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NOTES ON LEVITICUS 1.

An Address by Mr. P. W. Heward,
At 61, Upton Lane, Forest Gate,
24th August, 1919.

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At 61 Upton Lane, Forest Gate, E.7.
26th August 1919.

It is delightful, beloved friends, to keep on remembering that all the difficulties of a misinterpretation emphasize the preciousness of the true interpretation. If we seek to interpret Leviticus apart from Christ, we have utter confusion. Indeed, if the types were not pictures of the Lord Jesus, not only was the glory of God lowered, as we have seen, but the time of a large number of Israel was considerably wasted, and a large portion of Scripture is occupied with that which merely "ritual". Measure the value of Christ by the types and their prominence, and the number of types, and the expense of the types whether in time or in material, and you obtain some faint view of how infinitely precious He was, and is, ^{unto} ~~note~~ the Father.

We have noticed that God put the burnt offering first because that was ALTOGETHER unto Him. This is deeply important. If the sin offering had been first, as WE should probably have arranged, there would have been a loss of this Divine emphasis. Thanks be unto God for what Christ has done FOR US, but this aspect must not be first. This aspect is precious. The burnt offering CONTAINS the thought of atonement, and therefore of the sin offering. The burnt offering does indeed tell of acceptance made for the sinner, but the RELATIVE emphasis beautifully shows that we must be more and more occupied with the thought of what Christ is unto the Father, and what He has done before the Father, and the value of His work in the esteem of the Father.

We have noticed the wonderful way in which God blended different thought with respect to the types. The types pictured Christ in His Person and then in His work. Observe this, we always have a stress on the satisfactory and tested condition of the sacrifice BEFORE it could be presented. Christ in His Person, and then in His work must be seen. But as we have seen, the sacrifices also bring before us APPRECIATION of Christ on the part of the offerer,

appreciation in a twofold way - (a) realization of Him in the mind, (b) enjoyment of Him in the heart. I hardly like to separate the two aspects, and you know what it is for the heart and the mind to be so linked, that you rejoice in the mind. But we rather associate "thinking" with the mind, and "FEELING" with the heart. BOTH thoughts are here. Further, the types cost much to the offerer, and fourthly, they were a witness before others, a witness on the part of the offerer as to his REALIZATION of need, and his RECOGNITION of the work of Another. Here then you have the four aspects combined, and entering into the meaning of types having a fourfold fulfilment, the first fulfilment in the finished work of Christ, the second fulfilment of the type in our variable (but, Oh, that it may be increased) REALIZATION of Christ, the third fulfilment in our continued devotedness to Christ, ~~the~~ ~~submitting~~ and giving up all we have, making manifest what He is to us. Fourthly, the fulfilment in the declaration before others of our relationship to Christ and our need of Him. The declarative part of the type is important. It is beautiful to notice how every word is employed in this first chapter of Leviticus. The passage begins with the Lord and ends with the Lord. Are you surprised that the burnt offering emphasizes HIM in this way? But, just as we saw last time that the use of the terms "unto the Lord" and "before the Lord" was in beautiful balance, so there is instruction respecting the allusion to the priest. In Chapter 1, "If any man of you bring an offering unto the Lord, ye shall bring your offering", and so forth, "If his offering be a burnt ~~and~~ sacrifice of the herd, let him offer a male without blemish: he shall offer it...he shall lay his hand...it shall be accepted for him...he shall kill the bullock" then we have in verse 5 "And the PRIESTS", verse 6 "He shall flay", verse 7 "And the PRIESTS", verse 8 "And the priests". You come to verse 10, and we have "He shall bring (the sheep) a male without blemish...he shall kill...and the priests...he shall cut it into his pieces, and the priests", verse 13 "He shall wash...and the priests". Here we have the same threefold mention, but in a slightly different way. "The priests" in the first section, "the priest"

in the second. The offering of a bullock was the offering of a larger animal, and the attendance of the priests is peculiarly emphasized in each case, but the man had the privilege of a large share in the activity. He not only brings, but he takes part of the work, yet all the time he must feel the need for priesthood. We have this priest-need met in our Lord Jesus; He is BOTH Sacrifice and Priest. The man could not do all the work of the type himself. The priests sprinkled the blood, the priests arranged. When we reach the third section we have the Divine record that the man brought his offering, and in verse 15, "The priest" (no plural at all, no mention of Aaron's sons), "the priest shall bring it unto the altar". Thus the priest arrives very quickly on the scene. In the other sections, the man had a number of privileges first, but here there is such a weak perception, and such a small offering, priests are not mentioned, but the priest is immediately required, and, in mercy, arrives quickly on the scene, to help the feeble offerer. Here is God's provision of special grace to meet a special need. The Lord's plan is humbling but merciful. "And the priest shall bring it unto the altar", and we read further on in verse 17 "And the priest shall burn it". We lack the FREQUENCY of mention, but yet we do not lack the essential part, - blood, priestly presentation, a sweet savour unto the Lord. Thanks be to God our knowledge does not make the work of Christ applied to us. Our knowledge and our appreciation do not secure our salvation. Salvation has been secured, but our knowledge largely affects our enjoyment, Our appreciation will alter our reward. Again, the wording is different with respect to the hand in verse 4 "And he shall put his hand upon the head of the burnt offering", and in this section, in verse 6, "He shall flay the burnt offering, and cut it in his pieces". The first man has the fullest sense of identification, and of the imputation of righteousness. But in EVERY case we have the stress upon sacrifice, in EVERY case the stress on blood, in EVERY case the stress upon offering, but here is a fuller sense of ALL the completeness of the work of our beloved Lord. Inasmuch as we have in verse 10 the sheep or the goats, and in

verse 14 the turtle-dove or the young pigeons, we have altogether a fivefold description. Five is the number of God's working through LITTLE things, and the types were but little, but they were pictures of Him Who was altogether great. Observe, that in the lesser sacrifices you have sheep OR goat, turtle-dove OR pigeons, as if to suggest there were a larger number who brought the lesser sacrifices. How few have a complete view of what Christ is. Ah, I must not say this. NONE have a complete view. Only the Father beheld and beholds Him in His perfectness, but how few have a LARGE realization of all the LARGENESS of His work. Nay the Lord give unto us an ever increasing view, for observe this, the measure of our devotion is the measure of our appreciation. The bullock indeed, sets forth a costlier devotion, as it sets forth a fuller realization. Only as we grasp the nature of His work are we able to bring the fuller gift unto our gracious God. BURNT offerings throughout Scripture are suggestive. Leaving the first one, which God arranged in Gen. 3, and calling to mind Gen. 4, we pass quickly to the case of Noah, and Noah presented burnt offerings from the clean beasts brought out from the ark. So far as He knew, there was then no other need but that of sacrifice which entailed the keeping alive of a FAR LARGER number of clean beasts. The pairs of the unclean beasts, but the sevens of the clean ones, indicated that preservation is secondary to sacrifice. There is more than a doubling for sacrifice. Sacrifice was most important. Salvation is more important than physical preservation. The pictures of the work of Christ in redemption are more important than the setting forth of God's work in creation. We pass on and we find in the kingdom a great stress upon burnt offering. Solomon offered a thousand burnt offerings at THAT time, and these were pictorial of the thousand years of the reign of Christ, and surely all those years will depend upon His thousand-fold burnt offering. In the days of Hezekiah, in 2 Chron. 29, we have the burnt offering mentioned, I think, twelve times. You are not surprised there was very great GLADNESS when the burnt offering came into such prominence. When the burnt offering began, we are told how the song of the

Lord began also. In the absence of the burnt offering, men have a groaning and a grumbling. Realize what Christ is, and it becomes impossible to keep out the song of the Lord. You cannot make a song unless the song is put into the mouth, and this expression comes in a chapter which tells us that Christ was the burnt offering, and sin offering, for the 40th Psalm plainly shows us that because THE burnt offering has been presented, the song of the Lord also is put in the mouth, - so delightfully have we the thought of PRAISE when Christ is realized. Praise can only be produced in this way. Sentiment can be worked up, feelings can be energized by human arrangement, but praise is a Divine gift. God says in the 50th Psalm, "I will not reprove thee for thy burnt offerings, continually before Me," but adds "whoso offereth praise glorifieth Me", those who have made a covenant based upon a sacrifice. Because of THE Burnt Offering better than all the other burnt offerings, the song of the Lord begins also. In Eph. 5 we read how Christ loved us and gave Himself to God; and what was He when He gave Himself to God? You observe a twofold description of that precious work of the Lord. He gave Himself an Offering AND a Sacrifice to God for a sweet smelling savour. The passage continues, "Speaking to yourselves in Psalms and hymns and spiritual songs". In Eph. 5 as in 2 Chron. 29 when the burnt offering begins, the song of the Lord begins also. There is undoubtedly the further aspect. Those who abstained from burnt offerings were those who were not of a free heart. As many as were of a FREE heart brought burnt offerings, so we read. Some were too rich for a burnt offering. They were too selfish to bring a burnt offering, and riches, of whatever kind they be, except heavenly riches, are the hindrance oftentimes to the burnt offering. Riches are the hindrance to the praise offering. If we are settling down in the world and thus out of harmony with the leading of the Holy Spirit, we shall find a hindrance to praise. "Happy are the poor in spirit" would show us not only a deliverance from earthly riches but from every form of self-confidence. The man who has a burnt offering has praise, the man who realizes Christ as the Burnt Offering will not want the things of earth. As Christ is known in His fulness, so the earth is realized in its emptiness. As Christ is known in His completeness, so the attractions of the world are seen in their vanity. Let us look at everything from the standpoint of our beloved Lord, and then, knowing Him in the light of His burnt offering, the song of the Lord will begin also. We are not told it ceased, NOR SHALL IT CEASE, if by grace we are kept in fellowship with Himself!

May this be our joy!