

# The Offerings

## Part 2

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

[00:00:01] Leviticus chapter 2 and we begin reading at verse 1. Leviticus chapter 2 verse 1 And when anyone will present a meat offering to the Lord, his offering shall be of fine flour, and he shall pour oil on it, and put frankincense thereof. And he shall bring it to Aaron's sons, the priests. And he shall take thereout his handful of the flour thereof, and of the oil thereof, and all the frankincense thereof. And the priest shall burn the memorial thereof on the altar, an offering by fire to the Lord of a sweet savour. And the remainder of the meat offering shall be Aaron's and his sons. It is most holy of the Lord's offerings by fire. And if you present an offering of meat offering, bacon in [00:01:09] the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if you're offering me an oblation, bacon on the pan, it shall be fine flour unleavened, mingled with oil. You shall part it in pieces, and pour oil thereon. It is a meat offering. And if you're offering the meat offering prepared in the cauldron, it shall be of fine flour with oil. And you shall bring the meal offering that is made of these things to the Lord, and it shall be presented to the priest, and he shall bring it to the altar. And the priest shall take from the meal offering a memorial thereof, and shall burn it on the altar, an offering by [00:02:03] fire to the Lord of a sweet smelling savour. And the remainder of the offering shall be Aaron's and his son's. It is most holy of the Lord's offerings by fire. No oblation which he shall present to the Lord shall be made with leaven, for no leaven and no honey shall you burn in any fire offering to the Lord. As to the offering of the firstfruits, he shall present them to the Lord, but they shall not be offered upon the altar for a sweet savour. In every offering of your meal offerings shall you season with salt, neither shall you suffer the salt of the covenant of your God to be lacking from your meal offering. With all your offerings you shall offer salt. And if you present an offering of your firstfruits to the Lord, you shall present as the offering of [00:03:05] the firstfruits green ears of corn roasted in fire, corn beaten out of full ears, and you shall put oil on it and lay frankincense thereon. It is an offering. And the priest shall burn the memorial thereof, part of the beaten corn thereof and part of the oil thereof, with all the frankincense thereof. It is an offering by fire to the Lord. And in chapter 6 and verse 14, chapter 6 verse 14, and this is the law of the meal offering. One of the sons of Aaron shall present it before the Lord, before the altar, and he shall take of it his handful of fine flour of the meal offering and of the oil thereof and all the frankincense which is on the meal offering [00:04:03] and shall burn it on the altar. It is a sweet powder of the memorial thereof to the Lord. And the remainder thereof shall Aaron and his sons eat. Unleavened shall it be eaten in a holy place. In the court of the tent of meeting shall they eat it. It shall not be bacon with leaven as their portion have I given it unto them of my offerings by fire. It is most holy as the sin offering and as the trespass offering. All the males among the children of Israel shall eat of it. It is an everlasting statute in your generations, their portion of the Lord's offerings by fire. Whatever touches these shall be holy. And the Lord spoke to Moses saying, this is the offering of Aaron and of his sons which they shall present to the Lord on the day when he is anointed. The tenth part of an ephah of fine flour as a continual meal offering, half of

it in the morning [00:05:06] and half thereof at night. It shall be prepared in the pan with oil. Saturated with oil shall you bring it. Bacon pieces of the meal offering shall you present for a sweet powder to the Lord. And the priest who is anointed of his sons in his stay shall prepare it. It is an everlasting statute. It shall be holy burned to the Lord. And every meal offering of the priest shall be holy burned it shall not be eaten. May the Lord bless that reading from his precious word to us.

Well yesterday in the consideration of the previous offering, chapter one, the burnt offering, there we saw that the great thought was the will of God and the Lord Jesus, the Son of God, [00:06:05] doing the will of God and tested fully and completely in every way, fully tested even unto death, where in complete and absolute and total submission to the will of God, he offered himself there without spot to God to give answer for the great question of sin and settle it once and for all that this universe might be cleared or not immediately but the basis may must be laid for the absolute clearance from this scene, from this universe of the great principle of sin. And there we see in that holocaust the giving up of our blessed Lord.

I notice I use the word holocaust there. There at last a few years ago there the word got them [00:07:05] was referred to the Jewish persecutions and of course one would not belittle in any way the harshness of the treatment that these dear people got. There only ever was one holocaust and there only ever will be one holocaust and that was when the blessed Son of God bore the judgment, the wrath of God there upon Calvary's cross. That alone is the only holocaust. And here we see now in this chapter two, once again the Lord Jesus in submission to the will of the Father. It is an offering but the great point here in this offering is not so much death, not really death. It brings out primarily the life of our Lord Jesus but a life given up to God, [00:08:02] a life lived under the eye of God as a sacrifice to God, as a life for God here and a life fully tested as we shall see presently in every way. And you see this is one of the things that we must grasp in these offerings that it needs at least the five types of offering to cover most of the major aspects of the work of the Lord Jesus Christ upon Calvary's cross, though they by no means embrace every aspect of it but they do give a very wide embrace to the work of the Lord Jesus Christ upon Calvary's cross and his life here particularly in this meal offering, what is properly, more properly a meal or a food offering. Not necessarily a meat, it's meat in the sense of food, a food offering and here in this offering we contemplate, [00:09:04] we gaze upon, we are occupied with the pathway with a life of the Lord Jesus as a life lived here under the eye of God and so very often almost always it is certainly associated, almost always it's associated with the burnt offering. The two go together, the life of the Lord Jesus and the death of the Lord Jesus. Now perhaps we might wonder why we have the life of the Lord Jesus being presented after his death but you see really until we have come to in all the blessed acceptability of him as we saw try to express figuratively yesterday leaning with our head upon the hand of the burnt offering identification with Christ and being fully accepted in him in all the blessed acceptability of his glorious person accruing resulting from his death when we have fully appropriated, well not really appropriated, when we valued it, [00:10:07] enjoyed it, come to the proper realization of it then and then only can we fully and adequately enjoy and appropriate the pathway of our blessed Lord here for the glory of God the Father. You'll notice as we shall presently touch upon it that these priests were enabled, were allowed to eat of this offering but of course in that the one in chapter one, the burnt offering, they were not allowed to eat any of it at all. Theirs only was to adore. In the hymn we had this morning they're only to adore speaking of the coming day but even now in the faith of our souls we can stand as those priests of old stood there and saw that offering going up to God and they knew they appreciated something of the sweet smelling savor that came from that fat being burned there. There [00:11:01] was that odor that went up to God, that sweet smelling savor. Our dear brother Johnny was just reminding me last night as you know in the farm he knows a lot about animals that

the fat is the essence of the animal and it's a very important part and when that fat was burned there was that sweet odor ascended to God and these priests they could only stand back in wonder and amazement and joy and enjoy the wonder, the glory, the splendor, the majesty, the absolute holiness of that one, the blessed son of God who gave himself without spot to God and so here now we gaze upon him in his pathway here our blessed Lord. This is as we say a food offering. It's the it's the word that's used first of offerings back in Genesis 4. It's an offering there that's used that's the very word that's used and here it's of the main ingredient. The main ingredient was this [00:12:08] fine flour, the finest of the grain of the wheat, finely blended and balanced, milled and milled and milled to make it very very fine and without too much stretch of our imagination and not with our imagination at all but with spiritual spiritual susceptibilities we can see how our blessed Lord in this path we hear was always under the mill of God the mill of God there was that pressure that always was coming upon him the pressure that was there in every pathway tested to the full not capriciously perish the thought no but this was in accordance with the determinate counsel and foreknowledge of God then the mill of God grinded on him mill of God was ever on him and in every step of his pathway as he was under the mill of God [00:13:04] and the pressure was there on him there was that which went up to God as a sweet smelling savour in the psalms we read of him doesn't he says in pressure in pressure thou hast enlarged me and oh indeed not that he needed any enlargement perish the thought though he were son yet learned the obedience by the things which he suffered but he was the perfect one and to become the captain of our salvation he must be made perfect through suffering not sinless perfection no but being fitted for that blessed office of the captain of our salvation and of being our great high priest he must suffer here and oh the ways in which our blessed lord suffered as he walked this pathway and so the flower speaks of his humanity man very man yesterday we were contemplating we were [00:14:01] considering him as very God God himself the one who was in the beginning with God came here as God manifest in the flesh but as manifest in the flesh he was truly man truly man in body soul and spirit a man here for the pleasure of God the first man of the earth but the second man out of heaven a new order a different order and character of man at all but a man here for the pleasure of God he was hungry he was thirsty he wept he he wept he rejoiced and he walked the scene he was weary with a journey what a blessed blessed man in every aspect in every way there were those that came to him in in wonder and amazement oh the blessed steps of that one in the scene his perfect humanity and it says fine flower and as that mill was grinding there was [00:15:09] complete and perfect balance there was no lumpiness in it nothing that was out of balance or out of blend at all he wasn't all grace he wasn't all holiness he wasn't all righteousness he and all these features were there in our blessed lord but all in perfect blend and balance nothing no one thing outstanding but everything was in perfect blend and balance but of course the whole lot together he was completely outstanding he was supreme in his pathway here for the pleasure of God and then it said he shall pour oil in it and we know of course the oil here speaks of the holy spirit and surely with us i'd stress again that in these offerings we are viewed and we are viewed as worshippers remember we said that there are times when we are warriors there are times when [00:16:05] we are workers but in these offerings we are here as worshippers priestly service that's what's needed today God is is calling and looking for priestly service from every one of us and we may not have great capacity or measure perhaps we may not have great understanding of it but it's there for us to go into it and that's what God has in view we may not know much about it but i i would hope that when we see what lies before us that we might go on into it i will remember um just the very day after i gave my heart to lord Jesus i came along to this very hall the following evening to hear an address by dear Mr McBroom and you know probably i probably hardly understood very few words that were said but at least it gave me something of what could lie before one but there was something to get into and you know as we have before us the full [00:17:02] blessed responsibility and privilege dear young believer of what it is to enter into his presence with thanksgiving to enter in within the veil to lift up

holy hands in the sanctuary and bless the Lord that's something for us to go into and have a desire to appreciate and appropriate the Lord Jesus even now to gaze upon him to meditate upon him to enjoy him here as the man for the pleasure of God and so as we come as the opera the pouring of the oil on it we in it we figuratively are appreciating are appreciating that that blessed man who was here was the fit and adequate person upon whom the Holy Spirit could descend as a dove the Holy Spirit had never come as a dove before upon any anyone here at last in this scene was one here who was the fit and proper and adequate person for the Holy Spirit to come upon oh isn't that wonder and amazement at last in this scene [00:18:06] and there never would ever again be anyone when the Holy Spirit came upon those that believed on him he came as tongues of fire never again as a dove descending on him and so as we approach with our appreciation of Christ as parched worshipers to the father we see and we indeed tell forth the glories we own before God that in this blessed man was the one upon whom the Holy Spirit could rest with divine complacency oh how precious that is may we enjoy the wonders of that glorious blessed man oh that we might know more of it and then it says and he put frankincense there on oh the precious incense that went up went up holy to God there was nothing for us in it that they would of course have the appreciation of it they would sense it they [00:19:02] would know it was there they would have the appreciation of it but the incense the frankincense went up to God and we know in that pathway of our blessed Lord here there was that which was for the benefit and the need of man around there was that which man could take account of there is that which you and I dear fellow believer dear saint of God can take account of but in that pathway of our blessed Lord here in the scene there was that supremely which ascended to the father as a sweet smelling savor every step of his pathway there wasn't one wrong step perish the thought every step it said his face was as it would go to Jerusalem yes every step of his pathway here for the pleasure of God oh as we think of that blessed one remember in the psalms we read very much about the the types of that blessed man blessed is the man that walks not in the council [00:20:02] of the wicked and stands not in the way of sinners and sits not in the seat of scorers but his delight is in the law Jehovah's law and in his law does he meditate day and night and he is as a tree planted by brooks of water which gives its fruit in its season and whose leaf fades not and all that he does prospers there we see the pathway so we can begin in psalm 1 and go through psalm 3 and various other sounds verses here and there short portions all showing out there the pathway of this man all the deep divine exercises that were his as he walked in the scene for the glory of God yea indeed there are sometimes a whole sound which shows our blessed lord in the character of the meal offering one of these in particular for your later meditation is psalm 16 preserve me [00:21:04] oh god for i trust in thee thou my soul has said to the lord thou art the lord my goodness extends not to thee the lord is the portion of mine inheritance and of my cup and so on he goes he says i have set the lord continually before me and so we see the lord jesus here as the dependent and as the confident one complete confidence in god walking the scene so read the psalms and see here and there these touches by the master's hand of that blessed one who walked here for the pleasure and glory of god so we see in this offering supremely brought before us the pathway of our blessed lord here glorifying god and then in being tested it says the offerer shall bring it to Aaron's sons and here the thoughts are brought together we enjoyed something of a touch of [00:22:01] sonship in this particular aspect and it says Aaron's sons the priests in case there's any doubt this double underlining of their great and blessed privilege as being of the priestly family to take these offerings and present them and it says the offerer takes out his handful of the flower thereof and the oil and all that all the frankincense that is he was for god all of it was for god and they should preach a band the memorial thereof on the altar the priest did it an offering by fire to the lord of a sweet order and it's tested by fire tested by fire and we were thinking yesterday of how that there was the fire of the testing of our blessed lord upon calvary's cross but in his pathway here he was tested in very very many ways yes satan came to me even at the outset as we read about it in matthew 4 and in luke 4 and yet the lord jesus

[00:23:06] could defeat him absolutely and completely by his utter reliance on the word of god and all through his pathway there was the feelings that came upon him that he he suffered he suffered in anticipation of the cross and he suffered to for righteousness sake here in this scene they were continually seeking to pick him up in his words and he suffered um for israel he suffered for israel and he could weep to the great effect that death had upon those that he loved he whom thou lovest is sick and he wept at the grave of lazarus as he could see the awful effect that death and sin had upon his creation those that he had created the work of his hands that were there and he could feel for the minute and oh think of it i was just reading it this [00:24:03] morning in matthew 23 jerusalem jerusalem thou that killest the prophets and stonest them that are sent unto thee often would i have gathered together as a hen of gatherer chickens under her wings and thou wouldst not know what it meant for our blessed lord to be rejected by them what he could feel in his holy soul and also he could feel the rejection but he also had a feeling for them that they were rejecting him and that what would come upon them and then of course in that chapter 24 of matthew it's delineated he tells what will happen to them in a coming day and the blessed lord felt these things in his innermost soul feelings deep heartfelt feelings says he groaned in spirit and was troubled groaned in spirit and was troubled [00:25:03] and so then from verse the verse three the remainder of the this offering shall be errands and descends it is most holy most holy it's stressed absolutely it's something that we cannot value too much we can't value it enough as its absolute holiness that we're dealing with a holy matter when we are contemplating the pathway of our lord here as under the pressure the testing pressure of the fire of god and it said the remainder shall be errands and descends and here as the priest of family we can partake of it this was the food for the priests to maintain them and keep them going this food it wasn't only the they obviously would have enjoyed along with all of israel the manna the manna the food of christ once humbled here as mr darby brings it out in his hymn [00:26:08] the food of christ once humbled here and of course perhaps later on as we read of in joshua they would enjoy the old corn of the land but these priests this was food that was only for them the priestly family to have that appreciation of the life of the lord jesus christ as tested even right up to death and all the pressure that came upon it and that's for us to enjoy and appreciate in a holy way it is most holy we don't take these things up carelessly we can't lay these things on the altar with unclean hands in a haphazard way no it demands deep and great exercise as we saw in the case of the burnt offering there's a need for exercise david said can i offer to god that which doesn't cost me anything [00:27:04] he says i won't offer to god that which is costless and here again we see that there must be that exercise of soul and again we would challenge our hearts as to how much we are prepared for that because as we then look from verses 4 to 10 we see a development a slight degradation one might reverently say in the formation of these offerings in a similar way in which we saw some slight degradation in the value of the offering though nonetheless of course all equally appreciated by god that was a great point they were all equally appreciated by god because they as with the hymn right him things i was quoting it at the back of the meeting again though high yet he accepts the praise his people offer [00:28:01] here the faintest feverish cry they raise will reach the savior's ears and another hymn says to all our prayers and praises christ adds his sweet perfume when he the sense of raises its odors to consume but there's an incentive for us not to be just content but to go into the into the things of god more and more to enjoy the preciousness of christ and that we might have a large sheaf something great to offer to god so here in verse 4 it says the offering bacon in the oven an offering bacon in the oven unleavened cakes of fine flour mingled with oil baking in the oven the oven as we all are so well aware is something which is hidden we know that there's heat there we know that there's pressure going on but we don't can't really see the effect of it until it's completed and it's taken out and there is that as we've sought to indicate and [00:29:04] intimate in the pathway of our blessed lord which we can never never fully appreciate or understand but we know as the one here the holy one remember it is worth that holy thing which shall be born remember it's although it says in the authorized version

born of thee the real rendering is that holy thing which shall be born son of god he was born son of god yes he was the son of god before he was born but it said that holy thing which shall be born is called son of god i just mentioned that by the by to bring out the glory and the grandeur that it was the son of god who came into this scene as a man that holy thing which shall be born that holy thing which shall be born and in the holiness of his life here under the eye of god [00:30:01] there was that between him and god as in this scene in this evil wicked scene this this world that he had created and yet had gone away from him into which sin had come as he felt the condition of things and alone alone and with the presence of god there is that that we can never fully appreciate but we know that it was going on and we indeed can come as those that see the result of it with an appreciation to god of the result of that and there was these cakes you see they were they were well formed cakes are not just a handful of a flower but they've been well formed they've been baked and we must have proper and a well-formed thoughts of our lord jesus christ and it was fine flour mingled with oil and this mingling as the mr darvis footnote brings out it was completely invigorated his whole being he was born the power of the holy spirit shall [00:31:07] overshadow you the power of the holy spirit was said to mary and therefore that holy thing which shall be born shall be called son of god and he was born of the spirit the whole whole of his being moved here as under the power of the holy spirit of god these a fine flower mingled with oil and then it says or unleavened wafers anointed with oil once again this definite clear distinction the shaping this forming these wafers these wafers you know had indentations on them the marks of further pressing and pressure that came on them though to it all brings out doesn't it in a very wonderful way the pressure that came upon our blessed lord here and then it said if you're offering me bacon in the pan that was the open frying pan a very much heat again pressure coming [00:32:01] on our lord here in this pathway but a more open something that we read about openly in the gospels and can appreciate and have an understanding of our thoughts formed in that way and these were parted in pieces and remember yesterday we saw in the burnt offering there was the parting of it in pieces as there was the proper consideration of all the very many facets and of the death of our lord jesus christ here in the parting of the pieces of this meal offering we read the scriptures we read the gospels and we see there all the various ways the various assets facets the aspects all the traits the characteristics of our blessed lord that came out in this pathway here for the pleasure of god oh how wonderful it is to have that great and wonderful appreciation of the lord jesus christ surely that dear woman mary must have had a great appreciation of the lord jesus christ [00:33:06] she must have known something of his love of his heart of tenderness didn't it because she brought her glory she brought her glory a little hair hair you see is the woman's a the glory the woman's glory and it was certainly long enough for her to use it to wipe his feet she brought her glory to the feet of the lord jesus christ he must have made a real impression on her i revel to say oh all our glory at his blessed feet and so she had a real appreciation of the lord jesus know that we might have similar and deeper and even fuller and more wonderful there's a great vista of the appreciation of the lord jesus christ as we reverently figuratively cut it up parting it in its pieces and pouring oil thereon having the wonderful blessed appreciation that every act of our blessed lord was that which the holy spirit could indeed delight to give his seal to [00:34:08] because of the wonderful perfection of that man in this pathway here and then there was the offering prepared in the pan which was like a porridge that mixture there again the testing of the heat coming on but not such a well-formed appreciation or understanding of the lord jesus christ but nonetheless they're all presented to the priest and he brings it to the altar and there was a memorial thereof burnt on the altar an offering by fire to the lord of a sweet odor as we stressed once again that although we might come with deeper and perhaps fuller some with more with fuller appreciation of the lord jesus christ in his pathway here it's all whatever [00:35:01] it is whatever faint feeble cry we raise of appreciation of it's all accepted and it goes up as an offering by fire to the lord of a sweet odor and then the remainder we see was errands and descends the food of the priests that which would

maintain them and sustain them in their priestly service for god there was that very much that they had to do day and morning and day and night they had to keep that fire going all night and there was the evening in the morning burnt offering and along with it the evening in the morning meal offering associated with that burnt offering and then there was several reminders of things that were forbidden in this offering the there was to be no leaven no leaven and i'm sure even the very youngest believer can appreciate readily from the many references to leaven in scripture that it never is used in a [00:36:02] very nice context in fact leaven clearly indicates the work of the flesh sin it's that which like yeast blows up and puffs up there's no substance there and it's the workings of the flesh isn't it it's that which is evil and wicked and there must be no fleshly workings in our praises to god there must be that which is truly wrought by the spirit of god and nothing of our own fleshly imaginations or workings in that which we would present to god and no honey none of the none of that which is natural sweetness the honey does have its proper bearing at times as it probably says hast thou found honey eat so much as is sufficient for you but it wasn't to be there in the offerings to god there was none of these this honeyedness this natural sweetness no [00:37:01] the lord jesus christ had divine sweetness and grace as he walked in the scene there was nothing of that natural a what man calls affability nothing of that at all there no there was only divine blessed sweetness that which was of god he wasn't marked at all by that which was of the natural sweetness there was none of these in any offering to the lord and then it says as to the offering of the first fruits you shall present them to the lord but they shall not be offered upon the altar for a sweet savour and of course we really have to i didn't have time but we really had we'd have to turn to chapter 23 of leviticus to see the full bearing of this what's brought out in that verse a the lord jesus christ of course a the meal offering speaking of him that we've been reading off clearly there was no sin in him there could be no leaven in him [00:38:05] when he alone is presented but in this offering of the first fruits there was a meal offering presented with it but of course there it speaks of the assembly uh the meal offering it speaks of the uh the company of believers which are the first fruits unto christ and there's a meal offering with it and of course although we've been cleansed from our sins and the question of sin has been settled there is still sin in us and it's a the fact that in that offering of the first fruits there is a leaven present brings out that it's the the church that is being offered as the first fruits to god that there is that offering at that time when the church is set up and so there was leaven there and you notice that it's not offered upon the altar for a sweet odor it's [00:39:01] just waved and presented before god but it's not offered on the altar there's only christ and christ alone and an appreciation of him can be offered upon the altar as a sweet order to god and then there was something that should be in the offering uh in verse 13 it was to be seasoned with salt and the lord jesus could say have salt in yourselves and again the apostle could say let your speech be always with grace seasoned with salt the salt is a puritive a preservative isn't it keeps things pure and preserves them and we always must have that pure right word the the the correct word the correct holiness and that would purify things and bring a correct light to bear on every subject and how necessary that is and so as we come with our appreciation of christ there must be that pure salt there of the offering it must not be lacking in the salt of [00:40:07] the covenant the agreement the testimony to god the agreement with god it must not be lacking from when we come with our offering to christ there must be that perfect blend and balance that which is spotless and pure and of course it would result surely this salt would result from a life lived here for god you see again there must be a practical answer from our side we must live a life which is effectively salted here salted with pure salt a life here of purity for god in this scene in this wicked scene a life of purity for god and if we are living that life of purity for god then we will be able when we come with our praise to the lord to have the salt of the covenant in our offering it's a test for us you know these offerings are not set out [00:41:02] just to titillate our minds but there might be a practical response in our hearts and lives here so you know if we are not walking daily as with the effect of the salt in our lives then when we come with the offering there will be that salt lacking in the

offering that we bring to god of praise and worship and then there's the oblation of the firstfruits of the lord presented the green ears of corn roast with fire and the frankincense put on and this of course jumps back a bit to christ the firstfruits christ the firstfruits but also a some dispensationists bring it out as being a type of visual in a coming day and these are things that one that's a thought that one leaves with you for your consideration but i like to enjoy this one here as christ the firstfruits and we thought earlier of course about the firstfruits of the later harvest when we are brought in but this [00:42:06] was the green year the green year the lord taken away in the midst of his day in the midst of his days that and then there was the seven weeks later there was the feast of the firstfruits when the assemblies brought in and the memorial burnt thereof on the altar now we did see that the on most occasions on most occasions the meal offering was offered along with the burnt offering but there was one occasion at least that i come across when it wasn't and that was in numbers chapter five where we have the jealousy offering the jealousy offering where there was a meal offering only and that would surely speak to our hearts there was the woman that was being suspected of being unfaithful and you know it would test us today are we being unfaithful in our lives to the lord jesus christ and is there a need for the jealousy offering to [00:43:05] be offered or it would search us or that we might not be found in such a condition that there's a need governmentally for the jealousy offering to be offered on our behalf let us keep in pure virgin affection to the lord jesus christ the apostle paul could say i have espoused you as a chaste virgin to christ and all that our affections might ever be on that blessed man the man of calvary now heaven's blessed and endless theme that if we are in devotion and affection to him there'll never be any need for a jealousy offering to be brought and called for as we read about in numbers five no he'll be the one to fill and satisfy our hearts as we walk the scene for his praise and for his glory with true virgin affection to him how blessed and wonderful and so just now in the few closing moments if we refer just for completion again to the uh the um law of the offering [00:44:08] remember we say that these are particularly stressed the the what is the the priest what he had to do and what he had to enjoy in these offerings uh they were to present it before the lord before the altar uh the the memorial thereof the sweet odor of the memorial thereof and it was that which they were to eat and enjoy again stressing that it was not to be bacon with leaven and uh in verse 18 this hadn't come out of course earlier it said all the males among the children of israel the children of aaron sorry shall eat of it all the males among the children of aaron now we'll perhaps notice if the lord will in a later offering that the the the daughters the daughters of the priest were allowed to eat a certain offering but this one this one was only [00:45:06] for the males among the priestly family and in this context i think it would bring before us a responsibility wouldn't it responsibility the uh when the female is brought in there's more the the condition and the the uh the heart felt response but here this is the side of responsibility that which must be maintained with pure uh with pure logic with pure um rationality uh that which must be maintained for god uh here the the complete side of responsibility before god and these things must be taken up in that way it was only for the males alone all the males of the children of israel shall eat of it it is a never lasting statute in your generations and then there was this other one and from verse 19 to 23 where there's the [00:46:03] special one for the offering of aaron and his sons which they should present to the lord on the day when he is anointed and when aaron would pass off the scene and alias that came on and then after him phineas and so on uh whenever there was a new high priest there was this special of a a meal offering and it says in verse 20 it's a continual oblation half of it in the morning half thereof at night prepared in the pan with oil and it was saturated with oil there was a full and a deep and a wonderful appreciation of the way in which the holy spirit came upon that blessed one the lord jesus in his pathway here as the one who alone in every aspect and facet of his life here gave glory and honor and praise to god he gave when here on earth we can sing to the father he gave when here on earth glory to thee and so there is that this special one at the time of the [00:47:08] the change of priesthood and just one final thing you know that if there if this is not going on you know if there



wasn't the children of israel coming along with these offerings wouldn't these priests have nothing to eat they would starve and oh it's necessary for us today to have that maintain that going on that priestly work for god and you know there was a time in the in the history of the children of israel when uh the priests of course had nothing to eat in nehemiah's day didn't they and they went back into the fields to work for themselves and the service of the lord was neglected oh let that not be the case today with us dearly beloved and you know there was a usurper a royal man there had got in hadn't he uh when they were [00:48:04] building the walls when they were repairing the walls that one of them hadn't put a lock on his door and his relative his relative his relative by marriage was let in and isn't it often that the natural affections and relations test us they test all of us don't they we've seen it so often we make a stand at about a certain point and then the natural relationships come in and they test us oh how necessary it is for us to be very careful on these matters anyway he allowed his son-in-law in and where he'd given him one of the fine places in the temple and what place was it was a place where they should have been storing the flour the flour to make the meal offerings with and so there was nothing there coming forward surely that would test our hearts today dearly beloved have we allowed the enemy to come in and take over that chamber the chamber which should be filled [00:49:03] with the first fruits filled with the first fruits and Nehemiah says he said prove me now herewith prove me now herewith says bring the tithes into the storehouse and i'll open the windows of heaven and pour you out a blessing and today you know as we move around among the people of god here and there we hear people speaking about it being a day of small things and the lack here and there but here's the promise of god prove me now herewith prove me now herewith bring the tithe into the storehouse there must be that coming in there must be that coming in to fill that chamber have we allowed the enemy what does it let us allow the enemy to come in and take over that chamber would to god that there are the faithful Nehemiah's today the men that will stand up with the Urim and the Thummim that will stand up for god today and clear the enemy out of his wrong place he's no right being there that there might be that chamber secured for god where there might be the [00:50:05] meal for the meat offering that this the priests might come back from their labors and their works and be found there sustained in the presence of god to lift up holy hands and bless the lord that the work the great service of god might go on and continue dear beloved i do desire that you might see something of what i'm seeking to get at it's a precious and wonderful thing that we might study and meditate upon these offerings at all that it might have an answer and each and every one of our hearts for his name's sake