[00:34:12] Yes, that's right. Verse 15, it says, how shall they preach except they be sent?

As it's written, how beautiful are the feet of them, them that preach the gospel of peace and bring glad tidings of good things. Good things. Dear saints of God, we've got good things to bring, haven't we? Oh, when you stand and you see them walking past in all their misery, oh, we can't but in compassion go out to them and tell them we've got good things to offer them and preach salvation through faith in Jesus' name. And it says, how beautiful, how beautiful, dear saints of God. You may not meet, not necessarily on platforms or in the street corners or Sunday schools, bless that one, but oh, just meet some soul and speak to them. There's a [00:35:04] dear widow now, she's finished up in the home at Haddington, but when she was still a bit hale and hearty before she got there, she said it was a desire and prayer to speak every day to some soul about the Lord Jesus Christ. We had a brother in our meeting that the Lord strengthened and able to do that wherever he was. He was able to, he tried to give a word for the Lord Jesus Christ. So there we are, beautiful, them that preach the gospel of peace. So then after that, it says, take of the blood that is upon the altar. That was done with the blood. It's the appreciation of the work of Christ. It's the devotion of Christ. The love of Christ constrains me, he says, because we thus judge that if one died for all, then we're all dead. Then he goes [00:36:01] on to say, and in that he lives, he lives no longer unto himself, but unto him who died for him. And rose again. So the death of Christ, his wonderful love showing it forth, would impel us, and propel us, and compel us to be here going on for him, that blood of Christ.

And then rather significantly now, and this is where of course we come more to our subject of the readings, you should take of the blood that's upon the altar, and notice of the anointing oil, anointing oil, and the blood and the oil come together. And it doesn't necessarily say they're mixed, but they're taken together, and they're sprinkled upon Aaron and upon his garments. Separate again, of course, speaking of the, in his humility, in the way the Lord as a servant of God went, and then it says, and upon his sons, and upon the garments of his sons, [00:37:02] our garments are our habits, our ways, our customs. These customs and things that we have must be sanctified by the blood and the power of the Holy Spirit. The oil, I think you need no reminding as yet, one, another one of these seven types of the Holy Spirit, the oil there. We read in the next chapter of the components, the constituents of the oil. I forgot of course to mention that the highest service was rendered by, or strictly speaking, it wasn't the Levites, it was the priests themselves, it was Eliezer. He carried the anointing oil, and he carried the incense. So these were the things that he carried. And so it was sprinkled upon them, and they shall be hallowed in his garments and his son's garments with him. So there it is, the Holy Spirit, power of the Holy Spirit coming upon us, and enabling us to be here for the pleasure of God, [00:38:01] walking in the right way in the scene, how wonderful that is. And we would be grittier as we were reminded this afternoon about the athlete, tempering his body, watching what he does. Now of course we get so many cases today, don't we, of all sorts of athletes, not just runners, swimmers even. Swimmers, and boxers, and soccer players, and even I think it's gotten to the rugby players now, with the drugs. But you see dear saints of God, you know there are things today which are like drugs, such as the charismatic tendency. That can come in, and we've got to watch that, you see. And this charismatic tendency gives a wonderful bubbly effervescence.

And when we're preaching the open air, some of these charismatics come and say to us, oh you're

not preaching the right gospel. That's not the way. You've got to zap people into the gospel. [00:39:06] You've got to zap them to save them, you see. No good with that old posh stuff that you're preaching now, you see. And this is the way they've got it. I mean I'm not speaking theory here, and I'm speaking practicalities of things that we meet with practically every week. So you know I'm not speaking nasty old tales, I'm speaking right first-hand experience, and that's what they're saying to us. Telling us, oh you know that's not the way. You've got to zap people in. And it is religious, it's a drugs thing. And take the case of the meal offering, which of course is a part of our one aspect in our worship, particularly dwelling on the pathway of our Lord Jesus Christ. Thy path uncheered by earthly smiles leading only to the cross. And of course we would pattern ourselves on the walk of the Lord Jesus Christ, and it's rather significant that honey wasn't to be used [00:40:06] with that offering. And we know of course it speaks of natural goodness, wasn't to be in it. But I've been told by those that know about Jewish cooking, and of course it's non-Jewish cooking, that when honey is put into things and cooked, it makes for intoxication.

So you see that was another reason why it wasn't to be in the meal offering. Because then if they pre-stayed it, it would lead to intoxication. And that's not the way at all. Our worship must be pure and unadulterated with that which intoxicates. So there must be none of that sort of thing in our worship and in our walk to the Lord Jesus Christ. And so that's the matter there. Then after that, we read verses 22 onwards [00:41:05] about the things, all the fat, the ram, and the rump, and the right shoulder, all that loaf of bread, all these various things, everything speaking in various ways of the Lord Jesus Christ are put in the hands of Aaron, in the hands of his sons. And they're for a wave offering. It was two years ago I conducted a touch on the wave offerings there in various aspects. All the hands are all filled with these various things. And then, rather interestingly, they're all put on there as a burnt offering. We're familiar with our animals being used for a burnt offering. But as far as I can see, this is the only occasion which, as well as animals, there's bread offered as a burnt offering. And speaking, sorry, that's verse 25. I think Mr.

[00:42:02] Darby renders it. It says, you shall receive them of their hand and burn them upon the altar over the burnt offering. They were burnt over the burnt offering, not necessarily as an actual burnt offering. They were put over the burnt offering for a sweet order before the Lord. It is an offering by fire to the Lord. And then, of course, there's a separate matter of Aaron alone in verses 26 through to 28. 29 and 30 is another matter. And then, of course, we come to verse 31. The ram of congregation see its flesh in the holy place. And it was done, verse 32, by the door of the tabernacle of the congregation. And their hands are filled. Consecration means, literally, hands filled. And then separated to the Lord Jesus Christ.

[00:43:06] And one fire. Precious thought down in verse 35. Seven days shall you consecrate.

Their hands be filled. Seven days. A complete process in seven days. That's what it seems to indicate. A complete process. So there we are, dear beloved. Just something, a little touch on the blessedness, the reality of the Holy Spirit, being anointed with the Holy Spirit in our service for the Lord Jesus Christ. May we indeed go into it and enjoy it. Meditate on these readings. They've been some very helpful and blessed things. And we might find here more for the pleasure of God in the days where we await very soon to see the face of the Lord Jesus Christ.