

The Offerings

Part 4

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[00:00:01] Good evening once again, it's nice to be with you again. I'd like us to begin by saying the hymn 138. 138. O Christ, what burdens bowed thy head, thou load was laid on thee, thou stoodest in the sinner's stead, to bear all ill for me. A victim led, thy blood was shed, now there's no load for me. Jehovah lifted up his rod, O Christ, it fell on thee. Thou wast forsaken of thy God, no distance now for me. Thy blood beneath that rod has flowed, thy bruising healeth me. The hymn number 138.

I'd like you to turn with me to Leviticus again, this time chapter 4, Leviticus chapter 4, [00:01:14] and beginning at verse 1, Leviticus chapter 4, verse 1. And the Lord spake to Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord, concerning things which ought not to be done, and shall do against any of them, if the priest that is anointed do sin according to the sin of the people, then let him bring for his sin, which he hath sinned, a young bullock, without blemish, unto the Lord, for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation [00:02:02] before the Lord, and shall lay his hand upon the bullock's head, and kill the bullock before the Lord. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense at before the Lord, which is in the tabernacle of the congregation, and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering, the fat that covers the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the call above the liver with the kidneys, it shall he [00:03:07] take away, as it was taken off from the bullock of the sacrifice of peace offerings. And the priest shall burn them upon the altar of the burnt offering, and the skin of the bullock, and all his flesh with his head, and with his legs, and his inwards, and his down, even the whole bullock, shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire, where the ashes are poured out, shall he be burnt. We'll jump on now to verse 22. When a ruler has sinned and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty, or if his sin wherein he has sinned come to his knowledge, he shall bring his offering, [00:04:07] a kid of the goats, a male without blemish, and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord. It is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar as the fat of the sacrifice of peace offering. And the priest shall make an atonement for him as concerning his sin, and

it shall be forgiven him. And going over now into chapter 6. Chapter 6 and verse 24.

[00:05:05] Chapter 6 and verse 24. And the Lord spoke to Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the Lord. It is most holy. The priest that offers it for sin shall eat it. In the holy place shall it be eaten. In the court of the tabernacle of the congregation, whatsoever shall touch the flesh thereof shall be holy. And when there is sprinkled of the blood thereof upon any garment, you shall wash that whereon it was sprinkled in the holy [00:06:01] place. But the elven vessel wherein it is sodden shall be broken. And if it be sodden in a brazen pot, it shall be both scoured and rinsed in water. All the males among the priests shall eat thereof. It is most holy. And no sin offering whereof any of the blood is brought into the tabernacle of the congregation to reconcile with all in the holy place shall be eaten. It shall be burnt in the fire. May the Lord just bless these words to us. Now as I intimated in prayer, we are now touching on a very, very solemn subject in the sin offering. As I thought to stress in the reading of it, it is most holy. I've purposely jumped over the offering in chapter three, which is the peace [00:07:08] offering, and God willing and helping us, one would like to leave that for tomorrow evening, the reason. Therefore, I shall bring out on that tomorrow evening. But I felt really that this evening it would be of profit to us to consider this very, very holy subject of the sin offering.

As we confessed in prayer, one feels one's inadequacy to fully bring out all that is conveyed in our blessed Lord as the sin offering. We see quite clearly, of course, the very name conveys what it is. It is the Lord bearing our sins, bearing our sins. We thought we were considering [00:08:11] on Saturday evening in the burnt offering, the Lord dealing with the question of sin, and in so doing glorifying God when he offered himself without spot to God. But in the sin offering or sins offering, we see the Lord giving an answer to God for our sins in the precious blood being shed. And of course, later on in chapter five, there are trespass offerings. And there, these are perhaps not such serious matters in human eyes, these trespasses, but of course, in God's eye, God is of holier eye and to look upon sin and cannot countenance iniquity. So, [00:09:04] of course, they all are of equal heinousness, awfulness in his sight, and they must have an answer given to them. But of course, there are sins, of course, which are perpetrated, committed by different types of people. And here, one is dealing particularly in this sin offering with the occasion of the believer who commits an act of sin. Some of you who were at Fondochty would be reminded there about the distinction that was made very helpfully by various brothers there, the distinction between practicing sin, which is not the Christian's position, and then the individual commission of acts of sin. Christian does not practice sin, but he unhappily and sadly [00:10:09] does fall into acts of sin. But however, the wonderful and blessed thing is that there is a way, there is an answer. It's not for us to get depressed by it, that is the work of Satan to try and occupy us with ourself and bring home our complete and utter inadequacy when we do commit an act of sin. And if he can get us moping and mourning over it and not getting right with God about it, not getting before God about it, then he has, of course, he can never take away from us that eternal life which is ours. But he can, of course, quench our joy in the Lord and make us an ineffective servant for him. And remember David, we shall come to that wonderful [00:11:01] Psalm 51, he said, restore unto me the joy of whose salvation? Thy salvation. And then will I teach transgressors thy ways and sinners shall be converted unto thee. We shall see presently something more from that Psalm. So here we see there are various gradations. There are the ordinary people in verse 27. There's the prince or the ruler in verse 22. There's the whole assembly in verse 13. And here in verse 3, it says the priest that is anointed. Now notice in verse 2, it says if a soul shall sin through inadvertence, it doesn't consider, it doesn't admit, it doesn't seem to expect that a person would sin advertently, would sin knowing that they were [00:12:03] going to sin. You see, that situation is not countenanced here. It's not admitted at

all that anybody would sin knowing that they were going to sin. It's done inadvertently. It's a lapse. It's a temporary failure. And that's what's conveyed here. And because in the law, of course, we read about it. I was reading about it yesterday in Numbers 15. It says if a man sins willfully, there was no repentance for him. Willfully, there was no repentance for him. Mercifully and wonderfully in the grace of God, a believer will not sin willfully. But here it's the sin of inadvertence against any, any. There's no, it's not just against particular commandments of the Lord. It's against anyone, whatever they are. And we know them all too well, don't we?

[00:13:06] We know what are the commandments of the Lord. And it's if any of them that we sin against, things that ought not to be done, that ought not to be done and do any of them. And then it says, in particular, if the priest that is anointed sin, according to the trespass of the people. Now we have already mentioned that in these offerings, but certainly in the sweet savour offerings, the first three of them, the great end in view is that we might be formed, characterized, progressing as a priestly company enabled to offer worship to God.

And of course, a priest is one that is anointed and he's very near and close to God. And it's a position of course, that perhaps at any point in time, all saints are not there, but it is no [00:14:07] excuse. It's a position that we should be moving on to seeking to develop in the progress of our souls, taking on this priestly characteristic. We reminded ourselves, didn't we, that God had always in mind for the nation of Israel, that there should be a kingdom of priests, a kingdom of priests. And in revelation, when the heart rises to God and to him that loved us and washed us in his sins, he washed us from our sins in his own most precious blood and has made us a kingdom, a kingdom, priests unto our God. That's the sort of kingdom God has made us. It's not made us a kingdom of rulers of this world. He's made us a kingdom of priests unto our God. So the position is there for every believer to enter into. And so the priest is the one who is near to God, [00:15:03] he and unhappily, there may be the situation where he sins, how tragically according to the trespass of the people. Now it says, then for his trespass, then for the sin which he has sinned, he shall present a young bullock without blemish. Now later on, it says in verse 13, that the congregation are guilty. And in verse 22, it says the prince is guilty. And verse 27, it says that one of the people be guilty. And you see, in these cases, even with the whole congregation of Israel, somebody, somehow it had to be brought home to them that they were guilty. Now, there's no question, but that the priest wasn't guilty, because it's, although it doesn't [00:16:02] say here he was guilty. There's no question, but that he was guilty. But the point is, you see, that the greater light you have, the greater light you have, the greater your responsibility. Now that was one thing as a 14 year old boy that used to be brought home to me in this hall. The greater light you have, the greater your responsibility. And so if you are a priest, then you should be so close to the Lord that as soon as a soil comes in, the wrong thought, the wrong action, the wrong deed, that little sin comes in. If your susceptibilities are true and proper, this is what marks true priesthood, that as soon as these come in, you are immediately aware that you are guilty. You shouldn't really need anyone to tell you. You're living so close to the Lord, and you do in thought, word, or action, allow that which will dishonor your [00:17:06] blessed Lord and master who died for you to come in. Then immediately, if you're close to the Lord, you'll be aware of it. And such is the position of the priest. He's immediately aware that there is that come in, and it must be put right. It's not something to be glossed over or hidden behind or anything like that. He must be honest and open before God and come in full and frank and free admission and confession of it. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I cannot stress that enough. That is what really marks the priest. And of course, if we have any desire to be here fully committed in a life for God, it would mark us that nearness to Christ, nearness to him, that as soon as anything comes in, we'd be immediately aware of it and realize our guilt and get before

God with a young bullock [00:18:06] without blemish. The young bullock, of course, we know without blemish is Christ and Christ alone, the precious and wonderful sacrifice. The young bullock, there he was in all the vigor of his precious life before God and without a blemish, no stain, no taint upon him. And we come, not a reenactment of the death of Christ as we have in the mass in the Roman Catholic Church and all its confessionals. No, it's the dear saint of God realizes that that death of Christ upon Calvary's cross done once and for all, which when he came in all his sin and shame and degradation at the feet of Jesus, confessing him and his Lord to the glory of God the Father, that same finished work of Christ upon Calvary's cross avails for all his sins. As it says again in John chapter one, the blood of Jesus Christ, God's son, cleanses from all sin, from every sin. [00:19:09] So there we have it and we come in the virtue and the value of that finished work once and for all and we come again and own that by allowing that man of sin and shame, that old man to have the primacy even for a split second in our hearts and lives, that the only way that we can be right with God is to own that that sin was dealt with once and for all upon Calvary's cross. And so we come with that deep and full appreciation, not as a worshipper this time as we did in the burnt offering, with a full and heart-filled appreciation of the great glory and grandeur and splendor of that one who secured everything for God the Father's glory. We come now seeing that our sins so great so many were put away in his precious blood and that that sin of ours that we've now [00:20:05] committed has been atoned for in the blood of Christ upon Calvary's cross and we come with that deepened sense of divine holiness. We come standing on holy ground, a young bullock without blemish and it says he shall bring the bullock to the entrance of the tent of meeting before the Lord. That's a great point you see, it's before the Lord, before the Lord. Remember David said hadn't he, he'd done despite to Uriah, he'd sinned against Uriah hadn't he? There's no question about that, he'd sinned against Uriah but he was in the presence of God and he said against thee, thee only have I sinned and done this evil in thy sight. He comes before the Lord and you know that's that's what glorifies, that's what elevates a man when he's not ashamed to admit that he has done that fault. He doesn't try and cover it up in any way but that's what will elevate him if he comes [00:21:03] in true humility and submission to God and admits and doesn't cover his sin. David said again in that Psalm 51 didn't he, he said thou wouldst have truth in the inward parts, thou wouldst have truth in the inward parts and in the hidden part that will make me to know wisdom. It's got to be come out clear and into the open and no fudging of the issue, no edging of it and of course this is very particularly the case isn't it, where there are is an involvement with some other party. We don't want to own that we've done wrong, we stand on our own pride and say let him come first and he's the one that says I've done wrong and we stand on our own dignity so often don't we and yet there's no victory that way. The way of elevation or blessing is to come down at the feet of the Lord Jesus Christ and own in that offense that you have given to a dear brother [00:22:05] or sister is an offense against God and must be dealt with in the light of the sanctuary in the true holiness of the sanctuary of God. I speak feelingly dear brethren in this matter as having had so often over past years to deal with these matters in the light of the sanctuary in the holiness that comes that comes upon God's house that becomes God's house and these are delicate holy matters but they must be taken up in the light of the sanctuary the place of God's honour where his honour and his glory and his majesty is known they are born of his holiness. He says he shall bring it to the entrance of the tent you see the entrance with it with the congregation could see as he comes to the entrance there was no hiding of the matter he wasn't parading his sin no no he wasn't being having bravado about it parading it no [00:23:02] he came he came in true true contrition before the Lord in that way to the entrance and then it says he shall lay his hand on the bullock's head lay his hand on the bullock's head notice the difference with a burnt offering he leaned with his hand identification coming in all the blessed acceptance that there is in the offering there here his sin his sin is being a transmitted to the head of the bullock and they in and it's being owned that this bullock now is taking his sin and being the answer given to God and he slaughters it before the Lord and

then here comes in the priest that is anointed for one of his brother priests he comes in and he does this wonderful action he takes the blood first and foremost the precious blood of the [00:24:04] Lord Jesus Christ that which had atoned for sin and is still available to as a cleanser from sin and he brings it into the tent of meeting it takes that blood where it had been slain beside the altar he takes the blood first of all right in into the tent of meeting and he dips his finger in that blood and sprinkles it seven times before the Lord before the veil of the sanctuary and the veil of the sanctuary was the presence of God behind that veil as we know lay the mercy seat and God abode between the cherubim thou that dwellest between the cherubim shine forth and the veil was that which was the very presence of God and indeed the priest the priest that was anointed he takes this blood from that [00:25:04] book seven times the number of perfection there got to be the perfect witness before God that this one was truly repentant that it was an answer given to God for that sin that he had committed and the relationship in which he stood would be maintained and sustained because of the virtue and the value of that finished work of the Lord Jesus Christ upon Calvary's cross and so there was that witness before God first and foremost it was absolutely necessary and if you read at your own leisure from verses 13 to 21 you'll see that in the case of the sin of the whole congregation it was equally necessary for the blood to be sprinkled seven times before the veil of the sanctuary the whole communion of the people of God was affected that even although a single priest [00:26:01] had sinned the communion of the people of God was affected as well as when the whole congregation sinned and there must be the needs if that communion of the people with God was to be re-established there must be the enactment before the presence of God the the the of the symbol of the precious blood of Christ seven times before the veil and then it says he shall put some of the blood on the horns of the altar of fragrant incense which is in the tent of meeting in that holy place there was the golden altar that we read about it in Exodus chapter 30 the blood on the golden altar the altar of incense and we know how of course the incense speaks of prayers the incense speaks of prayer and the communion and prayer must be [00:27:05] would need to be it had been affected you see by the sin of the priest and now it would be restored and the blood was put on the four corners of that altar to signify that the communion the fellowship and prayer with God was restored and then the blood poured at the bottom of the altar of burnt offering which is at the entrance of the tent of meeting it's pointed out specifically that's where the altar of burnt offering was at that entrance where the man had come first of all openly confessing his sin at that same entrance there was the place of a of relief of mercy of relief in that altar of burnt offering and so the the blood is poured round there the answer to the conscience that the conscience is now clear but also you see the the pouring of the blood there is associated with what comes next the fat all the fat of the book was taken off [00:28:07] and burnt and so there was the association with the fat and the fat here of course was that which went up to God wholly consumed for God and here we surely see a parallel don't we we see a parallel in the we see a parallel with the burnt offering and where the fat was consumed and it was a sweet savor to God and so here even in this sin offering even in the sins offering there was that which accrued to God and God had his pleasure and delight and satisfaction his honor and his majesty was upheld in the death of his beloved son even in the midst of such a terrible thing as the Lord Jesus Christ dying for sins giving himself for sins there was that [00:29:03] which went up as a sweet smelling savor to God it doesn't actually say that but it seems to indicate that that is the thought here and so the blood going around the altar of burnt offering would be associated with that um that that a savor that went up from the fat being consumed on that a altar of burnt offering and surely we see if we refer to David again in Psalm 51 where one of the burnt offering psalms where David makes confession we already said restore unto me the joy of thy salvation deliver me from blood guiltiness of God he said the sacrifices of God are a broken spirit a broken a contrite heart of God thou wilt not despise and then the end of the psalm he says then shalt thou have sacrifices of righteousness burnt offering and whole burnt offering [00:30:06] then shall they offer up books upon thine altar so you see once one has gone

through the exercises the true exercises of the sins offering one comes to the the good and the benefit and the blessing of the burnt offering as David did in that psalm there there's also of course in that verse 18 he then you see as soon as his own condition is dealt with he can then take in a thought about the people of God because in verse 18 of that psalm 51 he says do good in thy good pleasure unto Zion build the walls of Jerusalem do good in thy good pleasure unto Zion build the walls of Jerusalem and once the the the priest has got right with God about that matter that has come in once he's got right with God he's then got thoughts towards the assembly God's people [00:31:04] and he can desire the blessing of God's people do good in thy good pleasure unto Zion you see he's got that matter right and he's now his the answer has been given to God the communion has been restored his conscience has been cleared he's in the good and the joy of the burnt offering and so he can then in such a position he's right and capacitated and able to give the praise to God he can then have a desire and be used a fit vessel for the building up of the assembly for the furtherance of the assembly testimony building the walls of Jerusalem how necessary it is isn't it to build the walls of Jerusalem takes us to Nehemiah where are the builders of the walls today they've been broken down so sadly and that's you see one of the troubles is that the priests have not been owning and confessing their sin but if we are exercised before God and we get right with these matters with God [00:32:03] then of course the walls of Jerusalem will be built there'll be a revival in the land there'll be a revival in the assembly of God so there we see the uh the work uh just briefly of the the the priest the um it's very significant we haven't of course dealt with the peace offering uh God willing we may do that tomorrow evening but it says in verse 10 it's very specific that as it's taken off from the sacrifice of the peace offering all the fat and the liver was to be done in that way not done in the same way as it's done with the um with the burnt offering where it was cut up into pieces here it seems as if the offering wasn't cut up into pieces but the fat and the liver these parts were taken away from the offering in the same way as it was done with [00:33:02] the peace offering and then the whole bullock burnt outside the camp it was carried forth onto a clean place where the ashes are poured out and burned and wood with fire and there it was and of course we do again know how the we are called to that outside place with the Lord Jesus Christ to walk in reproach with him in separation unto him and there alone we see it dealt with once and for all now um apart of course from the fact with the uh whole assembly that um they need to be told their guilt said the whole assembly are guilty um in in every other respect pretty well and the instructions and injunctions are the same as we have for the priest the uh the great case of course we see of the assembly being guilty are in these seven lectures uh seven [00:34:07] letters in revelation two and three where we see the assembly in its guilt before God first of all in um Ephesus thou hast left thy first love and then it says they are allowing the Nicolaitans to teach and of course we see oh so sadly today how that which professes the name of Christ mention was made of it in prayer thou hast the name to live and up dead the lordship of Christ has been set aside they do not own our blessed savior as lord in a real way his headship over all things the assembly is never held and although maybe a recited as a creed is certainly not practiced and the work of the Holy Spirit as alone taking charge in the assembly of God's people is set aside and all the arrangements of man and humanity and human reasonings are set in place [00:35:08] of the precious word of God and one could go on at great length I'm sure you're only too well aware of that has come in in the sphere of Christian profession and the assembly has sinned and is guilty and it needs to be told it's guilty and if it won't hear then the pathway for the saint of God is outside as we have in 2 Timothy 2 if a man purge himself out from these purge himself out from these he shall be a vessel unto honor sanctified and meet for the master's use so that is the answer today to the sin of the assembly one the saint in faithfulness to the lord finds himself outside he might be alone but he's outside there with all those that call upon the lord out of a pure heart and so then verse 22 it says a prince when a prince sins and through inadvertence [00:36:05] does somewhat against any of all the commandments of the lord is God now this time of course there's one that is a ruler in the people of

God we are exalted in Hebrews aren't we to know our leaders those that have taught us the word of God and oh how necessary it is for leaders there was a day in Israel's history you know when the leaders led the leaders led and oh would to God today there was the leaders among the people of God that were leading giving the right lead giving the right clear lead to the saints of God in Deborah sang that in the song that the leaders led and anyway there are such as those in the assembly of God who are the readers not appointed by us not by any laying on of hands or votes or delegations or anything like that no God will bring them forward in faithfulness to him dear Mr Darby said you know if there was more [00:37:06] devotion there'd be more gift there was more devotion there'd be more gift that's perhaps what's lacking today as we look around and we say where are the readers are our hearts devoted are we seeking in our own hearts to be more devoted to the lord and of course it applies to sisters as well you know because in that same song of Deborah there were mothers in Israel mothers in Israel and that's another blessed day a person that God is looking for today the mothers in Israel so that's just a little word by the way for the sisters in case you think you've been left out there's a blessed portion for you and I can thank God in my Christian experience for the mothers in Israel that have corrected me in many occasions because and helped me in many ways and they led me on in the things of God and set the things of God before me from the precious word of God one can thank God for the mothers in Israel and would [00:38:04] to God that there might be more and more of such raised up today very necessary and blessed work so dear sisters don't think you're neglected in the things of God they're very absolutely necessary so anyway the prince says the prince sins and you'll notice here of course that um he uh he's allowed to come not with a bullock but the uh buck of the goat so he goat but again of course it must be a male and without blemish uh his sin that the sin of the the leader great and a and terrible as it is is obviously not of such a a a terribleness as it is for the whole congregation or the um the priest that is anointed and so he can bring a buck of the goats and but he needs equally to lay his hand on the head of the goat and slaughter it and then the [00:39:06] priest this time um it's put on the horns of the altar a burnt offering and but not sprinkled before the um the veil of the sanctuary because uh although it's a sad thing when a prince sins it doesn't in a general way affect the whole company some cases it can of course akin sin affected the whole company of Israel in that time but there are times of course when a prince a ruler or one of the people sins it may not necessarily affect the whole company it's a very serious matter and he personally must get right with god so there it's not necessary for the blood to be sprinkled before the veil of the sanctuary but it's necessary for it to be put on the horns of the altar burnt offering and poured out at the bottom of the [00:40:02] altar of burnt offering and the fat likewise is burned and a similar thing you find with one of the people of the land very similar pattern now here when we come to the law of the offering the law of the offering and uh in chapter six and verse 24 there's a very important matter is brought out here uh remember the law we said as with all of these offerings the burnt offering the meal offering that we've already considered likewise with the sin offering these are the principles of it and how they particularly affect the priestly family Aaron and his sons it says stresses at the place [00:41:01] where the burnt offering is slaughtered shall the sin offering be slaughtered before the lord it is most holy they must it's brought home that it is most holy we know that the burnt offering is absolutely holy there's no question about that but in case we were perhaps thinking that the sins offering the sin offering was not holy it is stressed in the word of god that it's an absolutely holy matter and we can't take this up lightly and so the priest that offers it for sin shall eat it the priest that offers it for sin shall eat it as the the one who is dealing in this delicate way with the sin of a brother or sister the one who is a taking this matter up before god he of course he doesn't immediately hears about it run along to him and and ram the [00:42:01] bible down his foot no he gets before god in prayer first he gets before god in prayer and he agonizes in prayer perhaps an evening perhaps two or three evenings uh if perhaps depending on the seriousness of it might go on for a week in prayer before god about it he he bears in his own soul the sin of that dear brother that

dear sister he's not making a parade about it he's not glorifying in it he feels it before god as a true priest he agonizes in prayer about it and i've known i've known brothers who've been in that condition and they've been aware of the sin of a dear brother or sister but they've got before god and they've borne it and figuratively they've been eating the offering in the holy place and that's the way and then of course one is enabled as helped of god to go along to that dear brother or sister and graciously set the truth of god as [00:43:07] it is in his word before them graciously set the truth of god in his word before them i think prayed earnestly that god will immediately speak to them and of course when one comes in that attitude usually god has gone before and works in the heart of that dear brother or sister and they immediately and readily can own where they've gone wrong and they get before god about it and the matter is healed up in that way that's the godly way and oh would to god that there was much more of that today this this bearing things before god paul says dundee in galatians chapter six if any brother be overtaken in a fault any brother be overtaken a fault ye who are spiritual ye who are spiritual restore such a one in the spirit of meekness in the spirit of meekness [00:44:07] considering yourself considering yourself lest thou also be tempted and that's it that's that's the thing that gets us isn't it we might be so ready to run along when we see someone doing some wrong and and try and correct them we must always consider ourselves we've got to realize that that flesh which is in that dear brother or sister and at that for that moment has got the upper hand and allowed him to go wrong at that same price as in us in the very next day we might be the one that's in need of that reproof or correction it's a very solid matter dearly beloved and we have a we have to have a very heightened a very deep a very real appreciation of the great work of the lord jesus christ upon calvary's cross if that marks us more we feel [00:45:02] these things in the presence of god in the holy place then we are fitted vessels fitted servants to take these things up for god in the scene you know priesthood doesn't uh that's one of our great heights and joys is being in the sanctuary lifting up holy hands and blessing the lord but the priest had much more else to do hadn't he in much more else to do one of his most difficult jobs one of his most difficult jobs was to discern whether a leper was cleansed or not yes that was i think must have been one of his most difficult jobs to see if a leper was cleansed no you know that would search us today when leprosy comes in when the principle evil comes in among the saints of god where is the priestly eye to discern when there's been when the when the case is clear and healed and that pure and true fellowship can be restored these are holy delicate matters dear [00:46:05] beloved but they're absolutely necessary they're not things that we can sweep aside if we want to enjoy the glory and the blessing of of the inside place and the testament of christ today these things which are a blight on us these things which affect us as assemblies of god's people and as companies of god's people and in our individual lives must be put right in a godly and orderly way uh before god and then indeed there will be the blessing there'll be that which will accrue to god in praise and worship and homage and adoration so the priest he eats it in a holy place in the court of the tent of meeting it says everything that touches the flesh thereof shall be holy and if there be splashed the blood thereof on a garment that which is sprinkled shall you wash in a holy place [00:47:01] oh these matters can't be dealt with in a in an unholy way wherever they move whatever comes in contact with them must be dealt with delicately remember david could say about the slaying of jonathan and saul tell it not in garth publish it not in ascurum lest the daughters of the philistines rejoice no these are matters that must be taken up in a holy and a godly way um the earthen vessel must be cleansed the copper pots scoured and rinsed then verse 29 all the males among the priests shall eat thereof all the males not the daughters not the daughters all the males we stressed again with the the meal offering that it was the males alone that he ate it it wasn't the food for the the daughters of the priests it was only for the males the side of full responsibility and as brethren we must be up to the full measure of our responsibility [00:48:02] there must be no diminution of it there must be that spiritual vigor and energy intelligence in the things of god to take these things up in a holy way without any weak element coming in at all without any sentiment or anything of the

weakness coming in at all they must be taken up in that godly and holy way all the males among the priests shall eat thereof it is most holy and then of course no sin offering whereof blood has been brought to the tent of meeting to make atonement in the sanctuary shall be eaten it shall be burned with fire and that of course is dealing with the case of the the offering for the priest and the and the congregation and of course later on we read in leviticus 16 of that great occasion once a year when there was a sin offering made for the people sin offering made for the people we could have perhaps mentioned that one last night as a lamb for the nation though it's actually a goat but it's the very same idea a goat [00:49:05] or a lamb for the nation and there it was that god might be able to go on with his people for another year that's an offering was brought into the sanctuary but it had to be burned with fire outside the gate well i do trust dearly beloved that you've seen something of what the lord has laid in my heart and the consider consideration of this very holy and solemn matter tonight that we might get home and and get into prayer before god these exercises these things might be worked out more in our practical dealings one with the other and that there might be that which will accrue to god that the walls of jerusalem might be built again and that god in his good pleasure might do good design for his name's sake