

Based on:  
**Thus Shalt Thou Serve**  
 C. W. Slemming  
 1965

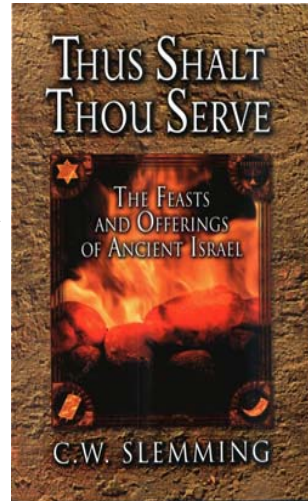
C. W. Slemming was converted in 1919 and served for 11 years in the pastorate, but realized that the LORD had graciously given him the gift of Bible teaching.

In 1946 he left local church ministry to join the staff of Bible Testimony Fellowship, which involved traveling throughout Britain conducting weeks of Bible studies.

He was later appointed director of BTF.

In 1949 he made the first of seven visits to the USA for a Bible teaching tour. During this period he charted every book of the Bible and wrote a commentary entitled The Bible Digest, receiving a doctorate of divinity for his work.

In 1974 he was called home to glory.



## Prologue

We go to church in order to worship God, to sing His praises and to benefit from His Word.

It was the service of the tabernacle that mattered.

[Part I → the five Levitical offerings](#) and  
[Part II → the Sabbath and the seven feasts of the LORD.](#)

Through these we may see what God requires of us in our worship in these New Testament days.

9 February 2013

[Based on: "Thus Shalt Thou Serve" by C.W.Slemming](#)

## Thus Shalt Thou Serve by C W Slemming

Published by CLC Publications U.S.A.  
 P.O. Box 1449. Fort Washington. PA 19034

Copyright © Mrs. Hilda Slemming  
 First American edition 1974  
 This Trade Paper edition 2009

Scripture quotations are from the Holy Bible, New King James Version,  
 Copyright © 1982 by Thomas Nelson, Inc.

Scripture quotations labeled "ASV" are from the American Standard Version.

Copyright 1901 by Thomas Nelson and Sons.

Scripture quotations labeled "RSV" are from the Revised Standard Version,  
 Copyright 1946. 1952 by the Division of Christian Education of the  
 National Council of Churches of Christ in the U.S.A.

All Rights Reserved

Printed in the United States of America

9 February 2013

[Based on: "Thus Shalt Thou Serve" by C.W.Slemming](#)

## Index

### PART I - A Living Sacrifice or The Five Levitical Offerings

#### [Introduction:](#)

- [1 • The Burnt Offering](#)
- [2 • The Grain Offering](#)
- [3 • The Sin Offering](#)
- [4 • The Trespass Offering](#)
- [5 • The Peace Offering](#)

#### [Summary](#)

### PART II - Your Reasonable Service or The Feasts of the LORD

#### [Introduction](#)

- [1 • The Sabbath](#)
- [2 • The Feast of the Passover](#)
- [3 • The Feast of Unleavened Bread](#)
- [4 • The Feast of Firstfruits](#)
- [5 • The Feast of Pentecost](#)
- [6 • The Feast of Trumpets](#)
- [7 • The Day of Atonement](#)
- [8 • The Feast of Tabernacles](#)

#### [Summary](#)

9 February 2013

[Based on: "Thus Shalt Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

The subject of the offerings and feasts requires a large portion of the Book of Leviticus.

The offerings:

- all pertained to the immediate lives of the people
- were observances,
- were also commemorative, and
- had future fulfillment in the history of Israel.
- foreshadowed some of the greatest doctrines of the Church.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

The offerings were Godward

Revealed man's walk **to** God through sacrifice

The feasts manward

Declared man's walk **with** God through separation from wickedness.

The offering's instructions left nothing to man's imagination or interpretation.

Everything was based on man's obedience to the smallest detail.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

With one exception the offerings were sacrificial.

They required the shedding of blood.

Figurative of the sacrifice made in the death of the LORD Jesus Christ.

The feasts were not sacrificial but ceremonial.

They revealed the present and future conduct of the Hebrew people because they were, or would be, the people of God.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

The illustrations in the offerings are complete:

- The holiness of God demanded a sacrifice.
- The authority of God required following certain regulations.
- The honor of God necessitated a code of conduct.
- The perfection of God accepted only the best of its kind.
- The purity of God deserved freedom from any blemish.
- The sovereignty and majesty of God called for absolute obedience to detail.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

Multiple offerings were necessary.

No one offering alone could:

- picture the perfect offering of the Lord Jesus Christ on mankind's behalf.
- cause us to understand all the significance, meaning, and blessings that were to come to the children of men from the one great and complete offering by our LORD Jesus Christ upon the cross of Calvary.

The 5 offerings revealed 5 different aspects of His one offering.

Every detail was dictated by God to Moses.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

"All Scripture is given by inspiration of God,"

not according to man's memory or the failure of that memory.

When things are exactly repeated in the Bible, we should take note of the fact; and

When variations appear, they are just as noteworthy.

In the early chapters of Leviticus there is much repetition.

***Matthew 6:7 "But when you pray, do use not vain repetitions as the heathen do: for they think that they will be heard for their many words."***

Since the Bible does not contradict itself, whenever repetition is found one may be sure that it is not "vain."

There must be a reason and it must be given proper attention to determine, Why ???

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

The order that the offerings are given is not the order in which they were observed.

Order as given:

- |                                       |                        |
|---------------------------------------|------------------------|
| (1) Burnt Offering – <b>Lev 1.</b>    | (1) Burnt Offering.    |
| (2) Grain Offering – <b>Lev 2.</b>    | (2) Grain Offering.    |
| (3) Peace Offering – <b>Lev 3.</b>    | (3) Sin Offering.      |
| (4) Sin Offering – <b>Lev 4.</b>      | (4) Trespass Offering. |
| (5) Trespass Offering – <b>Lev 5.</b> | (5) Peace Offering.    |

Leviticus 6 and 7 add the law of the offerings.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

The offerings display the work that Christ accomplished upon the cross for the sinner as He dealt with his sin and his trespasses, and established the sinners peace with God.

Peace comes as a result of all the others so the peace offering is observed last in order of the five.

Peace is the resulting effect, not the cause.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

13

The first 3 offerings are called sweet aroma offerings,  
They were voluntary.

The peace offering being voluntary, was listed adjacent to the other two voluntary or sweet aroma offerings.

Note: Noah's offering also produced a soothing aroma (**Gen. 8:21**).

The last two offerings were compulsory.

God demanded a sin offering and a trespass offering.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## A Living Sacrifice - The Five Levitical Offerings Introduction

14

God is a God of order.

There was also an sequenced order in which the feasts were to be observed.

Paul commanded the church to do all things "**decently and in order**" (**1 Cor. 14:40**).

All Scripture having been given by inspiration of God, the little details are as important as the great principles.

This is why we are encouraged to "search the Scriptures," to "compare scripture with scripture," to "be diligent to present ourselves approved to God."

**As we study these matters, have Bible in hand and lookup each reference, read them for yourself...**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 1:1-2 The Burnt Offering

15

### AMPLIFIED VERSION

- (1) *THE LORD called to Moses out of the Tent of Meeting, and said to him,*  
 (2) *Say to the Israelites, When any man of you brings an offering to the Lord, you shall bring your offering of [domestic] animals from the herd or from the flock.*

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 1:3-6 The Burnt Offering

16

- (3) *If his offering is a burnt offering from the herd, he shall offer a male without blemish; he shall offer it at the door of the Tent of Meeting, that he may be accepted before the Lord. [Rom. 12:1; Phil. 1:20.]*  
 (4) *And he shall lay [both] his hands upon the head of the burnt offering [transferring symbolically his guilt to the victim], and it shall be an acceptable atonement for him. [Heb. 13:15, 16; 1 Pet. 1:2.]*  
 (5) *The man shall kill the young bull before the Lord, and the priests, Aaron's sons, shall present the blood and dash [it] round about upon the altar that is at the door of the Tent of Meeting.*  
 (6) *And he shall skin the burnt offering and cut it into pieces.*

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 1:7-9 The Burnt Offering <sup>17</sup>

- (7) *And the sons of Aaron the priest shall put fire on the altar and lay wood in order on the fire;*
- (8) *And Aaron's sons the priests shall lay the pieces, the head and the fat, in order on the wood on the fire on the altar.*
- (9) *But its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar for a burnt offering, an offering by fire, a sweet and satisfying odor to the Lord. [Eph. 5:2; Phil. 4:18; I Pet. 2:5.]*

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 1:10-13 The Burnt Offering <sup>18</sup>

- (10) *And if the man's offering is of the flock, from the sheep or the goats, for a burnt offering, he shall offer a male without blemish.*
- (11) *And he shall kill it on the north side of the altar before the Lord, and Aaron's sons the priests shall dash its blood round about against the altar.*
- (12) *And [the man] shall cut it into pieces, with its head and its fat, and the priest shall lay them in order on the wood that is on the fire on the altar.*
- (13) *But he shall wash the entrails and legs with water. The priest shall offer all of it and burn it on the altar; it is a burnt offering, an offering made by fire, a sweet and satisfying fragrance to the Lord.*

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 1:14-17 The Burnt Offering <sup>19</sup>

- (14) *And if the offering to the Lord is a burnt offering of birds, then [the man] shall bring turtledoves or young pigeons.*
- (15) *And the priest shall bring it to the altar, and wring off its head, and burn it on the altar; and its blood shall be drained out on the side of the altar.*
- (16) *And he shall take away its crop with its feathers and cast it beside the altar on the east side, in the place for ashes.*
- (17) *And he shall split it open [holding it] by its wings, but shall not cut it in two. And the priest shall burn it on the altar, on the wood that is on the fire; it is a burnt offering, an offering made by fire, a sweet and satisfying odor to the Lord.*

9

## Leviticus 6:8-13 The Burnt Offering <sup>20</sup>

- (8) *And the Lord said to Moses,*
- (9) *Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall remain on the altar all night until morning; the fire shall be kept burning on the altar.*
- (10) *And the priest shall put on his linen garment and put his linen breeches on his body, and take up the ashes of what the fire has consumed with the burnt offering on the altar and put them beside the altar.*
- (11) *And he shall put off his garments and put on other garments, and carry the ashes outside the camp to a clean place.*
- (12) *And the fire upon the altar shall be kept burning on it; it shall not be allowed to go out. The priest shall burn wood on it every morning and lay the burnt offering in order upon it and he shall burn on it the fat of the peace offerings.*
- (13) *The fire shall be burning continually upon the altar; it shall not go out.*

9

## 1] The Burnt Offering 21

**Lev 1:1-17; Lev 6:8-13**

*...the fire on the altar shall be kept burning on it;  
it shall not be put out.*

Also called a sweet aroma offering (**Lev 1:9, 13**).

The sweet aroma offering signified a freewill offering.

**Lev 1:3, " ... he shall offer it of his own free will."**

The burnt offering represents Christ meeting God's holiness and satisfying His demands.

He is "offering Himself without spot to God," doing the will of the Father, satisfying all His claims without any reservation or holding back on the part of the LORD Jesus.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering 22

By satisfying God's demands, Jesus also meets man's need.

This is why it is called a "whole burnt offering."

It was given to God in its entirety, man having no share in it.

As our sacrifice, He did what we could not do...

It teaches that we in turn must surrender our best - our all - seeking only to please Him who has called us.

It is only to the extent to which we yield our all to Him that we shall learn to appreciate that we are receiving His all in our lives.

The measure with which we seek to please Him, is the measure by which we know those pleasures which are forevermore.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering 23 The Nature of the Offering - According to possession.

Bulls, sheep, goats, turtledoves, pigeons

→ **Lev 1:3, 10, 14**

- Each animal was domestic, tame and fed on vegetation,

Versus wild animals and those that fed on carrion.

Only docile creatures could represent Christ, the pure and holy One, who gave His life a ransom for many.

- The animals had to be free from blemish.  
They represented the One who was free from sin.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Sacrifice of Blood 24

Many today are repulsed and denounce the idea of slaying an innocent animal.

We kill innocent men, women and children on the highways through our thoughtless, anger driven, and selfish behavior.

We take the lives of the unborn, newborn and elderly and appear to have no remorse for our appalling conduct.

Man will murder his fellowman in retaliation for the smallest injustice done to himself.

TV programs, movies, and video games that we find so captivating and exciting feature the most violent, perverted behaviors imaginable and yet we go out of our way so as not to miss an episode. We know more about them, have memorized the scripts more than we have God's Word.

The religious views of the people of the world (and sadly of some of the 'Church') and their own behavior are extremely conflicted.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

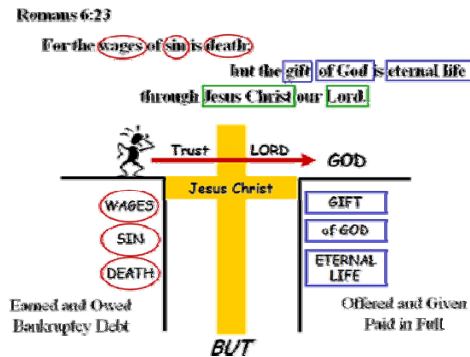
## Sacrifice of Blood

25

Some say that the shedding of blood should be removed from our teaching and beliefs.

The fact is that sin has already robbed man of life.

Nothing short of life could be the payment or the remedy.



9 February 2013

## 1] The Burnt Offering

26

### The Nature of the Offering - According to possession.

If the offerer was the possessor of a herd, then he offered a bull.

God would not accept a lamb from him.

If, however, the offerer did not possess a herd but he did have a flock, then his offering must be a sheep or a goat.

Should the offerer be of the poor of the land, having neither a herd nor a flock, then the offering should be of birds - turtledoves or young pigeons.

This was the offering made by Mary, the mother of Jesus, at the time of her purification and the redemption of the firstborn after Jesus birth,

one of the indications that Jesus was born of poor parents.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 1] The Burnt Offering

27

### The Nature of the Offering - According to possession.

God expects man to give to Him in the same measure that God has blessed and prospered him.

He does not accept inferior gifts from those who have possessions.

He does not expect anything from His people - gifts, service, or anything - that they do not possess.

Our responsibilities are measured according to our privileges,

Not more than we have,

Not less than we have,

But, always the best of what we have  
- without blemish.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 1] The Burnt Offering

28

### The Nature of the Offering - According to possession.

The one instance where there was an alternative was in the giving of turtledoves or young pigeons.

There was little or no difference in the monetary value of these birds.

At certain times of the year, one or other of these birds would be out of season.

It would then be tough and inedible.

When they were of no use to man,

they were of no use to the LORD.

The birds had to be given when they were in season.

**Unless a thing costs us something  
Unless our gift has value to us  
It is worth nothing and not a sacrifice at all...**

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming



## 1] The Burnt Offering 29

### The Nature of the Offering - According to possession.

**Unless a thing costs us something  
Unless our gift has value to us  
It is worth nothing and not a sacrifice at all...**

Man today is seeking to give God the things he no longer wants.

The worn suit or the out-of-style dress are sent to the missionary.

The unwanted furniture, the threadbare carpet, the junk that clutters our life are sent to the church for a rummage sale.

We wait until we have our bank account padded and retirement sure and we have all that our heart desires, then we will offer our remaining years to the LORD's service.

The fool building barns – seeking our lives, we lose them.

**Luke 12:16-21**

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 1] The Burnt Offering 30

### The Nature of the Offering - According to possession.

God demands and expects our firstfruits,  
not our leftovers and leavings.

He expects that which costs us something,  
not that which is paltry;

He demands that which honors His name,  
not that which is an insult.

**Mal 1:7-8, 13; Matt 25:40**

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 1] The Burnt Offering 31

### The Offerer's Work - Identification.

**Lev 1:3-4**

It was to be offered as a freewill gift, with no compulsion or pressure being put on the offerer

Compulsion always robs one of the joy of giving or the joy of service.

Compulsory giving is extortion or robbery not a gift.

**A gift not given freely by the giver is not a gift at all...**

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 1] The Burnt Offering 32

### The Offerer's Work - Identification.

**Lev 1:3-4**

While the gift is important, the giver is more important to God - "**that he may be accepted.**" (see the NASB)

**"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him"**

He laid his hands firmly upon the living animal, as one would press firmly upon the seal of a document to leave the thumb imprint identifying himself with the animal that was about to die.

The offerer was visibly acknowledging that he was the one who should die and that this animal was his substitute.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming



## 1] The Burnt Offering The Offerer's Work - Identification.

33

Then he killed the animal.

The offerer, or the sinner, is always the person responsible for death,

Had there been no sin there would have been no death.

### **Rom 5:12**

*Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—*

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Offerer's Work - Identification.

34

With the bulls and the birds there is no instruction given as to the spot of the sacrifice,

With the sheep it is stated that death was to be carried on the north side of the altar.

The lamb is a more specific the type of Christ who was called the Lamb of God, the One who took away the sins of the world.

He died on Calvary which was located north in the city of Jerusalem – north of the altar of sacrifice in the Temple.

This detail was written in the law 1,300 years in advance;

Amazingly, the religious leaders of Christ's day, who were so steeped in the law, did not recognize the fulfilling of these scriptures.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Work - Sprinkling blood.

35

### **Lev 1:5-9**

Christ is the Burnt Offering, yielding His all to the satisfaction of the Father,

Aaron's sons, the priests, point to the Church.

As priests unto God and as sons of the great High Priest, the Church in this Church Age is the priestly household.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Work - Sprinkling blood.

36

In this offering, the priest had to:

- (1) Sprinkle the blood all around on the altar (**Lev 1:5**).
- (2) Skin the burnt offering (**Lev 1:6**).
- (3) Cut it into its pieces (**Lev 1:6**).
- (4) Put fire on the altar, and lay the wood in order on the fire (**Lev 1:7**).
- (5) Wash the entrails and the legs (**Lev 1:9**).
- (6) Burn all on the altar (**Lev 1:9**).
- (7) Wring off the head of the bird (**Lev 1:15**).
- (8) Remove its crop and feathers (**Lev 1:16**).
- (9) Put on his linen garments (**Lev 6:10**).
- (10) Carry the ashes outside the camp (**Lev 6:11**).

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Work - Sprinkling blood.

37

The believers, having accepted that the blood of Jesus Christ (and the life is in the blood) has satisfied a holy God on their behalf,

do not store that blood as some private possession, as priests we must distribute it around in a way that others may see and recognize the same truth and the same blood that has brought us cleansing and forgiveness.

However, we do not, and must not, scatter it just anywhere as something thrown away, because the blood is holy.

It is precious; it must be kept within the sanctity of divine things.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Work - Sprinkling blood.

38

Men were not permitted to eat blood because of the life that is in it.

The thought might be clarified if we consider the name of Jesus – the name in which we have life and at which all creation will bow down.

The name of Jesus is precious on the lips of believers,

But when that name is scattered around in the outside world it often becomes a name used in cursing and blasphemy – taken in vain...

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Work - Sprinkling blood.

39

The skinning of the animal exposed the whole of the viscera and revealed that, within as well as without, it was free from blemish.

Then the priest had to cut it into its pieces.

This was not a chopping or a hacking of the carcass in some crude fashion, but a careful dissecting of the animal to make sure that each part was free from any blemish.

These parts were representative:

- The head - the seat of the mind and the intellect.
- The entrails - the will and the affections.
- The legs - the outward walk and conduct.
- The fat - health and virility.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Work - Sprinkling blood.

40

When Christ, our offering, was examined:

- In Him was no sin (**1 John 3:5**).
- He knew no sin (**2 Cor 5:21**).
- He committed no sin (**1 Pet 2:22**).
- He was without sin (**Heb 4:15**).

***"This is my beloved Son, in whom I am well pleased."***

Jesus satisfied His Father in thought, in word, in deed, in walk.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Work - Sprinkling blood.

41

Having been established as free from blemish, the sacrifice was then placed carefully and in order upon the fire and burned.

Since there was no reservation, no imperfection, no selfish motive, and no self-glorification in Christ, God allowed Him to die, thereby satisfying His holiness.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Work - Sprinkling blood.

42

The sacrifice of the burnt offering having been completed, the priest then had to dress in special garments and carry the ashes outside the camp to a clean place.

Ashes are the result, or the fruit, of burning.

These were carried with care to a special place because they had a special purpose.

Salvation is the fruit of Christ's work on the cross.

It must be acknowledged, propounded, kept separate from all else, by the Church because it and it alone can bring cleansing for the sinner.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering God's Portion - All that was burned.

43

The whole dissected carcass was burned because it was a whole burnt offering;

There was no reservation.

Nothing was held back.

It represented the whole, full consecration of the LORD Jesus Christ to God, the complete yieldedness of the Son to the Father.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Portion - The hide.

44

All belonged to God but yet, in type, the priest had a portion inasmuch as he had a participation in the ceremony.

**1 Co 9:13-14; Luke 10:7**

The priest, therefore, received the hide (**Lev 7:8**), which is not referred to after the animal was skinned.

It did not become part of the offering that was put on the fire

Therefore, it was not part of the "all that was burned."

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Priest's Portion - The hide.

45

The hide was the evidence that the animal had existed.  
It was the evidence of a sacrifice because there cannot be a hide without a sacrifice.

The skin is what God provided in the Garden of Eden for a covering for Adam and Eve.

The covering provided by a blood sacrifice to cover and clothe them.

In the burnt offering only the skin remains, given to the priest as his portion...

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Offerer's Portion - Nothing.

46

As a sinner, man has no participation in the work of redemption

Salvation is not the result of our works but of His work.

The offerer shared only in one of the five offerings, the peace offering.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Type - Christ our Passover. Surrender of self

47

The burnt offering, as the first of the five offerings, reveals the work of the Son toward the Father before the work of the Savior toward mankind.

It is the complete consecration of the whole being of the Son of God to the will, mind, and purposes of God, which brought complete satisfaction to the heart of God.

***John 6:38; John 4:34; Eph. 5:2; Heb. 9:14***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Burnt Offering The Symbolism - Consecration of self.

48

In the burnt offering the picture God paints is the necessity for complete and entire consecration of the offerer to God.

As Jesus offered Himself to God without any reservation, so we must do the same thing.

***Rom 12:1; 1 Co 6:20***

Man takes one step at a time in his comprehension of spiritual things but also in his Christian walk.

The steps must be taken in the right order.

To stand in the place of spiritual reception and enjoy all that God is giving, we must first surrender our whole being in a complete yieldedness to the LORD, as Jesus yielded Himself without reserve to His Father

– heart, soul, mind, body and strength...

91

## Leviticus 2] The Grain Offering

49

- (1) *WHEN ANYONE offers a cereal offering to the Lord, it shall be of fine flour; and he shall pour oil over it and lay frankincense on it.*
- (2) *And he shall bring it to Aaron's sons the priests. Out of it he shall take a handful of the fine flour and oil, with all its frankincense, and the priest shall burn this on the altar as the memorial portion of it, an offering made by fire, of a sweet and satisfying fragrance to the Lord.*
- (3) *What is left of the cereal offering shall be Aaron's and his sons'; it is a most holy part of the offerings made to the Lord by fire.*

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 2 → 2] The Grain Offering

51

- (8) *And you shall bring the cereal offering that is made of these things to the Lord; it shall be presented to the priest, and he shall bring it to the [bronze] altar.*
- (9) *The priest shall take from the cereal offering its memorial portion and burn it on the altar, an offering made by fire, a sweet and satisfying fragrance to the Lord.*
- (10) *What is left of the cereal offering shall be Aaron's and his sons'; it is a most holy part of the offerings made to the Lord by fire.*

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 2] The Grain Offering

50

- (4) *When you bring as an offering cereal baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers spread with oil.*
- (5) *If your offering is cereal baked on a griddle, it shall be of fine flour unleavened, mixed with oil.*
- (6) *You shall break it in pieces and pour oil on it; it is a cereal offering.*
- (7) *And if your offering is cereal cooked in the frying pan, it shall be made of fine flour with oil.*

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 2] The Grain Offering

52

- (11) *No cereal offering that you bring to the Lord shall be made with leaven, for you shall burn no leaven or honey in any offering made by fire to the Lord. [1 Cor. 5:8.]*
- (12) *As an offering of firstfruits you may offer leaven and honey to the Lord, but they shall not be burned on the altar for a sweet odor [to the Lord, for their aid to fermentation is symbolic of corruption in the human heart].*
- (13) *Every cereal offering you shall season with salt [symbol of preservation]; neither shall you allow the salt of the covenant of your God to be lacking from your cereal offering; with all your offerings you shall offer salt. [Mark 9:49, 50.]*

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 2] The Grain Offering

53

- (14) *If you offer a cereal offering of your firstfruits to the Lord, you shall offer for it of your firstfruits grain in the ear parched with fire, bruised and crushed grain out of the fresh and fruitful ear.*
- (15) *And you shall put oil on it and lay frankincense on it; it is a cereal offering.*
- (16) *The priest shall burn as its memorial portion part of the bruised and crushed grain of it and part of the oil of it, with all its frankincense; it is an offering made by fire to the Lord.*

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 2] The Grain Offering

55

### **Lev 2:1-16; Lev 6:14-18**

This is called the "meat offering" in the KJV even though it was the only one of the five offerings that made no use of flesh - meat - whatsoever.

The ingredients here were cereal.

In the days when King James ruled England a person would not be asked out to a "meal."

He would be invited to "meat."

Some of the earlier updating of the KJV or Authorized Version refer to this as a "meal offering" (ASV, 1901) or a "cereal offering" (RSV, 1952).

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 6:14-18] The Grain Offering

54

- (14) *And this is the law of the cereal offering: The sons of Aaron shall offer it before the Lord, in front of the altar.*
- (15) *One of them shall take his handful of the fine flour of the cereal offering, the oil of it, and all the frankincense which is upon the cereal offering, and burn it on the altar as the memorial of it, a sweet and satisfying fragrance to the Lord.*
- (16) *And the remainder of it shall Aaron and his sons eat, without leaven in a holy place; in the court of the Tent of Meeting shall they eat it. [1 Cor. 9:13, 14.]*
- (17) *It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the guilt offering.*
- (18) *Every male among the children of Aaron may eat of it, as his portion forever throughout your generations, from the Lord's offerings made by fire; whoever touches them shall [first] be holy (consecrated and ceremonially clean).*

91

## 2] The Grain Offering

56

"sacrifice," "oblation," and "offering."

Three different expressions are used in describing the offerings.

"sacrifice," "oblation," and "offering."

They are not just alternatives meaning the same thing.

### **Sacrifice.**

This always involved the shedding of blood.

Living animals full of life and free from blemish were slain.

This signified a life surrendered.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 2] The Grain Offering

"sacrifice," "oblation," and "offering."

57

### Oblation.

This had nothing to do with blood, and referred to the offering of grain, flour, cakes, and the first fruits of harvest.

All recent non-Catholic translations have dropped this Latin - based word and instead read "offering."

### Offering

Offering is a general term expressive of both, inasmuch as both were offered by one person to another.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 2] The Grain Offering

"sacrifice," "oblation," and "offering."

58

The usual Hebrew word for offering or oblation is **minchah**, meaning "the gift of an inferior to a superior."

The word is sometimes translated "present," as in the "present" sent by Jacob to Esau, also the "present" to Joseph from his brothers.

Minchah is translated "offering" in the story of Cain and Abel.

Two of these references must be enlarged upon in order to establish the full meaning of this word minchah because it affects biblical interpretation.

A **minchah** must be a gift that is worthy of the one to whom it is presented;  
the one to whom it is given and who receives it.

Better give no gift than one that is inferior, because then it becomes an insult.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 2] The Grain Offering

Jacob and Esau → the minchah gift

59

Jacob was commanded by God to return to his homeland and his family.

On his way he learned that Esau was coming to meet him and that he was accompanied by 400 men.

Jacob had wronged Esau and fled from him.

He feared Esau from whom he had stolen both blessing and birthright.

Jacob prayed to God confessing his unworthiness and asking for the LORD'S delivering grace.

After that he prepared a present for his brother (**Gen. 32:13**).

This present was the same **minchah** of our study.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 2] The Grain Offering

Jacob and Esau → the minchah gift

60

Jacob gave specific instructions to his servants, when they met Esau and offered his gift:

***"They are your servant Jacob's.***

***It is a present sent to my LORD Esau" (Ge 32:18).***

This was the first time that Jacob had humiliated himself before Esau.

Fear was the motive here, but this was the meaning of 'minchah'

– a gift from an inferior to a superior.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming



## 2] The Grain Offering

Cain and Abel → the minchah gift

61

It is generally held that God accepted the offering of Abel because of the blood shed by the slain lamb and that God rejected the offering of Cain because the fruit of the earth was an evidence of his toil, not a sacrificial death..

The Bible is silent about several aspects of this story.

The word **minchah** is used with regard to the offerings of both Cain and Abel.

What the LORD wants us to learn from this account is not the quality of the offering but the character of the offerer.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

Cain and Abel → the minchah gift

62

**Gen. 4:3-4** Notice the reference to the 'fat' in verse 4...

The fat was the choicest part of the animal and was always required by God, as is repeated in Leviticus.

These two verses suggest that Cain took the first fruit to come to hand while Abel carefully chose the best of his flock.

***"And the LORD respected Abel and his offering."***

God did not accept Abel because of his offering.

God received the offering because of Abel.

He was a man with a right heart and a right motive, and God does not look on the outward appearance.

He looks on the heart.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

The Nature of the Offering - According to property.

63

Uncooked flour, unleavened cakes, roasted grain.

In each offering there were alternatives,

not for the convenience of the offerer but

according to the circumstances of the offerer, and

according to the command of God.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

Uncooked flour, or flour in the raw.

64

As it was received so it could be given, remembering that this offering typified service.

Man can give back to God.

He has life, he may give it to God;

He has time, he may give a portion;

He has a Bible, he can read it;

He can attend church,

sing with the congregation,

contribute to the collection,

give a little service here and there which he feels capable of doing.

God will accept these.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

### Unleavened cakes.

65

Here some effort had been applied to turn the raw flour into something that was edible and tasty

Something that could be shared with others.

Life has become a yielded life,

- The time given is made as effective as possible.
- The Bible is not just read, it is studied, kneaded, mixed with experience - making it appetizing food.
- Church attendance becomes church service.
- The voice and talent is developed so that it can be used to God's glory.
- It is no more dropping a coin into the plate but learning to tithe.
- It is not the odd job but the dedicated service.

All this is to be done without the leaven of pride or self-esteem.

This is more acceptable to God.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

### According to property.

67

What he offered was determined by the circumstance of possessing an oven, a pan (baking pan), or a frying pan.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

### Roasted grain.

66

That which is preserved by fire.

The faith that has stood the fire of trial,

The promises of God that have been tested and tried,

The life that has come through severe temptations and proved God to be faithful

- these are things which rejoice the heart of God.

**1 Pet 1:6-7**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

### No leaven.

68

Attached to these offerings were certain restrictions.

**Lev 2:11**

Leaven - yeast - is always a type of sin.

It is that which, when brought into contact with fire, throws the lump into risings and commotions.

The fermenting properties of leaven reduce the whole of the cakes into a condition of corruption.

**1 Co 5:6-7; Mat 16:11-12**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

No leaven.

69

In this grain offering service is being considered more than salvation.

There is no selfish intent, no malice, no evil thought in the ministry of Christ, since there was no sin in Him.

For the believer there must be no malice in his life and no ill motive in his service.

Everything must be done with singleness of purpose if it is to be accepted by God.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

No honey.

70

Honey, sweet to the taste, if taken in excess can turn sour in the stomach.

The pleasures of life are only for a season; they soon fail.

**Prov 25:27**

The things that speak of Christ's suffering must not have man's ideas added to them in order to make them more palatable to us.

We constantly must to remind oneself of what it meant to Him, the Holy One, to bear away our sin.

If we would spend more time contemplating what it cost Him for our redemption,

We would spend less time counting how much it costs us to serve Him.

Was there any sorrow like His sorrow

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

Salt.

71

**Lev 2:13,15**

Salt holds many symbols including those of verse 13:

the salt of seasoning.

the salt of the covenant.

the salt of purification.

Salt brings out the true flavor of a thing so that it may be enjoyed to the full.

Leaven (corruption) had to be missing.

The purity of the offering became more sure by the addition of salt, because salt is that which checks corruption and any form of putrefaction.

It helps to maintain health.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

Salt.

72

There were three covenants observed by the bedouin of the desert.

the covenant of bread and wine,

the covenant of salt, and

the covenant of blood.

The people of God would be familiar with these things.

Additional references to the covenant of salt are found elsewhere in the Old Testament.

**Num 18:19; 2 Chron. 13:5**

The statement in **Leviticus 2:13**, therefore, means:

"I present this gift because of the covenantal relationship in which I stand before Jehovah."

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

<http://www.wildyeastblog.com/2011/03/16/worth-its-salt/>

Considered to be one of the four essential bread ingredients (along with flour, water, and yeast), salt does indeed do something more than loafing around and tasting good.

- Salt affects dough texture, making it stronger and less sticky....
- Salt reduces oxidation of the dough during mixing.
  - Oxidation causes the degradation of carotenoid pigments in the flour that contribute to flavor and crumb color.
- Salt regulates yeast activity, causing fermentation to progress at a more consistent rate.
- Salt affects shelf life.
  - Because it attracts water, it can help keep bread from staling too quickly in a dry environment....

....the primary role of salt in bread remains to enhance flavor.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering Salt.

74

This same thought is conveyed in the New Testament:

**Col. 4:6**

We should so behave and conduct ourselves that we will be declaring to the world that we are a people who are in a covenant relationship with the LORD.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering Frankincense.

75

This is a spice that becomes effective through burning.

It denoted prayer and intercession.

The most prayerful life spent on earth was that of the LORD Jesus Christ, who often spent whole nights in prayer.

Fire caused the odor to rise, as trials, which drive us to our knees, cause our prayers to ascend to God.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering The Offerer's Work - Bring it to the priest.

76

**Lev 2:2**

Having prepared the offering as instructed, the offerer now brought it to the priests and handed it over in its entirety.

This was done at the door of the tabernacle.

There was no ceremony, no participation, just a simple yieldedness, for there was nothing meritorious in his action, only obedience.

In all the service we render to the LORD, none of it is to declare our worthiness, to display our merits, or to purchase our salvation.

Service is a privilege, not a remuneration.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

The Priest's Work - Offer a handful.

77

The priest received the grain offering from the offerer, took from it a handful of the flour, grain, or cakes, with all the frankincense, and burned it on the altar.

The remainder belonged to the priests.

It was eaten by Aaron and his sons in the court of the tabernacle.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

God's Portion - The handful.

79

We give our tithes and our offerings, placing them in a collection plate or box.

They are our gifts to God and yet they are taken and given to man - the minister's salary, the janitor's wages, the lighting and heating bills, the advertising, the repair and maintenance of the buildings.

Other gifts go to missionary funds for fares, salaries, office staff, etc.,

It might appear that God receives nothing from our giving.

He recognizes it, for by its means His work goes on.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

God's Portion - The handful.

78

The handful of flour and all the frankincense were His.

Only a small portion of this offering belonged to God, it was a memorial

- the handful represented the whole in the sight of God and was accepted by Him as the whole.

A small portion of what we give to God, in both gifts and service, somehow goes directly to Him.

He receives it representing the whole offering.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

God's Portion - The handful.

80

We spend much time in church activities, in making pictures and illustrations for children, in having clubs and outings for young people, in social events in the church, in hymn singing, choirs, solos, and instrumental ensembles - and a comparatively small portion of our time in actually teaching God's Word.

However, there is a handful which does belong exclusively to God, a portion in which man can have no part that is, worship.

May we never become so active in service that we have no time for worship.

***John 4:23***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

**2] The Grain Offering**

The Priest's Portion - The remainder.

81

The priest received that remained after the handful had been removed.

His time was occupied with the things of God.

He had separated himself from the world to that end.

The Christian has a responsibility before God to provide what is necessary for the support of God's servants.

God not only declared it but in His law He made provision for it.

It is part of our service.

The priest had to partake of his portion within the court of the tabernacle.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)**2] The Grain Offering**

The Offerer's Portion - Nothing.

82

God only accepts that which is wholeheartedly and willingly given.

Ananias and Sapphira failed and perished because of a holding back that included deception.

All our service must be done for the LORD with sincerity of heart.

All the glory must be His also.

The blessing becomes ours.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)**2] The Grain Offering**

The Typical Teaching - The kernel of wheat.

83

In the grain offering Christ is seen as the kernel of wheat which fell into the ground and died that He might bring forth much fruit.

He was also the kernel of wheat which went through the crushing mill of Gethsemane and the fierce oven of Calvary to become the Bread of Life, the sustainer of His people on a pilgrim journey.

He gave His all.

He knew no reservation.

He came not to be served but to serve and

To give His life a ransom for many, and  
now upon Him we feed and in Him find our source of strength.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)**2] The Grain Offering**

The Symbolism - Consecration of gifts / service.

84

In the burnt offering it was the consecration of self

In the grain offering it was the consecration of service.

It is always in that order throughout Scripture.

We cannot give our service until we have given ourselves, and

When we have given ourselves we are then to give our service.

Reverse the order so that service comes first and we might find ourselves trying to give our service as a means of purchasing salvation.

This cannot be successful or fruitful.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

The Symbolism - Consecration of gifts / service.

85

Our works do not precede us for salvation, but our works do follow us.

They have a place and they have reward.

We work out our salvation - We cannot work it in.

The same truth is taught throughout the Word of God.

**Mat 5:23-24**

Reconciliation before presentation of gifts.

God's requirement of man is reconciliation with Himself before the presentation of any gift or service.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

The Symbolism - Consecration of gifts / service.

86

The Wise Men who brought their gifts to the newborn King brought on that occasion four and the most important one has been lost because we are ever speaking of and singing about the "three wise men from Orient far."

**Mat 2:1-2**

According to protocol, when children are born to reigning monarchs all other kings, queens, and rulers of the world recognize these births by sending gifts.

This is still politically correct today.

When Jesus was born King of the Jews, protocol required that gifts should be sent.

This is what these Wise Men were expected to do, but not what they did...

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Grain Offering

The Symbolism - Consecration of gifts / service.

87

Instead of sending their gifts, they themselves took a long tedious journey across the desert on the backs of camels.

**Mat. 2:11**

The very first gift they had offered was themselves.

Instead of sending gifts by servants, they came themselves

And having arrived, they fell down and worshiped.

an act of adoration,

an act of humiliation,

an act of surrender of themselves.

Only after this important surrender of self did they present Him with their material gifts and wealth.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 4:1-35 → 3] The Sin Offering

88

(1) AND THE Lord said to Moses,

(2) Say to the Israelites, If anyone shall sin through error or unwittingly in any of the things which the Lord has commanded not to be done, and shall do any one of them --

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)



## Leviticus 4:1-35 → 3] The Sin Offering<sup>89</sup>

- (3) If it is the anointed priest who sins, thus bringing guilt on the people, then let him offer for his sin which he has committed a young bull without blemish to the Lord as a sin offering. [*Heb. 7:27, 28.*]
- (4) He shall bring the bull to the door of the Tent of Meeting before the Lord, and shall lay [*both*] his hands on the bull's head and kill [*it*] before the Lord.
- (5) And the anointed priest shall take some of the bull's blood and bring it into the Tent of Meeting;
- (6) And the priest shall dip his finger in the blood and sprinkle some of [*it*] seven times before the Lord before the veil of the sanctuary.
- (7) And the priest shall put some of the blood on the horns of the altar of sweet incense before the Lord which is in the Tent of Meeting; and all the rest of the blood of the bull shall he pour out at the base of the altar of the burnt offering at the door of the Tent of Meeting.

## Leviticus 4:1-35 → 3] The Sin Offering<sup>90</sup>

- (8) And all the fat of the bull for the sin offering he shall take off of it--the fat that covers and is on the entrails,
- (9) And the two kidneys and the fat that is on them at the loins, and the appendage of the liver, which he shall take away with the kidneys--
- (10) Just as these are taken off of the bull of the sacrifice of the peace offerings; and the priest shall burn them on the altar of burnt offering.
- (11) But the hide of the bull and all its flesh, its head, its legs, its entrails, and its dung,
- (12) Even the whole bull shall he carry forth without the camp to a clean place, where the ashes are poured out, and burn it on a fire of wood, there where the ashes are poured out. [*Heb. 13:11-13.*]

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 4:1-35 → 3] The Sin Offering<sup>91</sup>

- (13) If the whole congregation of Israel sins unintentionally, and it be hidden from the eyes of the assembly, and they have done what the Lord has commanded not to be done and are guilty,
- (14) When the sin which they have committed becomes known, then the congregation shall offer a young bull for a sin offering and bring it before the Tent of Meeting.
- (15) The elders of the congregation shall lay their hands upon the head of the bull before the Lord, and the bull shall be killed before the Lord.
- (16) The anointed priest shall bring some of the bull's blood to the Tent of Meeting,
- (17) And shall dip his finger in the blood, and sprinkle it seven times before the Lord, before the veil [*which screens the ark of the covenant*].

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 4:1-35 → 3] The Sin Offering<sup>92</sup>

- (18) He shall put some of the blood on the horns of the altar [*of incense*] which is before the Lord in the Tent of Meeting, and he shall pour out all the blood at the base of the altar of burnt offering near the door of the Tent of Meeting.
- (19) And he shall take all its fat from the bull and burn it on the altar.
- (20) Thus shall he do with the bull; as he did with the bull for a sin offering, so shall he do with this; and the priest shall make atonement for [*the people*], and they shall be forgiven.
- (21) And he shall carry forth the bull outside the camp and burn it as he burned the first bull; it is the sin offering for the congregation.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 4:1-35 → 3] The Sin Offering<sup>93</sup>

- (22) When a ruler or leader sins and unwittingly does any one of the things the Lord his God has forbidden, and is guilty,
- (23) If his sin which he has committed be known to him, he shall bring as his offering a goat, a male without blemish.
- (24) He shall lay his hand on 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.
- (25) The priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour the rest of its blood at the base of the altar of burnt offering.
- (26) And he shall burn all its fat upon the altar like the fat of the sacrifice of peace offerings; so the priest shall make atonement for him for his sin, and it shall be forgiven him.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 4:1-35 → 3] The Sin Offering<sup>94</sup>

- (27) If any one of the common people sins unwittingly in doing anything the Lord has commanded not to be done, and is guilty,
- (28) When the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed.
- (29) The offender shall lay his hand on the head of the sin offering and kill *[it] at the place of the burnt offering*.
- (30) And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering and shall pour out the rest of its blood at the base of the altar.
- (31) And all the fat of it he shall take away, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it on the altar for a sweet and satisfying fragrance to the Lord; and the priest shall make atonement for *[the man], and he shall be forgiven*.

## Leviticus 4:1-35 → 3] The Sin Offering<sup>95</sup>

- (32) If he brings a lamb as his sin offering, he shall bring a female without blemish.
- (33) He shall lay his hand upon the head of the sin offering and kill it in the place where they kill the burnt offering.
- (34) And the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and all the rest of the blood of the lamb he shall pour out at the base of the altar.
- (35) And he shall take away all the fat of it, just as the fat of the lamb is removed from the sacrifice of the peace offerings; and the priest shall burn it on the altar upon the offerings made by fire to the Lord; and the priest shall make atonement for the sin which the man has committed, and he shall be forgiven. *[Heb. 9:13, 14.]*

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 6:24-30 → 3] The Sin Offering<sup>96</sup>

- (24) And the Lord said to Moses,
- (25) Say to Aaron and his sons: 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.
- (26) The priest who offers it for sin shall eat it; in a sacred place shall it be eaten, in the court of the Tent of Meeting.
- (27) Whoever or whatever touches its flesh shall *[first] be dedicated and made clean, and when any of its blood is sprinkled on a garment, you shall wash that garment in a place set apart to God's worship*.
- (28) But the earthen vessel in which it is boiled shall be broken, and if it is boiled in a bronze vessel, that vessel shall be scoured and rinsed in water.
- (29) Every male among the priests may eat of this offering; it is most holy.
- (30) But no sin offering shall be eaten of which any of the blood is brought into the Tent of Meeting to make atonement in the Holy Place; it shall be *[wholly] burned with fire. [Heb. 13:11-13.]*

### 3] The Sin Offering

#### The Nature of the Offering According to position

97

*Lev 4:1–35; Lev 6:24–30*

This is the first of the two compulsory offerings.

Bull, goat, or lamb.

These differed from the animals of the burnt offerings in that there were no birds.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering

#### The Nature of the Offering - According to position

98

The variation of the animals in this offering was according to position.

- (1) Priest. (*Lev 4:3*) → offered a young bull.
- (2) Whole congregation. (*Lev 4: 13-14*) → offered a young bull.
- (3) Ruler. (*Lev 4:22-23*) → offered a young male goat.
- (4) Commoner. (*Lev 4:27-28*) → offered a young female goat.

Notice that the offerings required by God for the priest and the whole congregation were the same.

In the sight of God, the sin of a priest was as great as the sin of a whole congregation

If a man in an official capacity sins, he can lead a whole nation astray.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering

#### The Nature of the Offering - According to position

99

The offering of a ruler was a male kid, a symbol of authority

For a commoner, who had no authority, the offering was a female goat.

In each instance the sacrifice needed to be perfect, without blemish,

it foreshadowed the perfect sin Sacrifice.

The difference lay in the treatment of the blood and in the disposition of the carcass.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering

#### The Nature of the Offering - According to position

100

Four times, "unintentionally" is repeated.

Intentional sin is open defiance and rebellion.

Personal responsibility is not pushed aside very easily.

There is the ignorance of not knowing...

And there is ignorance of not wanting to know what could have and should have been known...

We could have found out the facts but we did not bother.

Much of what we clam as ignorance is really the result of willful attitudes and acts.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

101

**3] The Sin Offering**  
**The Offerer's Work - Identify himself**  
**To slay the sacrifice.**

This offering was to be made at the gate of the tabernacle court, the place of God's choosing.

God did not permit this sacrifice for sin to be made just anywhere.

This would have led to uncontrolled practices, idolatry, the establishment of sacred sites.

All these things are with us today.

The cross is being replaced by ceremonial practices.

The church, as an organism, is being substituted by organization.

The Bible is being pushed aside for creeds and credentials.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

102

**3] The Sin Offering**  
**The Offerer's Work - Identify himself**  
**To slay the sacrifice.**

The offerer placed his hands firmly upon the head of the animal.

In the case of the whole nation having sinned, this would be done by the elders, who would be their representatives.

This act identified them as one with the animal that was about to die due to their own sin,

Like leaving a thumbprint in sealing wax on a document to identify ourselves with that document.

It was an act of imputation.

They believed that their sins passed from them to the animal, so that, when it died, it died in their place.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

103

**3] The Sin Offering**  
**The Offerer's Work - Identify himself**  
**To slay the sacrifice.**

The offerer then slew the animal.

He was the one who had sinned; therefore he was the one responsible for the death of the animal.

It is easy to blame others for our sin and failure...

It is easy to blame the Jewish nation or Pilate or the Roman soldiers for the death of Jesus.

In reality, it was our sins that nailed Him to the tree.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

104

**3] The Sin Offering**  
**The Priest's Work - Sprinkling blood.**

The priest took the blood of the sin offering into the Holy Place and sprinkled it seven times before the LORD, before the veil of the sanctuary.

This signified God's acceptance.

After this, as he came out of the Tabernacle/Temple, he applied the blood here and there in a given order:

before the LORD,

in front of the veil,

on the horns of the altar of incense,

And at the brazen altar of sacrifice where the remainder was poured out.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering The Priest's Work - Sprinkling blood.

105

The blood was applied as the priest came out, not as he went in.

Salvation is of the LORD. It begins with Him.  
From holiness toward us...

The way was opened from God to man  
– from the inside where holy God was toward the  
outside where sinful man was.

It was opened by our great High Priest, the LORD  
Jesus Christ.

It was opened through the shedding of His blood, and  
along that bloodstained way man travels from outside to  
within.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

### 3] The Sin Offering The Priest's Work - Sprinkling blood.

106

We meet Christ at Calvary, the altar of sacrifice where He  
poured out His soul as the offering for sin;

Then we proceed to the golden altar, the place of His  
intercession,

Then on to the veil now rent, giving us access into the  
presence of the eternal God

- in whose presence we stand perfect in Christ.

In the event of the offering being that of a ruler or  
commoner, the blood remained outside.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

### 3] The Sin Offering The Priest's Work - Sprinkling blood.

107

The priest then took all the fat of the innards and burned it  
on the altar

(the significance of the fat is found in the peace offering)

Then came the disposal of the carcass.

The priest had to take the whole of it and carry it outside  
the camp to the place where he poured the ashes.

There were very strict conditions under which it was carried  
out. (**Lev 4:11–12; Lev 6:30**).

All this was ordained by God because He intended them to  
understand the severity of His judgment on sin.

Sin was now in this animal by reason of imputation, so it  
must be carried away carefully and destroyed totally.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

### 3] The Sin Offering God's Portion - The whole.

108

No part of this animal was for man.

No part of it could be used as food.

We live in a day when we have lost the sense of the  
holiness of God, His sovereignty, and His severity.

All the judgment of our sin fell upon the Son of His love  
when He, who knew no sin, became sin and died in our  
place.

This price that was paid cost God the very best that He  
had - His Only Begotten Son, who was in the bosom of the  
Father in past eternity.

No wonder there is no mercy for sin outside of Christ's  
redeeming work!

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

### 3] The Sin Offering The Priest's Portion - Part of the commoner's.

109

The priest was always rewarded for the service rendered.

His part came from the offering of the ruler or commoner, never part of the priest's or the congregation's, because he himself could have been a partaker of such sins.

He had a share of the sheep or goat, but never of the bull.

We gather this from the fact that the carcass of the sheep or goat was not carried outside.

**Lev 6:26**

Even so, the vessels used for boiling had to be destroyed.

**Lev 6:28**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering The Offerer's Portion - Nothing.

110

This was the sin offering, and we are the guilty party.

We can do nothing at all in the matter of our sin or our redemption.

It is all of grace.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering The Type Teaching - Christ is our Sin Offering.

111

The priest may sin, nations may fall into idolatry, rulers may lead people astray, individuals may fail and come short - for all have sinned and fall short of the glory of God.

Whoever, wherever, however, sin is sin; whether we call it small or large, black or white, justifiable or unjustifiable, intentional or unintentional, it makes no difference so far as God is concerned.

It must be dealt with, and He Himself has made the complete and only provision, which is declared in the New Testament:

**Rom. 8:3**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering The Type Teaching - Christ is our Sin Offering.

112

**Rom. 8:3**

**What was it that the law could not do?**

***"The law of the LORD is perfect, converting the soul" (Ps. 19:7).***

***Galatians 2:16: "Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; for by the works of the law no flesh shall be justified."***

The law could not justify.

The Law covered sin but was unable to remove the sin.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering The Type Teaching - Christ is our Sin Offering.

113

#### *Rom. 8:3*

**If the law was made weak through the flesh, then what sort of flesh?**

It is generally assumed that this refers to the human flesh or our sinful flesh, but this does not fit the text.

Human flesh cannot weaken a perfect or eternal law.

The law required that when a man sinned he should offer a young animal as a sin offering.

But Man is human, the sacrifice is animal.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering The Type Teaching - Christ is our Sin Offering.

114

But Man is human, the sacrifice is animal.

Man is a moral being, the animal is amoral.

They are of two different natures.

Man knows temptation, trial, failure, sin; but the animal knows none of these things.

It has no moral standards, knows no law, has no sense of right and wrong;

in other words, it does not possess my flesh, my nature, my morals.

It is totally different in its being.

How could it take my place and become my substitute?

The answer is that it could not.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering The Type Teaching - Christ is our Sin Offering.

115

The law, with its demands, became weak or noneffective through the flesh of that animal.

#### *Rom. 8:3; 2 Cor. 5:21*

As in this offering sin passed from man to the sinless animal by the laying on of hands (imputation), after which the animal was slain (expiation) so by faith my sin passed from me, the sinful one, to Christ, the sinless One, causing Him to become my sin.

Then, when He died, my sin died in Him and I live, having been made the righteousness of God in Him.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Sin Offering The Type Teaching - Christ is our Sin Offering.

116

#### *Heb 13:10-13*

Two things stand out prominently in these verses.

The blood went in

The body went out.

The body went outside the camp in judgment because sin was on it. Outside, Christ met man's need;

The blood went in, in reconciliation, because God had accepted it.

Inside, Christ met God's demands, and so a reconciliation was made.

If we are identified with Him in His suffering in the world today, we shall be welcomed together with Him in His glory by and by.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)



### 3] The Sin Offering The Symbolism - Atonement.

117

So far as we are concerned:

Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow.

Death in payment for sin has taken place;  
The price – the wages of sin - has been paid.  
We are free through expiation.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### Leviticus 5:1-19 → 4] The Trespass Offering

118

- (1) IF ANYONE sins in that he is sworn to testify and has knowledge of the matter, either by seeing or hearing of it, but fails to report it, then he shall bear his iniquity and willfulness.
- (2) Or if anyone touches an unclean thing, whether the carcass of an unclean wild beast or of an unclean domestic animal or of unclean creeping things that multiply prolifically, even if he is unaware of it, and he has become unclean, he is guilty.
- (3) Or if he touches human uncleanness, of whatever kind the uncleanness may be with which he becomes defiled, and he is unaware of it, when he does know it, then he shall be guilty.
- (4) Or if anyone unthinkingly swears he will do something, whether to do evil or good, whatever it may be that a man shall pronounce rashly taking an oath, then, when he becomes aware of it, he shall be guilty in either of these. [Mark 6:23.]

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### Leviticus 5:1-19 → 4] The Trespass Offering

119

- (5) When a man is guilty in one of these, he shall confess the sin he has committed.
- (6) He shall bring his guilt or trespass offering to the Lord for the sin which he has committed, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for his sin.
- (7) But if he cannot afford a lamb, then he shall bring for his guilt offering to the Lord two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### Leviticus 5:1-19 → 4] The Trespass Offering

120

- (8) He shall bring them to the priest, who shall offer the one for the sin offering first, and wring its head from its neck, but shall not sever it;
- (9) And he shall sprinkle some of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar; it is a sin offering.
- (10) And he shall prepare the second bird for a burnt offering, according to the ordinance; and the priest shall make atonement for him for his sin which he has committed, and he shall be forgiven.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 5:1-19 → 4] The Trespass Offering <sup>121</sup>

- (11) But if the offender cannot afford to bring two turtledoves or two young pigeons, then he shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil or frankincense on it, for it is a sin offering.
- (12) He shall bring it to the priest, who shall take a handful of it as a memorial portion and burn it on the altar, on the offerings made by fire to the Lord; it is a sin offering.
- (13) Thus the priest shall make atonement for him for the sin that he has committed in any of these things, and he shall be forgiven; and the remainder shall be for the priest, as in the cereal offering.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 5:1-19 → 4] The Trespass Offering <sup>122</sup>

- (14) And the Lord said to Moses,
- (15) If anyone commits a breach of faith and sins unwittingly in the holy things of the Lord, he shall bring his trespass or guilt offering to the Lord, a ram without blemish out of the flock, valued by you in shekels of silver, that is, the shekel of the sanctuary, for a trespass or guilt offering.
- (16) And he shall make restitution for what he has done amiss in the holy thing, and shall add a fifth to it, and give it to the priest; and the priest shall make atonement for him with the ram of the trespass or guilt offering, and he shall be forgiven.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 5:1-19 → 4] The Trespass Offering <sup>123</sup>

- (17) If anyone sins and does any of the things the Lord has forbidden, though he was not aware of it, yet he is guilty and shall bear his iniquity. *[Luke 12:48.]*
- (18) He shall bring *[to the priest] a ram without blemish out of the flock, estimated by you to the amount [of the trespass], for a guilt or trespass offering; and the priest shall make atonement for him for the error which he committed unknowingly, and he shall be forgiven.*
- (19) It is a trespass or guilt offering; he is certainly guilty before the Lord.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 7:1-10 → 4] The Trespass Offering <sup>124</sup>

- (1) THIS IS the law of the guilt or trespass offering; it is most holy or sacred:
- (2) In the place where they kill the burnt offering shall they kill the guilt or trespass offering; the blood of it shall the priest dash against the altar round about.
- (3) And he shall offer all its fat, the fat tail and the fat that covers the entrails,
- (4) And the two kidneys and the fat that is on them at the loins, and the lobe or appendage of the liver, which he shall take away with the kidneys.
- (5) And the priest shall burn them on the altar for an offering made by fire to the Lord; it is a guilt or trespass offering.
- (6) Every male among the priests may eat of it; it shall be eaten in a sacred place; it is most holy.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Leviticus 7:1-10 → 4] The Trespass Offering <sup>125</sup>

- (7) As is the sin offering, so is the guilt or trespass offering; there is one law for them: the priest who makes atonement with it shall have it.
- (8) And the priest who offers any man's burnt offering, that priest shall have for himself the hide of the burnt offering which he has offered.
- (9) And every cereal offering that is baked in the oven and all that is prepared in a pan or on a griddle shall belong to the priest who offered it.
- (10) And every cereal offering, mixed with oil or dry, all the sons of Aaron may have, one as well as another.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 4] The Trespass Offering <sup>126</sup> The guilt offering – According to practice

**Lev 5:6-7; Lev 7:1-10**

- It was applicable to a number of specific sins which were important enough to be listed by God.
- The trespass offering always required restitution.
- The trespass offering was part of the sin offering.
- Sin is coming short of God's standards.
- Trespassing is overstepping the mark.
- It also means the unlawful possession or use of another's property.
- In Trespass, a boundary line is always involved.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 4] The Trespass Offering <sup>127</sup> The Trespass - Concealing truth.

We shall now take a look at ten specific trespasses listed in the book of Leviticus.

### (1) Concealing truth. **Lev 5:1**

The object of this divine command is to keep crime in check, and also to protect the innocent.

Any person who withholds evidence when it is demanded in the name of justice becomes a participant in the crime.

This is known in British and American law as "aiding and abetting," and is punishable.

This is why in the law courts a person is required to take an oath on the Bible to "declare the truth, the whole truth, and nothing but the truth."

If we are to live honorably before God we must live honestly before men.

5

8

## 4] The Trespass Offering <sup>128</sup> The Trespass - Concealing truth.

After Joshua destroyed the city of Jericho and moved on to the smaller town of Ai, the Israelites were defeated. **Josh 7**

The reason was revealed: sin was in the camp.

Achan had stolen some of the spoils of Jericho, which were to have been dedicated to the LORD.

When this was discovered, he and his sons and daughters were stoned to death.

Some people have had a problem with why his family should have died because of the sin of their father.

The inference is that the family was aware of the sin and had not made it known, so that when - by a process of elimination - Achan was discovered, the children were participants in the sin by their silence.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

#### 4] The Trespass Offering The Trespass - Concealing truth.

129

Jesus was standing before the false witnesses who were accusing Him of many things, to which the LORD made no response.

Jesus silence greatly angered the high priest . **Mat 26:62**

But Jesus kept silent fulfilling the prophecy of Isaiah **Isa 53:7**

Caiaphas, indignant with his "prisoner" (and, as high priest, fully acquainted with the law), made use of **Levit 5:1. Mat 26:63**

Jesus had now been charged to answer under oath under the Law.

If He had failed to answer, He would have committed a sin, breaking the Law Himself, and failed to become man's Redeemer.

Jesus was as cognizant of the law as was Caiaphas, and replied to Caiaphas – not his accusers:

"It is as you said" **Matt. 26:64**, and thereby remained sinless.

A Christian ought to live as consistently as this every day.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass - Defilement.

130

##### (2) Defilement. **Lev 5:2-3**

The children of Israel were surrounded by nations steeped in idolatry.

God wanted His people to keep themselves from being contaminated with what would defile not only the body but also the soul.

The LORD's purpose is to teach us to shun like it was sin, every form of impurity

- whether it be through sight or conversation or acquaintance

Such things can defile our soul and damage our spiritual life.

Even if one does these things in ignorance and learns of it later, he is guilty.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass – Swearing Rashly

131

##### (3) Swearing rashly. **Lev 5:4**

This is related to making promises, entering into contracts, or making vows.

It is understandable that if a person declared that he would perform some good thing and then failed to do it, he would be in the wrong.

But if a person declared that he was going to carry out some evil project and then repented of his intent, surely that change would be justifiable!

But the text says no.

He is still a guilty man.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass – Swearing Rashly

132

The verse is not concerned with the good or the evil; it is concerned with the oath.

It is a demand for care in the form of our speech, which can quickly cause us to fall into sin.

Our promises to do good or evil must not be rash,

And, they must never be taken in the name of the LORD.

##### **Exod. 20:7**

To invoke the name of the Lord ('God help me') or To promise anything in the name of the LORD ('Honest to God') and then fail to fulfill it is to take His name in vain.

It is "swearing rashly."

Never bring the holy name of the LORD into the affairs of life unless you are determined that at all costs you will fulfill that commitment.

#### 4] The Trespass Offering The Trespass – Swearing Rashly

133

Look at what the Word of the LORD has to say about it:

**Mat 5:33-37; James 5:12**

In all promises be satisfied with a simple yes or no.

Jacob, when he fled from Esau his brother, was met by God at Bethel. In his alarm Jacob made a vow **Gen 28:20-22** God, who often referred to Himself as "the God of Abraham, of Isaac, and of Jacob," appeared to Jacob and reminded Jacob of his vow.

God took it seriously, very seriously. **Gen. 31:13**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass – Swearing Rashly

134

Many people have been perplexed concerning the story of Jephthah and cannot accept that he offered his daughter as a sacrifice.

Their reasoning being that God did not permit human sacrifice.

This is true, but neither does God allow His name to be taken in vain.

The heart of the story is **(Jdg 11:29-40)**

Better to offer a human sacrifice than profane the name of a holy God or break a vow made invoking His name.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass – Swearing Rashly

135

**Num. 30:2-4**

God binds the man who binds himself with an oath.

If the oath were good and the man failed to fulfill it,

he was guilty and must offer a trespass offering.

If a man swore to do evil and he did it, he sinned.

If a man swore to do evil but he did not do it, he still sinned.

He broke his oath – he sinned and so must offer his trespass offering

In the mind of God breaking a vow is more grievous than fulfilling an evil intent.

The safest paths in life is letting our yes be yes, and our be no, no without the addition of oaths and promises that become committals that bind.

**"LORD, guard the words of my lips." Ps 141:3**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass - Dishonesty in holy things.

136

**(4) Dishonesty in holy things.**

**Lev 5:15-16**

Dishonesty can be against God or it can be against man.

Some of these trespass sins were against God.

Others of the trespass acts were were sins against man.

Either necessitated a trespass offering by the offender.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass - Dishonesty in holy things.

137

Is it possible for a man to rob God?

Yes, even though it might be through ignorance or a lack of his understanding of holy things.

Everything belongs to God, including man. **John 1:3**

He is the creator and the sustainer of all things.

He is the sovereign ruler of the earth.

- God claimed for the firstborn of man and animal (**Ex 13:2**).
- God claimed half a shekel per head ransom money from every man who joined the army of Israel (**Ex 30:11-16**).
- God claimed the firstfruits of the harvest (**Lev 23:10-14**).
- God claimed tithes of all man possessed - and that would include time, energy, and service, as well as possessions (**Lev 27:30-32**).
- When God gave Israel the land of promise, as they entered into its conquest under the leadership of Joshua, He required that the first city, Jericho, should be dedicated to Himself by fire (**Jos 6**).

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass - Dishonesty in holy things.

138

In the New Testament He has claimed much more because He has given to man much more.

He gave Himself;

He asks that we should give ourselves.

To withhold what rightful belongs to God is to rob Him. **Mal 3:8**

It may be unintentional, but that does not alter man's responsibility.

E.G. God is robbed when we fail to give Him that one day in seven for worship and quiet meditation.

He has given us six days and asks that we should give Him one. Is He asking too much?

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass - Dishonesty in holy things.

139

God is robbed by our misuse of our possessions. (**Mal. 3:10**).

God is robbed by our failure to maintain His work.

We are not supporting God's church by our presence at the meetings, by our prayers for the ministry, by our interest in the missionary program, by our personal invitation to others, as it ought to be supported.

God is robbed of the worship due to His holy name.

He is robbed when we neglect His Word.

We are continually asking favors from God without giving God His due worship and praise.

Are we honest with our time, our possessions, our abilities, our privileges, our responsibilities, our friends?

This dishonesty in holy things is a trespass for which God requires amends and restoration.

#### 4] The Trespass Offering The Trespass - Ignorance.

140

##### (5) Ignorance.

##### **Lev 5:17**

The sin of ignorance is repeated a number of times in the chapter in the words "though he does not know it" or "and it is hidden from him."

The natural man reasons that if he is ignorant, how can he be responsible?

Sin, known or unknown, is a departure from the right.

##### **Rom 4:15**

Although we may not know it, the law when broken has still been broken and our guilt was established.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass - Ignorance.

141

Much of what we claim to be ignorance is just a cover-up for willful disobedience - sin.

God has provided mankind with a manual of laws and conduct - the Bible.

In it God has laid down His laws

- Things that are right and that please Him and
- Things that are wrong and displease Him.

He has set forth the whole code for a moral life and all the principles of a spiritual life.

He has declared the punishments that must be meted out for disobedience and the rewards for obedience.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass - Ignorance.

142

If a man refuses to read the Bible to find the mind of God

If we read it but fail to accept its revelation

If we choose to satisfy ourselves with our own interpretation of God's wishes and demands accepting this and rejecting that -

then we become willfully guilty in the eyes of God.

If a man could find out but does not, he is guilty.

This is not ignorance; it is the sin of willful ignorance.

Blunting spiritual perception is willful ignorance.

Measuring conduct by our own standards is willful.

If one does not know, it becomes his duty to find out.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Trespass - Failure in our trust.

143

The next trespasses named were not against God but against our fellow man.

**(6) Failure in our trust.**

##### *Lev 6:2*

If one accepts another person's property or possessions, with the promise to protect or safeguard them, he becomes morally responsible to fulfill the promise and in due time to return to the owner that which has been in his custody.

To accept the possession with an ulterior motive, or to fail to secure it so that it cannot be lost or stolen, is a "lie."

To make an excuse to the owner to deliver oneself from the responsibility is also regarded as a "lie."

The lesson to learn here is that we are required to be responsible people and that every commitment in life is very important.

9

#### 4] The Trespass Offering The Trespass - Failure in our trust.

144

Again it is the matter of honesty

##### *2 Kings 6:5*

The concern was that the ax was not his, it was borrowed.

Man must be concerned about borrowed goods, and even more concerned about entrusted goods.

Do we return what is borrowed from a friend or made available to us by our employer in as good or better condition than we received it?

Do we treat it as if it were our own prized possession?

May the LORD deliver us from carelessness at any time, because we will be held responsible for such conduct and will have to make amends such as trespassing.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)



#### 4] The Trespass Offering The Trespass - Unfairness in partnership.

145

##### (7) Unfairness in partnership.

###### *Lev 6:2*

Another translation of the word "pledge" is "contract."

The idea is one of partnership.

How do we relate to other people?

Is that relationship worthy of the gospel of Jesus Christ and our Christian profession?

This partnership applies in all ways and in all things where another person is involved.

It is doing the fair share, not acting taking the choice parts, not letting the other person do the dirty work or carry the heavy load.

This applies in business, in the home, in the church, in our social life, everywhere - always playing a fair game.

#### 4] The Trespass Offering The Trespass - Taking by violence.

146

##### (8) Taking by violence.

###### *Lev 6:2*

This statement is not limited to open assault, bullying, or forcing your will on others.

Violence is any unjust or unwarranted exertion of force or power, as against rights, laws, etc.

There are strong-willed, determined people who insist on having their own way and exercising their authority, or their way of thinking, irrespective of whether their neighbor agrees or whether his conscience is hurt or offended.

As Christians we need to learn to respect other persons' rights and privileges.

We try to persuade someone to change his point of view, but never should force him.

We must learn to agree or to agree to differ.

5

#### 4] The Trespass Offering The Trespass - Taking by violence.

147

##### (9) Deception.

###### *Lev 6:2*

This means to obtain under false pretenses - to defraud or cheat.

The Bible is full of records of deception and the consequences.

Jacob deceived Esau,

the Gibeonites deceived Joshua,

Delilah deceived Samson,

Ananias and Sapphira sought to deceive Peter.

We often deceive each other. Some of us try to deceive God.

In the sight of God these are trespasses against each other for which we will be held responsible and for which God demands amends.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

#### 4] The Trespass Offering The Trespass - Keeping things found.

148

##### (10) Keeping things found.

###### *Lev 6:2-3*

This is a dishonesty.

It is our duty to do all that is within our power to discover the owner of anything we may find and see that it is duly returned.

"Finders, keepers" is a worldly attitude that is both selfish and wrong.

The LORD has always required absolute honesty.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

#### 4] The Trespass Offering

##### The Nature of the Offering - According to practice.

149

**Lamb, goat, turtledoves, pigeons, fine flour.**

In the first three failures, the offering was a female lamb or a kid of the goats, or two turtledoves or two young pigeons,

all of them in the prime of life.

These offerings were included in the sin and a burnt offering.

Some consider that the first 15 verses of chapter 5 are still the sin offering.

On the one hand, the word trespass is used.

On the other hand, part of the sin offering was required.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering

##### The Nature of the Offering - According to practice.

150

In the 'trespass offering' there was the alternative of one-tenth of an ephah of fine flour that could be offered (**vs. 11**)

This would not have met the requirements of the sin offering.

A ram was included, plus an estimation, plus a fine equal to a double tithe - two tenths or one fifth.

One of the major differences between the sin offering and the trespass offering was that in the latter restitution was always required.

When the trespass was against man there was the restoration of the principal, plus a fifth, to the owner, and a ram, with a fine, to the priest.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering

##### The Offerer's Work - Confession.

151

##### The Offerer's Work - Confession.

**Lev 5:5; Lev 6:4-5**

The offerer had to make confession "in that thing."

This was not a general confession which could be an easy ritualistic citation.

It was a personal, particular confession of a specific sin committed.

This brought about a deep sense of guilt, followed by humiliation.

He must obtain forgiveness and must make restitution.

His guilt was emphasized thus making sin and carelessness to be unprofitable matters.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering

##### The Priest's Work - Sprinkling blood.

152

In the first three trespasses, the blood of the first bird was sprinkled on the side of the altar and the remainder of the blood poured out at the bottom of the altar.

The second bird was used as a burnt offering.

In the event of the offering being one of fine flour, a handful was burned by the priest as it was given to God.

In the remaining trespasses, the blood of the ram was sprinkled around the altar, as in the sin offering

- without the shedding of blood there is no remission.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering God's Portion - All that was burned. .

153

This was the rump and all the internal fat.

The fat was the best because of its significance  
(see God's portion of the peace offering).

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Priest's Portion - The remainder.

154

That which was not offered to God by fire.

The portion which went to God was always a memorial  
-It represented and was accepted as the whole.

The servants of God are sharers in the blessings of God.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Offerer's Portion - Nothing.

155

He was the offender and was meeting the  
requirements of the law.

As an offender he had no merits.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering The Type Teaching - Christ our Trespass Offering.

156

##### ***Isa. 53:8***

Christ has given Himself, the one offering for sin, and He  
died.

We are all debtors to God, having trespassed against  
Him; but since we are unable to pay the penalty required  
by law,

He became the lamb, the goat, the turtledove, the  
young pigeon, even the fine flour, and so has made  
full provision.

The claims of God were not avoided but justly met  
in Him who was our Trespass Offering.

##### ***2 Cor 5:19; Col 2:13-14***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### 4] The Trespass Offering Symbolism - Restoration.

157

While the LORD has made full provision for us with the Father, we have certain commitments and responsibilities here on earth.

The trespasser had in each instance to make amends, restoring all his wrongful gains.

But, making it good was not enough.

A sacrifice had to go with it as a token of complete unworthiness.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### Leviticus 3:1-17 → 5] The Peace Offering

- (1) IF A man's offering is a sacrifice of peace offering, if he offers an animal from the herd, whether male or female, he shall offer it without blemish before the Lord.
- (2) He shall lay *[both] his hands upon the head of his offering and kill it at the door of the Tent of Meeting; and Aaron's sons the priests shall throw the blood against the altar round about.*
- (3) And from the sacrifice of the peace offering, an offering made by fire to the Lord, he shall offer the fat that covers and is upon the entrails,
- (4) And the two kidneys with the fat that is on them at the loins, and the appendage of the liver which he shall take away with the kidneys.
- (5) Aaron's sons shall burn it all on the altar upon the burnt offering which is on the wood on the fire, an offering made by fire, of a sweet and satisfying odor to the Lord.

#### Leviticus 3:1-17 → 5] The Peace Offering

- (6) If his peace offering to the Lord is an animal from the flock, male or female, he shall offer it without blemish.
- (7) If he offers a lamb, then he shall offer it before the Lord.
- (8) He shall lay *[both] his hands on the head of his offering and kill it before the Tent of Meeting; and Aaron's sons shall throw its blood around against the altar.*
- (9) And he shall offer from the peace offering as an offering made by fire to the Lord: the fat of it, the fat tail as a whole, taking it off close to the backbone, and the fat that covers and is upon the entrails,
- (10) And the two kidneys, and the fat on them at the loins, and the appendage of the liver, which he shall take away with the kidneys.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

#### Leviticus 3:1-17 → 5] The Peace Offering

- (11) The priest shall burn it upon the altar, a food offering made by fire to the Lord.
- (12) If *[a man's] offering is a goat, he shall offer it before the Lord,*
- (13) And lay his hands upon its head, and kill it before the Tent of Meeting; and the sons of Aaron shall throw its blood against the altar round about.
- (14) Then he shall offer from it as his offering made by fire to the Lord: the fat that covers and is on the entrails,
- (15) And the two kidneys and the fat that is on them at the loins, and the appendage of the liver which he shall take away with the kidneys.
- (16) The priest shall burn them on the altar as food, offered by fire, for a sweet and satisfying fragrance. All the fat is the Lord's.
- (17) It shall be a perpetual statute for your generations in all your dwelling places, that you eat neither fat nor blood.

## Leviticus 7:11-36 → 5] The Peace Offering <sup>161</sup>

- (11) And this is the law of the sacrifice of peace offerings which shall be offered to the Lord:
- (12) If one offers it for a thanksgiving, then he shall offer with the thank offering unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of fine flour mixed with oil.
- (13) With cakes of leavened bread he shall offer his sacrifice of thanksgiving with the sacrifice of his peace offerings.
- (14) And of it he shall offer one cake from each offering as an offering to the Lord; it shall belong to the priest who dashes the blood of the peace offerings.
- (15) The flesh of the sacrifice of thanksgiving presented as a peace offering shall be eaten on the day that it is offered; none of it shall be left until morning.

## Leviticus 7:11-36 → 5] The Peace Offering <sup>162</sup>

- (16) But if the sacrifice of the worshiper's offering is a vow or a freewill offering, it shall be eaten the same day that he offers his sacrifice, and on the morrow that which remains of it shall be eaten;
- (17) But the remainder of the flesh of the sacrifice on the third day shall be *[wholly] burned with fire*.
- (18) If any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, then the one who brought it shall not be credited with it; it shall not be accepted. It shall be an abomination and an abhorred thing; the one who eats of it shall bear his iniquity and answer for it.
- (19) The flesh that comes in contact with anything that is not clean shall not be eaten; it shall be burned with fire. As for the meat, everyone who is clean *[ceremonially] may eat of it*.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 7:11-36 → 5] The Peace Offering <sup>163</sup>

- (20) But the one who eats of the flesh of the sacrifice of peace offerings that belong to the Lord when he is *[ceremonially] unclean, that person shall be cut off from his people [deprived of the privileges of association with them]*.
- (21) And if anyone touches any unclean thing--the uncleanness of man or an unclean beast or any unclean abomination--and then eats of the flesh of the sacrifice of the Lord's peace offerings, that person shall be cut off from his people.
- (22) And the Lord said to Moses,
- (23) Say to the Israelites, You shall eat no kind of fat, of ox, or sheep, or goat.
- (24) The fat of the beast that dies of itself and the fat of one that is torn with beasts may be put to any other use, but under no circumstances are you to eat of it.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 7:11-36 → 5] The Peace Offering <sup>164</sup>

- (25) For whoever eats the fat of the beast from which men offer an offering made by fire to the Lord, that person shall be cut off from his people.
- (26) Moreover, you shall eat no blood of any kind, whether of bird or of beast, in any of your dwellings.
- (27) Whoever eats any kind of blood, that person shall be cut off from his people.
- (28) And the Lord said to Moses,
- (29) Tell the Israelites, He who offers the sacrifice of his peace offerings to the Lord shall bring his offering to the Lord; from the sacrifice of his peace offerings
- (30) He shall bring with his own hands the offerings made by fire to the Lord; he shall bring the fat with the breast, that the breast may be waved as a wave offering before the Lord.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## Leviticus 7:11-36 → 5] The Peace Offering <sup>165</sup>

- (31) The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons.
- (32) And the right thigh you shall give to the priest for an offering from the sacrifices of your peace offerings.
- (33) The son of Aaron who offers the blood of the peace offerings and the fat shall have the right thigh for his portion.
- (34) For I have taken the breast that was waved and the thigh that was offered from the Israelites, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as their perpetual due from the Israelites.
- (35) This is the anointing portion of Aaron and his sons out of the offerings to the Lord made by fire on the day when they were presented to minister to the Lord in the priest's office.
- (36) The Lord commanded this to be given them of the Israelites on the day when they were anointed. It is their portion perpetually throughout their generations.

## 5] The Peace Offering <sup>166</sup>

### *Lev 3:1-17; Lev 7:11-21*

The peace offering is also called the fellowship offering in some translations.

It was third in the order of offering when God described them.

It was observed last.

Peace comes as a result of complying with all that God has required before.

## 5] The Peace Offering <sup>167</sup>

The word peace as used in the Scriptures has a shade of meaning not commonly attached to it in ordinary use.

To most it signifies a cessation of hostilities, harmonious agreement, tranquility, the absence of disturbance.

In addition, as used in Scripture, it means there is prosperity, welfare, joy, happiness.

The original Hebrew word includes both of these meanings  
(The Gospel in Leviticus, p. 64, Seiss).

The observance of the Peace Offering was a gathering together of the priests and the people with their God to rejoice in all the wonderful things that the LORD had done for them.

## 5] The Peace Offering <sup>168</sup>

Nature of the Offering - Common to all.

A cow or bull a lamb, or a goat.

Each of these animals, which had to be without blemish, is characteristic of Christ in His perfect life upon earth.

- The ox represents the LORD as the strong and patient One.
- The lamb represents the LORD as meek and gentle One.
- The goat represents the LORD as despised and rejected One.

In the other four offerings there was a variation of requirements according to the offerer:

- according to possessions,
- according to property,
- according to position, and
- according to practice.

In the peace offering there was no distinction at all.

This offering was common to all.

## 5] The Peace Offering

Nature of the Offering - Common to all.

169

### (1) The Victims.

While in some of the offerings there were birds, these were not acceptable in the peace offering.

- Fat was an important essential because it was to be God's portion.  
Birds lacked sufficient fat to meet the demand.
- The peace offering was the only one to be shared by three parties – God, the Priests, and the Offerer  
Birds would not be large enough for this division.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Peace Offering

Nature of the Offering - Common to all.

170

### (2) The Sexes.

The animals could be male or female.

In most other instances, only the male was acceptable.

Acceptability of both sexes here may speak of a unity, a friendship factor related to the idea of peace.

Notice that a friendship which had not before existed between God and man owing to sin had now been established.

Through the earlier offerings sin had been removed and now God and man were brought together in a oneness.

They were feasting together and fellowshiping together in a joyous celebration.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Peace Offering

Nature of the Offering - Common to all.

171

### (3) The Treatment.

The burnt offering was a whole burnt offering.

All of it was for God.

In the peace offering only the fat was offered to God.

God and priest and offerer all shared the blessings, now complete.

While there were these differences, there were also similarities.

All offerings had to be without blemish.

Where an animal was concerned, there was identification with its death and an application of the blood, for without the shedding of blood there was no remission.

It is the blood which has opened a new and living way to God, and by it we have salvation and peace.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Peace Offering

The Offerer's Work - Slay the offering.

172

### Lev 3:2

The offerer had to

- lead the offering to the door of the tabernacle,
- lay his hand on the head of it as an act of identification,
- kill it,
- take out the fat that covered or was connected to the inner parts and
- give that to the priest to be burned.

Man is required only to be obedient and give to God what is His due.

That is, never give Him the leftovers or the part we can do without, but always the very best, the firstfruits.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Peace Offering

The Priest's Work - wave breast and shoulder.

### **Lev 3:3-5**

The priest then presented the breast and right shoulder to the LORD.

### **Lev 7:29-31**

The breast denoted affection.

The shoulder represented strength.

These should be yielded to the LORD.

The priest, having presented these to the LORD, received them back from the LORD,

Just as we receive back with interest all that we dedicate to Him and to His service.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

173

## 5] The Peace Offering

God's Portion - The fat on the entrails.

Fat is

"an animal substitute of a more or less oily character, deposited in vessels, in tissues.

It forms a considerable layer under the skin, is collected in large quantity around certain organs, as for instance, the kidneys, fills up furrows on the surface of the heart, surrounds joints, and exists in large quantities in the marrow of bones.

It is an excellent packing material in the body, being light, soft, and elastic.

Being a bad conductor of heat, it enables a person to retain the warmth he has generated, but its chief use is for the purpose of nutrition."

British Encyclopedia

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

175

## 5] The Peace Offering

God's Portion - The fat on the entrails.

### **Lev 3:14-16**

This fat was the fat of the inner organs, which is called suet, and not the fat that runs in the lean.

It was considered the best part of the beast and was loved by the Easterner.

It was required by God.

Fat protects the vital organs of life

- giving, health - sustaining parts of the body, keeps the warmth, and feeds every part of the being.

That is what the LORD requires

- all that maintains spiritual life, keeps the warmth and love of our devotion, and feeds the soul with divine energy and a spiritual fervor.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

174

## 5] The Peace Offering

God's Portion - The fat on the entrails.

Besides the fat of the inner organs, God had another requirement concerning the lambs.

### **Lev 3:9**

There is a breed of sheep in the Middle East that grows a long and heavy tail, weighing as much as twenty pounds, most of which is fat.

This part of the animal is considered sweet and valuable, and is greatly sought after.

Those bringing offerings loved this fat so much that if they could, they would keep part of the tail for themselves;

hence the statements that "the tail should be removed close to the backbone," and "all the fat is the LORD's."

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

176



**5] The Peace Offering**

God's Portion - The fat on the entrails.

177

Fat burns very quickly and fiercely.

This would suggest the readiness of the LORD to accept the best when it is offered to Him.

When things are accepted by God they become sacred.

They must no longer be treated as ordinary things.

**Lev 7:23, 25**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

**5] The Peace Offering**

The Priest's Portion - Breast and shoulder.

178

This was the wave breast and the heave shoulder.

The breast is the symbol of affection.

It went to the priesthood and was shared by the whole family, as the love and affection of the LORD is shared by all His children.

The shoulder is the symbol of strength.

This was for the particular priest who offered the particular sacrifice, a reminder that the strength of the LORD is given to those who serve.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

**5] The Peace Offering**

The Offerer's Portion - The remainder.

179

The Peace Offering was the only offering in which the offerer had a share.

All that was left, after the LORD had received the fat and

the priest had received the breast and right shoulder, was eaten by the offerer and his friends there in the court of the tabernacle.

They were rejoicing in the finished work of their God.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

**5] The Peace Offering**

The Type Teaching - Christ our Peace Offering.

180

Peace was declared when Christ was born. **Luke 2:14**

Peace was manifested in Christ's ministry. **Rom 5:1**

Peace was secured through His death. **Col. 1:20**

Peace is ours through believing. **Eph. 2:14**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Peace Offering

### The Symbolism - Reconciliation.

181

#### **2 Cor. 5:19**

The peace offering ended in a joyous feasting together of priests and people with their God in the court of the tabernacle.

#### **Deut 12:5-7; Deut 12:17-18**

This feasting together in the fellowship of what has been accomplished by Christ,

This peace which has been made sacred by the blood of His cross,

This fellowship of believers is to be celebrated within the the church as it was then celebrated within the court of the tabernacle.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Peace Offering

### The Symbolism - Reconciliation.

182

There is much service to be rendered for the LORD in the world.

There is a testimony to be borne to unbelievers.

There is our day-by-day Christian living,

There is also the spiritual feasting with the LORD and with the saints

Feasting on His Word - which must be done in the place where He chooses to put His name.

#### **Heb. 10:25**

Christ, having died, now lives, and we live in Him, feasting with Him, and sharing with others the peace of God that surpasses all understanding.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## The Five Levitical Offerings

183

The burnt offering was according to possession - Consecration of Self  
The burnt offering was Christ our Passover **Eph 5:2**

The grain offering was according to property - Consecration of Gifts.  
The grain offering was Christ the Kernel of Wheat **John 12:24**

The sin offering was according to position - Atonement.  
The sin offering was Christ our Sin Offering **2 Cor 5:21**

The trespass offering was according to practice - Restoration.  
The trespass offering was Christ our Trespass Offering **Col 2:13-14**

The peace offering was common to all - Reconciliation.  
The peace offering was Christ our Peace Offering **Eph 2:14**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Your Reasonable Service - The Feasts of the LORD

### Introduction

184

Leviticus deals primarily with the worship of the people of God in the days prior to Christ's advent into this world.

This worship was ordained by God  
Made known to man by divine revelation.

It was also typical – types - Prefiguring the claims of God and the worship of His people in the Church age and beyond.

Two major sections,

The way to God through sacrifice - the five offerings  
leading man into a relationship with God  
his sins have been dealt with  
enjoying fellowship because of a peace that exists between God and man.

The believers walk with God through separation.

Salvation is an act – a point in time event  
Working out our Salvation – Christianity - is living in and for Christ from day to day,  
walking with Him in a life of obedience.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Your Reasonable Service - The Feasts of the LORD Introduction

185

There are seven steps in this walk, and they are pictured in seven feasts known as the "Feasts of Jehovah. "

All seven are catalogued in Leviticus 23 called the feasts of the LORD.

God established these feasts,

He also designated the time of the year when they should be observed

- March, May, and September, according to our calendar.

They were to be observed during seasons

When travel would be the easiest,

Between the busy times of the year for an agricultural people.

The seven feasts were observed by all the males of Israel over a period of seven months.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Your Reasonable Service - The Feasts of the LORD Introduction

186

There were seven feasts, yet sometimes reference is made to three feasts.

The feasts were spaced that three trips to Jerusalem were sufficient to participate in all seven.

***Exod. 34:23***

On their first journey to the capital city, which was in the first month of the year, three feasts were celebrated:

- the Feast of Passover on the evening of the fourteenth day,
- the Feast of Unleavened Bread from the fifteenth day and lasting for a whole week, and
- the Feast of Firstfruits on the sixteenth day.

This group was known as "Passover".

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Your Reasonable Service - The Feasts of the LORD Introduction

187

Seven weeks later the second journey was required the observance of the Feast of Pentecost, which was on the sixteenth day of the third month.

This feast was on its own.

The remaining group of three feasts, known as "Tabernacles," was observed in the seventh month, requiring a third journey to the city.

- the Feast of Trumpets on the first day of the month,
- the Day of Atonement on the tenth day, and
- the Feast of Tabernacles from the 15<sup>th</sup> until the 22<sup>nd</sup> day.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Your Reasonable Service - The Feasts of the LORD Introduction

188

The sequence of these feasts reveal a divine plan.

The sequence reveals:

- the development of the Christian walk in the New Testament.
- God's plan for mankind through the ages.

(1) The feast, with all the ritual that belonged to the Old Testament days.

This was set out not merely for local observance but to be types, or pictures, revealing various important truths.

A type always anticipates the future.

(2) An antitype

The New Testament fulfillment of the Old Testament symbol.

(3) A spiritual application

The same truths conveyed to the present day and applied to the progress of the Christian life.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Your Reasonable Service - The Feasts of the LORD

### Introduction

189

There were also the Sabbaths.

- The weekly Sabbaths and
- A number of special Sabbaths,

All were all religious "feasts".

Not necessarily times of eating (one of them was a fast),

They were festive occasions during which the people forsook the everyday pursuits of life for a season of rejoicing in the LORD's goodness to them.

They were called convocations.

Today we might call them conventions.

Times when the people of the LORD meet together in fellowship and feast together in the exposition of His Word and the sharing of other spiritual blessings.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## Your Reasonable Service - The Feasts of the LORD

### Introduction

190

They were all to be times of rest.

"You shall do no customary work on it."

#### **Lev 23:3**

The weekly Sabbath, for example, was a day to be free from work absolutely and entirely everywhere throughout the land.

"In all your dwellings" means in all parts of the land, in the home, hamlet, village, or town.

What an impact would such a practice have upon our land if the Church of Jesus Christ were to observe the LORD's Day in this way!

It was commanded under law.

We offer it in gratitude under grace.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Sabbath

191

#### **Lev 23:2-3**

The Sabbath was the first on the list and its observance was much more frequent.

The principle is that God demanded one day in seven,

Nature rests - fruit trees do not bear fruit every year.

Ground needs to be rested - so the farmer leaves his land fallow, or entirely changes his crop.

Machinery will operate better if it is allowed to rest.

If God required certain things under law, for our benefit, we have reason to believe that He still is pleased by our fulfilling them under grace.

#### **Mark 2:27-28**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Sabbath

192

The Sabbath day was given by God to man as a day of rest.

God expects man to give the same day back to Him in worship not by demand or command but out of love and worship.

We forget that our times are in God's hand.

We have come to consider Sunday to be our own,

for our recreation, pleasure, to pursue our interests

We fail to recognize that it is the LORD's Day and that He gave it to man.

God set it apart for man, to enable us to rest from all our labors so we all can have a time to relax,

which also means that, as much as possible, we see to it that others are also able to rest from their labors.

It is intended to be a time to focus on and think about spiritual things without the distraction of appointments, day to day activities and interruptions.

## 1] The Sabbath

(1) It was given for man's good.

The body needs periodic rest. Man cannot continually work seven days a week.

There may be pressure for five days

- then man has a sixth day in which he may relax and enjoy his pleasure, and
- a seventh day to rest and worship God. If he did this he would accomplish much more with less strain. To question this procedure is foolish.

God established the pattern for His creation when He "rested" on the seventh day from all His work

193

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Sabbath

(2) It was given for worship.

While the day was given for rest, it was not given for selfish laziness.

Man could worship any day; We should worship every day.

Worshipping God together as God's people is important.

We blend our voices in praise and listen to the exposition of the Word at a time and place when life's distractions are set aside.

It is good, even necessary to have a set time for the body of Christ to gather in public worship.

God's people joining together honoring and glorifying God.

194

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Sabbath

(3) It was given by God.

If we realized what life would be like were this day of worship taken away, most of us would value it more than we do.

**Lev 23:3**

In some of the feasts no customary work was to be done, which includes the activity of servants.

In other feasts, including the Sabbath, "You shall do no work"

No man should work, servant nor master, maid nor mistress.

It was a day of rest, absolute and complete, not only in the home but everywhere, for the expression "in all your dwellings" infers "in all parts of the land and out of it," wherever the Jew might be living.

195

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Sabbath

(3) It was given by God.

Some will assert that this was for the Jewish people and does not apply in the present Church age.

Understand → the Sabbath day was neither given by Moses nor given to Moses.

It existed long before the nation of Israel.

The day is as old as man.

It was set apart from the beginning.

**Exo 20:8-11**

Later, this seventh day observance was incorporated into the law as the people were reminded to keep it holy.

196

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 1] The Sabbath

### (3) It was given by God.

197

#### *Exo 20:8-11*

The 4<sup>th</sup> commandment is the only one not repeated in the New Testament.

Under the old order rest came at the end

Under the new order we begin with rest

The LORD met all the demands of the law and we rest in an already finished work.

The first day of the week became the day set apart for rest and worship.

The principle remains exactly the same:

One day in seven should be given to God.

It is given not by demand but by devotion...

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

199

#### *Exod. 12:1-30*

The plan was made by God.

The instructions were clear and simple.

All that was required of man was obedience.

The event was going to be so stupendous in the lives of these oppressed people and in the future of their nation that God changed the calendar.

It happened in the fourth month of the year, but God said:

***"This month shall be your beginning of months; it shall be the first month of the year to you" (Exod. 12:2).***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

198

#### *Exod. 12:1-30*

Israel had been in Egypt 430 years (*Ex 12:40*).

The tenth and final plague was about to be administered.

It was the death of the firstborn of every family, including the royal household.

The Egyptians never accepted death.

They believed in the transmigration of spirits and so made extensive preparations for the journey of one's spirit into its next realm.

This event was going to be so sudden and so disastrous that the LORD began to prepare His people for their emancipation before the blow fell upon the nation, and to enable His people to make a complete exodus before Pharaoh could again change his mind.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

200

### The Feast.

Much of it what happened that night in Egypt became an annual event.

On the 10<sup>th</sup> day of the month a lamb was to be taken for each family.

It was to be kept for 4 days to prove it was without blemish.

On the 14<sup>th</sup> day it was slain and the blood was sprinkled upon the two door posts and the upper lintel,

Protection from the angel of death came only by applied blood.

Blood in a bowl in the house, or blood merely shed, was not sufficient. It had to be applied where it could be seen.

#### *Exod. 12:13*

Salvation is not our project - it is His provision.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

### The Feast.

Inside the house, protected by that blood, the people prepared to feast upon the lamb that had been slain and upon bitter herbs and unleavened bread.

Instead of taking the meal leisurely, they were required to have their belts fastened as for a journey, their sandals on their feet, their staves in their hands, ready to make a speedy exit.

Covered by the blood of the sacrificed lamb they were to be ready to go at a moments notice – in the blink of an eye...

God was about to mete out vengeance on their enemies and on Pharaoh who had so stubbornly refused honor God.

This was the beginning of a new life.

They had to leave – to get out from the old conditions - before they became entangled in them again.

201

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

### Antitype.

For years the Jewish nation had offered a lamb from the first Passover night until the days of the New Testament.

That lamb had reminded them of God's past deliverance.

This feast is not only observed as a commemorative rite to remind Israel of a past deliverance,

It is an occasion to remind the people of a greater deliverance yet to come.

John the Baptist pointed out to these same people that before them stood the Lamb of God, the One whom they had long anticipated.

***John 1:29***

Here was the Emancipator, the One who was to pardon all sin.

203

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

### The Feast.

Certain actions and parts of this feast were established to be annual memorials,

Observed so the people would not forget the goodness of God.

***Lev 23:45***

202

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

### Antitype.

The Passover lamb had to be kept four days before it was slain to establish proof that it was without blemish.

The Lamb of God engaged in 3 ½ + years of public ministry where all could behold Him, check His life and ministry, and establish the fact that He was without sin, the perfect Son of God.

***Matt. 27:4, 24, 19; John 18:38; Luke 23:41; Mark 15:39***

All these testimonies concerning the sinless One came from His enemies and from the general public.

Peter, Stephen and Paul bore the same record, and so did His Father.

***1 Cor. 5:7; Heb. 9:22***

204

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

Spiritual Application - Salvation.

205

We are in the Egypt of this world which is ruled over by Satan.  
Under his regime men, sinful by nature, we become slaves  
and are doomed to eternal destruction.

God sent His Son to become the Lamb of God.

As the Lamb He died at Calvary

Through the shedding of His blood salvation might  
come to all men.

It was God's plan and there is no alternative.

In the Passover story, a man had to take the blood of the lamb  
and apply it to his own house, and believe in God's promise:

***"And when I see the blood, I will pass over you."***

This remains true today.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 2] The Feast of the Passover

Salvation.

206

Man passes from death unto life, from bondage into liberty,  
from darkness into light.

He is leaving an old life for a new one.

He is entering into an entirely new experience.

Salvation is not an end, it is a beginning.

***Exod. 12:2***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 3] The Feast of Unleavened Bread

207

**Exod. 12:15-20; Exod. 13:3-10**

The Feast of Unleavened Bread was included in the  
Passover feast, which accounts for the overlap of dates.

Both feasts began on the 14<sup>th</sup> day of the 1<sup>st</sup> month.

The one was a single-day celebration,

the other was observed for seven days.

The number seven being symbolic of completeness means  
that whatever was inferred by the feast involved the complete  
life.

There are many scattered verses which, when brought  
together, make a complete picture.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 3] The Feast of Unleavened Bread

The Feast.

208

**Exod. 12:18-20; Lev 23:6**

Leavened bread was not to be eaten at the Passover,  
which was on the 14<sup>th</sup> day.

The preceding day was called "the Day of Preparation."

**Matt. 27:62; John 19:14**

This day involved a great time of spring-cleaning.

No leaven was allowed within their dwellings.

It meant more than simply not eating leaven.

It was a matter of complete separation.

This meant a great deal of activity for the woman in each  
house.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)



### 3] The Feast of Unleavened Bread

#### The Feast.

209

Everything in the house had to be cleansed thoroughly.

Ceilings and walls were washed, floors and cupboards were scrubbed, corners were scoured, every piece of furniture cleaned.

All the cooking utensils were boiled in water and put away,

Special utensils and ovens were brought into use -

things that had never been contaminated by leaven in the course of the year.

The woman of the house had a pointed tool with which she would scrape through every crack or joint, impression or corner, any spot where, during the year, a crumb of bread containing leaven might have settled.

The law stated that no leaven should remain within their dwellings.

Each household carried out the law strictly to the letter.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

#### The Feast.

210

When the cleansing was complete, a member of the household would take pieces of leavened bread and tuck each piece in a hiding place, somewhere around the house

- under a cushion, or on a ledge, or behind a vessel.

At the day's close, when the man of the house had returned from the fields and had partaken of his evening meal and after the sun had set there would take place in each home a ceremony known as the "search for leaven."

Taking a lighted candle, a feather brush, and a wooden spoon, the father would search for the pieces of leavened bread which had previously been hidden.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

#### The Feast.

211

The children, who had earlier seen where the bread had been placed, would help their father by telling him that he was getting hot and hotter, or cold and colder.

As he gathered each piece he would recite a prayer:

"Blessed art Thou, O LORD our God, King of the Universe, who hast sanctified us with Thy commandments and commanded us to remove the leaven."

He then wrapped the pieces in a cloth and said:

"All kinds of leaven that are in my possession which I have not observed nor removed, shall be null and counted as the dust of the earth."

Next morning, with similar prayers, he burned the pieces.

Having done all that was within their power to remove the leaven, they trusted God to annul or destroy anything they had accidentally missed.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

#### The Feast.

212

They were now ready for the observance of the feast.

Only unleavened bread could be eaten.

This was made of white flour, ground in special mills, and its making was superintended by a wise man of the law.

The dough was made of flour and water only.

No yeast or salt must be added.

It was rolled into flat cakes, pierced and pricked all over.

It was baked in a specially prepared oven, very hot.

The children of Israel lived on this bread for eight days.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

213

#### The Feast.

All of these commands and observances were passed down from generation to generation.

***Exod 13:8***

The whole purpose of this feast was to teach the people that they were to be disassociated from their old life.

They were to keep themselves from the carnalities of the world around them.

They were a holy people separated to the LORD their God.

Yeast was a type of that other world.

So they would not forget this requirement, God established this feast to be an annual event.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

215

#### Antitype.

Paul, writing to the saints in the Corinthian church, left no doubt that like the Old Testament Israelite, we need to purge out the old leaven from our lives.

***1 Cor. 5:7-8***

Leaven promotes fermentation and corruption.

A little of it will bring a whole batch of dough into an upheaval. It quickly permeates the whole.

Therefore it is used in Scripture as a type of sin.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

214

#### The Feast.

Some people think that the children of Israel routinely ate unleavened bread during their years of sojourn in Egypt.

This is incorrect.

Yeast belonged to Egypt and the world.

It was a type of sin and belonged to the old life.

The unleavened bread that they were instructed to eat the night of the Passover (***Exod. 12:8***) belonged to the new life.

One evidence that they did not regularly eat this bread in Egypt is found in the account of their departure from the land.

Through the urgency of the situation that night in Egypt, the people were forced to leave before they could resume baking their usual leavened bread.

***Exod. 12:34, 37-39***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

216

#### The Feast.

Sin had crept into the Corinthian church.

Paul required that this leaven should be removed from that church because God demanded holiness.

When Paul wrote to them he was not writing to unsaved sinners but to the saints who had been responsible for allowing this intrusion.

Sin is like leaven.

A little of it goes a long way, and its influence is considerable.

God's concern for Israel was contamination, the influence that the nations around them could have on a separated nation.

It was for the same reason that the LORD would not allow His people to intermingle through marriage.

***2 Cor. 6:17-18***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

217

Spiritual Application - Separation.

The Feast of Unleavened Bread immediately followed the Passover and was a part of it.

The life of sanctification - the life that is one of separation from the world, the flesh, and the devil - begins with our salvation and should continue for the remainder of life's journey on earth.

The period of 7 days is the symbol of the complete life.

When he is saved, the believer dies to self that he may live for Christ;

He has a new life - a life full of new experiences - a life that is lived by God's enabling.

It is a life totally different from the one that belonged to the world, for it is the outliving of the Spirit's indwelling.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 3] The Feast of Unleavened Bread

218

Spiritual Application - Separation.

No leaven was to be found anywhere in their dwellings  
-it was not to be found anywhere within the camp.

**1 Thes 5:22**

It is not enough that we do not commit sin, but we must walk so circumspectly that we do not give the world a single opportunity to accuse us.

In our compromise to win the world and be 'relevant' to them, we have not only lost the world but also our own testimony.

God lays claim to our regenerated life  
– completely, totally, continually.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 4] The Feast of Firstfruits

219

**Lev 23:9-14**

The Fest of Firstfruits was closely associated with Passover and the Feast of Unleavened Bread.

They were held consecutively on the 14<sup>th</sup>, 15<sup>th</sup>, and 15<sup>th</sup> day of the 1<sup>st</sup> month.

Passover was established on the night the children of Israel left Egypt, but it was not observed as a commemorative feast during the forty years they were wandering in the wilderness.

After keeping the Passover on the night of their deliverance, they never observed it again until they entered the Promised Land.

**Joshua 5:10**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

### 4] The Feast of Firstfruits

220

Likewise, the Feast of Firstfruits was not observed until the nation had entered the Promised Land.

Until this time they had eaten only manna and whatever their flocks and herds provided.

In the desert they were a roaming people who had no fields to sow nor harvests to reap.

**Lev 23:10**

Barley was the first grain to ripen in the growing season.

After the barley would come the harvesting of the fruit,

Then the olives,  
the vintage, and  
finally the wheat.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

221

### The Feast.

The account of the feast, as far as the ceremony in the house of God was concerned, is in Leviticus 23.

We need to look at history and to the customs of these people in order to gain information as to the preliminaries to the feast.

During most of the Roman period, the internal government of Judea was controlled by the Sanhedrin, a group of 70 elders presided over by the high priest.

At the time of seed sowing, members of the Sanhedrin would mark off certain barley fields by going out to three of the fields within the vicinity of the city of Jerusalem and laying a hoop in each field a hoop, thereby ringing off that seed that fell within the hoops.

These were left there until the seed germinated, sprang up, and matured.

By the time the harvest season arrived, the hoops would be hidden under the ripened grain.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

223

### The Feast.

As the sun slipped over the horizon the three men would address the priest with the following questions:

"Has the sun gone down?"

"On this fifteenth day?"

"Into this basket?" (Each man holding his basket above his head.)

"With this sickle?" (Holding it high for all to see.)

"Shall I reap?"

To each question the priest would answer in the affirmative.

With the last "yes," the three men would simultaneously thrust their sickles into the barley within the hoops, and the sheaves would be placed in the baskets.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

222

### The Feast.

This feast was kept on the 16<sup>th</sup> day.

For Israel the day began at six o'clock in the evening.

This may be one reason the days of Genesis 1 are identified as "And the evening and the morning were day ##".

Toward the close of the 15<sup>th</sup> day, in the late afternoon, just before the sun went down starting the 16<sup>th</sup>, three men, each carrying a sickle and a basket, walked out through the city gate.

Each one would move toward one of the three buried hoops and stand there.

These men were accompanied by representatives of the people, the elders and priests, who would wait outside the city gate.

Quietly they would watch the sun set, denoting the end of the 15<sup>th</sup> day.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

224

### The Feast.

Then these men, together with the priests and elders, would march processionaly up to the Temple with much rejoicing.

At the Temple the three bundles would be put together into one great sheaf and handed to the priest.

He, in turn, took the sheaf and waved it before the LORD as a wave offering.

***Lev 23:10-11***

This wave sheaf was accompanied by burnt offerings and grain offerings.

Until the wave sheaf was offered from the first fruits had been presented, no one was permitted to partake of any part of the new season's harvest.

***Lev 23:14***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

225

### The Feast.

The waving of the sheaf from one side to the other before the LORD represented the whole harvest that was still in the field, from one end of the land to the other.

By this action, men gave thanks to God for the harvest while it still stood in the fields.

God has always claimed the firstfruits of everything.

He still does.

He can. He is God, the creator.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

226

### Antitype.

What a wonderful picture of our LORD Jesus Christ who, having become the Paschal Lamb shedding His blood upon the cross, is afterwards seen in the fullness of His resurrection power.

### **1 Cor15:20**

He was the kernel of grain that fell into the ground and died, that it might spring up again and produce much fruit.

The Feast of Firstfruits was the 3<sup>rd</sup> day following Passover.

Christ rose as the firstfruits of resurrection on the 3<sup>rd</sup> day after His death.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

227

### Antitype.

The sheaf was a memorial or a representation of the whole harvest in the field,

The LORD is now in the presence of His Father as the representative of the whole Church of Jesus Christ still in the field.

### **John 20:17**

He has promised: "... because I live, you shall live also."

He will remain the firstfruits and our representative until the day of His coming again,

Then the whole harvest of the Church, including those who are in the graves and we who are alive and remain, shall be gathered in.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfurits

228

### Antitype.

The intent of the Feast of First fruits is that Jesus is to be recognized as the One who, having risen from the dead, became the Firstfruits of resurrection.

When He said to Mary: "Touch me not, I am going to be ascending," He was presenting Himself to the Father as the wave sheaf.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

229

Antitype.

When the sheaves were cut from the fields and carried to the city, small vacant spots were left behind.

When the LORD rose from the dead, He left behind a small vacant spot which still remains as a reminder of His resurrection

- An empty tomb
- Marked out by a 'hoop', the grave clothes He left behind.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

230

Antitype.

During the time the grain was growing in the field, it enjoyed the warmth of the sun and withstood the winds, storms, and all the elements of adverse weather.

So long as the child of God is in this world he will know the adverse winds that toss him about at times and the drought that wilts his faith at other times;

but he can also bask in the warmth of God's love and find the reinvigoration that comes in the rays of His mercy and in the dew of His grace.

It takes all of these experiences, the adverse and the acceptable, to develop our fruitfulness so that we will not be ashamed at His coming.

Our Sheaf of Firstfruits, the Lord Jesus, has gone before and knew all these same experiences.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

231

Spiritual Application - Consecration.

This is the third step in the Christian walk

- the first, salvation;
- the second, separation;
- the third, consecration.

Separation in the Christian life is not the end of God's requirements - He requires consecration.

Separation is to be removed from;

Consecration is to be separated to.

We cannot just be separated from our old life – isolation...

We need to be separated to our new life – consecrated...

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

232

Spiritual Application - Consecration.

***Luke 11:17-26.***

If a person leaves one thing he must be attached to something else.

He cannot be independent.

Although we may not be of the world, we are in it and we are surrounded.

We are pressured by its temptations, its pleasures, its moral issues in business as well as in social and political life.

As soon as we separate from the old life we must separate ourselves to the LORD Jesus Christ, our only source of power.

This is consecration.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

233

Spiritual Application - Consecration.

A piece of land is consecrated when it is separated for burial - a cemetery.

A building is consecrated when it is separated for the worship of God - a church.

A man is consecrated when he is separated for the work of the ministry - a minister.

We consecrate ourselves when we separate our lives and will to the purposes of God.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 4] The Feast of Firstfruits

234

Spiritual Application - Consecration.

The believer ought to give the firstfruits of his life, the best part of it, early.

He ought to yield himself without reserve to the LORD, remembering that "you are not your own.

**1 Cor 6:19-20**

As no person was allowed to move a sickle in the field until the firstfruits were presented.

We take nothing to ourselves until we have presented our all to Him.

When we have yielded our all, then He will give us back our lives - endued, equipped, blessed.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Feast of Pentecost

235

**Lev 23:15–22; Acts 2:1-21, 37-41**

After the Feast of First fruits there were no feasts for 7 weeks.

Having presented their firstfruits to God, and He having received them, the busy harvesting season began.

- It began with the barley harvest, which ripened in April.
- By the time the barley was in, the fruit was ready.
- After which the olives were gathered.
- Then the vineyards were harvested.
- The season concluded with the ingathering of the wheat.

Owing to the time element, the Feast of Weeks required a special journey to Jerusalem for all the men of the land.

It was a time of great rejoicing, for the harvest was now gathered.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Feast of Pentecost

236

In the Old Testament, the Feast of Weeks commemorated Harvest Home – the completion of the Ingathering.

**Exo 34:22; Deu16:10,16; 2 Ch. 8:13**

In the New Testament it is called Pentecost,

'pente' in Greek is "fifty"

The Feast of Weeks took place fifty days after the presentation of the wave sheaf.

The LORD said, '**And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed** [that is, seven weeks, or 7 x 7 = 49 days] .

**Count fifty days to the day after the seventh Sabbath** [49 + 1 day]; **then you shall offer a new grain offering to the LORD'** (Lev 23:15 - 16).

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Feast of Pentecost The Feast.

237

The new grain offering had a number of distinguishing features:

| <u>Firstfruits</u>   | <u>Pentecost</u>      |
|----------------------|-----------------------|
| Barley               | Wheat                 |
| Sheaf of grain       | Two loaves of bread   |
| No leaven            | Leavened bread        |
| First of the harvest | Completion of harvest |
| Wave Offering        | Wave Offering         |

Barley was the food of the poorer people - like the lad with five barley loaves and two small fish.

Wheat, which came up later, was more nutritious and was used by those better off.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Feast of Pentecost The Feast.

238

As the number of followers was small at the offering of the Firstfruits, like the wheat harvest that number grew to a great multitude which will be soon harvested.

The difference between a sheaf of grain and a loaf of bread is that The sheaf of grain was made of separate grains and a loaf of bread is the same grains but consolidated into one loaf.

Leaven is in this bread because sadly sin is often found within the church.

It was because of this presence of sin that the sin offering, the burnt offering, and the peace offering were included at this feast.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Feast of Pentecost The Feast.

239

### **Lev 23:22**

This law was given to influence the Jews personal behavior.

to teach them that the blessings of the LORD did not belong to them exclusively, but some were to be shared with other people.

They were to leave behind the gleanings of the harvest.

These other people, "the poor and the stranger," could refer to the Gentile nations around them.

Today the Christian church is enjoying the blessings of the LORD and harvesting the fruits of His saving grace.

We too are responsible for leaving the gleanings and the corners for those who are not of this fold.

We should be dropping handfuls on purpose

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 5] The Feast of Pentecost Antitype.

240

After His resurrection, Jesus was seen for forty days, proving His resurrection by means of many infallible proofs.

### **Acts 1:3**

Just before His departure He promised that when He went away, He would send another Helper, even the Holy Spirit. He commanded that them wait and not to depart from Jerusalem,

### **Acts 1:4**

120 disciples gathered in an upper room to pray and wait. They were together in that room for ten days (40+10):

### **Acts 1:13-15 Acts 2:1**

It was the 6<sup>th</sup> day of the 3<sup>rd</sup> month which, according to the Jewish calendar, was the date for the annual observance of the Feast of Pentecost – The Feast of Weeks.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)



## 5] The Feast of Pentecost Antitype.

241

While the day was not new and the feast was not new, what happened on that day was new

- it was the fulfillment of a longstanding type.

What actually happened on that Day of Pentecost, when the Holy Spirit came in all the fullness of His power, is seen by comparing the ritual of the Feast of Firstfruits with the Feast of Pentecost.

In the first was the presentation of the sheaf, which was comprised of hundreds of separate grains of barley.

In the second feast, two loaves of bread were waved.

A loaf of bread consisted of grains of wheat ground into flour, mixed with oil, and baked in an oven

- and so the separate identities were consolidated into a oneness.

9

## 5] The Feast of Pentecost Antitype.

242

In the upper room 120 individual believers gathered, men and women who were prepared to be dead to themselves

- Ready to lose their identity for Christ's sake.

They were of one accord when the oil of God's Holy Spirit descended and the tongues of fire rested upon them

They were fused together into one body

- The New Testament Church was born.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 5] The Feast of Pentecost Antitype.

243

"Why two loaves?"

When the Spirit of God descended on those believers on the Day of Pentecost, He descended upon the Jews only;

Later, in the house of Cornelius, there came another outpouring of His Spirit, this time upon the Gentiles.

**Acts 10:44-45**

Peter having been present on both occasions validated the second 'loaf baking'

**Acts 11:15**

The LORD, foreseeing that there would be two distinct outpourings of His Spirit, ordained that there should be two loaves of bread at that feast;

So that now, in Christ Jesus there is neither Jew nor Gentile  
- we are one in Him.

9

## 5] The Feast of Pentecost Antitype.

244

Leaven was in those loaves because this Church on earth has never been free from sin.

One day it is going to be the Church in heaven.

Then He will present it faultless before the Father with exceeding joy.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 5] The Feast of Pentecost

Spiritual Application - Enduement of the Holy Spirit.

### **Acts 2:39**

The early Christians were baptized with the Holy Spirit for life and for service.

If Pentecost was instituted as a type in the Old Testament and if the Old Testament truth is ratified in the New Testament, then surely Pentecost should be taught today.

The promise was made to the Church at the time of its formation, and we are the people in this Church age.

**"For the promise** [baptism of the Holy Spirit]  
**is to you** [there at that Day of Pentecost]  
**and to your children** [the next generation],  
**and to all who are afar off** [future generations and Gentiles]  
**as many as the LORD our God will call"**

If you have been called to salvation, the promise belongs to you.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

245

## 5] The Feast of Pentecost

Spiritual Application - Enduement of the Holy Spirit.

It is often wrongly stated that the LORD gave "tongues" on the Day of Pentecost in order to enable the disciples to preach to the foreign nationals who were gathered in Jerusalem.

- 1] Speaking in tongues was initially exercised by the 120 disciples alone in the upper room. There were no foreign nationals in that room.
- 2] The 120 did not preach. The testimony of all who heard was that the disciples were magnifying the LORD: they were engaged in worship.

The only person who preached that day, according to the record, was Peter. He was supported by the eleven.

- 3] The only people Peter addressed were the Jews: "Men of Judea and all who dwell in Jerusalem."

He did not specifically address the visitors.

Therefore, the only tongue he used in preaching must have been the Jewish tongue.

Worshiping in foreign tongues was only an outward evidence of the Holy Spirit empower the 120 to fulfill Jesus command to "Go into all the world and preach the Gospel to every creature [being]".

247

## 5] The Feast of Pentecost

Spiritual Application - Enduement of the Holy Spirit.

Some misapply Paul's statement that "tongues will cease."

The whole statement **"Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away"**

**(1 Co 13: 8).**

Has prophecy has failed? Has knowledge vanished away?

On what grounds can we claim tongues has ceased?

It is true that some have perverted the Scripture by making Tongues the goal and objective when it should be the empowering of the Holy Spirit in our lives.

Where the truth is found, so is found lies.

There can be no false or counterfeit unless there is first a genuine.

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

246

## 5] The Feast of Pentecost

Spiritual Application - Enduement of the Holy Spirit.

These 120 people were changed.

- The timid became fearless,
- The weak became strong,
- The coward became brave;
- Lives were changed,

They went everywhere preaching the Word, and that Word was effective.

The Peter who a few weeks earlier couldn't take the taunt of a servant girl now stands and preaches with such power that 3,000 souls are saved.

248

9 February 2013

Based on: "Thus Shat Thou Serve" by C.W.Slemming

## 5] The Feast of Pentecost

Spiritual Application - Enduement of the Holy Spirit.

249

Before this they were believers without power;  
Now they are believers with power.

They had been gathered in by the Holy Spirit.  
Heaven's harvest feast had begun.

The Church needs Pentecost,  
Every preacher needs Pentecost,  
Every child of God needs Pentecost, and  
the world is dying because we overlook Pentecost.

If we know salvation and separation, if we know sanctification,  
then we must allow the LORD to lead us on to our own Pentecost  
The Holy Spirit changing and empowering us to obey the Lord

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets

250

***Lev 23:23–25; Num 10:1–10; Num 29:16***

No Feasts were observed in the 4<sup>th</sup> through 6<sup>th</sup> months.

Likely the hottest months of the year.

The 7<sup>th</sup> month was known as the Sabbatic month.

It was in this 7<sup>th</sup> month that the last three feasts were observed.

The Feasts of Trumpets, Atonement, and Tabernacles were all included in what was known as "Tabernacles."

This last feast journey to Jerusalem involved a stay of three weeks.

The Feast of Tabernacles was on the 1<sup>st</sup> day of the 7<sup>th</sup> month of their ecclesiastical or religious year,

This was the beginning of their civil year.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets

### The Feast.

251

The Feast of Trumpets cannot be described like the others, because nothing special happened other than the blowing of trumpets

The blowing of the trumpets was a monthly event that took place at each full moon.

Two trumpets were always in use.

***Num 10:2***

In later years (and at the present time), rams' horns were used, called shofors.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets

### The Feast.

252

The purpose of these two trumpets was to proclaim or to announce.

According to whether one trumpet sounded or two, and

Whether there were long blasts or short notes,

the people knew how to interpret the call and how to respond – like a soldier responds to a bugle call.

They would know whether the trumpets were calling them to worship, to walk, or to war.

They also knew whether all the tribes were involved or only some of them.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets The Feast.

253

God has given to His Church the two trumpets of Old and New Testaments which make up His Word.

Through these Testaments He makes known His will and His purposes to all mankind.

As the trumpets were made of silver - so the great theme of the Bible is redemption – the gospel...

In Scripture silver has come to symbolize redemption – blood's purchase

Just as the trumpets were of one piece - so there is a oneness, an entirety, a harmony, in the whole of God's Word.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets The Feast.

254

The Old Testament is comprised of 39 books (in our English Bibles).

They were written over a period of over 2,000 years.

The many writers included kings and prophets, scribes and shepherds, teachers and servants, judges and priests, poets and singers, and others from diverse walks of life

- yet the Book is one.

The New Testament is comprised of 27 books,

Written over a period of 100 years,

It declares truth recording the fulfillment of earlier OT prophecies about the future and adds to them its own new information.

The writers included a tax gatherer, a doctor, a fisherman, a tentmaker, and others,

- yet it is one Book.

-And the two together make up one cohesive complete whole...

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets The Feast.

255

The trumpets were used only by the priests.

**Num. 10:8**

Only men with a divine call and the power of the Holy One resting upon them have the right to proclaim the Word of God men who are called, cleansed, consecrated, and commissioned.

**Num 8:6-15; Heb 5:4**

God can and does qualify men in all walks of life to serve Him as He chooses.

But every individual who seeks to teach the Word of God should not be a novice (**1 Tim. 3:6**) but one who is aware of God's call and equipping.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets The Feast.

256

The trumpets were always sounded on the Sabbath days, at every new moon, at each festival, and on all special occasions including these examples.

- Invitation - for the gathering of the people. **Num. 10:3**
- Advance - when the camp should move on. **Num. 10:5-6**
- Conflict - an alarm for war. **Num. 10:9**
- Worship - - announcing spiritual events. **Num. 10:10**
- Emancipation - a joyful sound at Jubilee. **Lev 25:9**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets The Feast.

257

There are other important occasions mentioned in Scripture related to trumpets other than the two which belonged to Israel.

The first sounding of a trumpet recorded in the Bible was at Sinai.

**Exo 19:13** The giving of the law was with the sounding of a trumpet.

**Rev. 4:1** The Revelation was accompanied by the sound of a trumpet.

**1 Th 4:16; 1 Co 15:52** This trumpet will be the last, because we read in .... This will be the final gathering - the call home.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets The Feast.

258

Trumpets have discernible sounds.

They are readily understood by those who will listen.

They are clarion calls that demand immediate obedience.

**1 Cor. 14:7-8**

This is a call to a clear and distinct ministry.

It is a reminder that the Word of God - the two trumpets - has a clear and distinct message.

Too many people are too preoccupied to listen, or have an already biased mind.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets Antitype.

259

Whereas the previous feasts have revealed historical facts, the remaining three are prophetic.

There has been a gap of three months since the Feast of Pentecost.

Since then we have moved into the seventh or sabbatic month.

All these feasts were given as Jewish observances and were, and still are, celebrated by the Jewish people.

The interpretation of each feast is primarily Jewish.

There is, however, a second lesson or application, since they also pertain to the Church.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets Antitype.

260

The first four feasts are all in the past as history.

- Passover - Calvary
- Unleavened Bread - Emmaus walk
- Firstfruits - the Resurrection, and
- Pentecost - the outpouring/indwelling of the Holy Spirit)

The last three feasts are all in the future history and are prophetic

- Trumpets - testimony,
- Day of Atonement - 2<sup>nd</sup> Advent and
- Tabernacles - Millenium

This means that the 3 month gap, standing between the past historic and the future prophetic feasts represents the present, the Church age.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets Antitype.

261

### *John 1:11-12*

Because of the rejection of Christ by His people and the LORD's invitation to the "whosoever will," the Jewish people were dispersed and the Church came into being.

The Jews had rejected their Messiah; therefore, He temporarily set them aside.

Pentecost ushered in the Church period, so for the Jewish nation there were the three months without any religious feast.

For this time, they were rejected.

The Church age is very near to its close.

The 2<sup>nd</sup> coming of the LORD is at hand.

The sabbatic month is about to or perhaps has already begun.

9 February 2013 [Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets Antitype.

263

The prophetic picture that describes this event is in Ezek 37.

The prophet saw a valley of many, very dry bones.

These represent the Jewish people, buried in the graveyard of the nations for a very long time.

The prophet was twice asked whether he thought these bones could live, and twice he referred the question back to the LORD.

On each occasion the prophet was to prophesy – call to the bones - which he did.

The repeated injunction "Prophesy, son of man ... so I prophesied" is fitted into this feast, because it could have been "Sound the call, son of man ... so I blew."

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets Antitype.

262

On the 1<sup>st</sup> day of the 7<sup>th</sup> month there was a special sounding of the trumpets.

At the present time the whole nation, Israel and Judah, is scattered abroad.

These people have not been in their land since the days when Titus destroyed the city of Jerusalem and the Temple, and carried them away into captivity.

The evidence is all around us.

The Israelite nation around the world has heard the sound of the trumpet calling them back into their own land.

With our own eyes and ears we have witnessed the establishment of the State of Israel as a nation once more.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets Antitype.

264

The two calls would belong to the two silver trumpets.

On the first blowing, bones came together, sinews and flesh came upon them, and skin covered them.

The valley then became full of corpses.

This 1<sup>st</sup> trumpet of command has already been heard by God's people scattered across the valley of the world,

Bone has been coming to bone as these people have been congregating back in their own land.

Sinews, flesh and skin have come upon them as they have developed into a nation - Israel - and are taking a position among the nations;

But while they have returned, they are still dead spiritually, for the LORD declared that they would return in unbelief.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 6] The Feast of Trumpets Antitype.

265

At the 2<sup>nd</sup> blowing, or prophesying, the corpses received breath and stood up - a living army.

If the 1<sup>st</sup> trumpet has already sounded, the 2<sup>nd</sup> will not be long after.

Its sounding in the prophetic program will be after the LORD has come in the air to take away His Church.

This will be followed by tribulation,

Then the end of the tribulation the LORD will come back to earth.

He will stand upon the Mount of Olives, and the people of Israel will behold Him whom they pierced.

It will be a day of mourning and a day of rejoicing,

***Matthew 23:39.***

At this time the nation will be reborn, to become the leading nation of the world.

***Ezek. 37:22***

## 6] The Feast of Trumpets

266

Spiritual Application - Testimony. Trumpets are heralds.

Trumpets make declarations, but not by themselves.

Living men with breath in their lungs must take up the trumpets and blow.

We having become living people through the work of the cross, having separated ourselves unto the work of the LORD, and having been filled with the fullness of His Spirit and thereby empowered, we now take up these testaments in the power of His Spirit - declare the Word of the Living God with a clear ringing testimony.

The world is surely needing someone to give it direction, for it is bewildered and hopelessly lost.

***Rom 10:14-15***

May the LORD give us all a Holy Spirit - empowered ministry of announcing reconciliation.

***2 Co 5:14-21***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement

267

***Lev 16:1-14; Lev 16:23-28; Lev 23:26-32***

This was the most important of all the feasts requiring a special sacrifice.

The most solemn day of the year - a whole year's sins were covered.

This did not take the place of the Passover or make the Passover of less value - it was an aspect of it.

Passover was the manward aspect

Atonement was the Godward aspect of the Cross.

Except for the events of this day there could be no continual fellowship with the LORD because of an accumulation of unconfessed and unforgiven sin throughout the year.

The blood of bulls and goats could cover but was inadequate to pay for.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement

268

This day of humiliation, with its ceremonies, also revealed how holy God was and how distant man was from Him.

There was no immediate access to God.

God was on one side of the veil.

Man was on the other side - the outside.

The access was limited to one man, once in a year, and then only under special precautionary measures.

Apart from these restrictions there was immediate death, as with Nadab and Abihu.

***Lev 10:1; Num 3:4; Num 26:60-61***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement

269

This was the Day of At-one-ment.

The claims of God that man could not meet, and  
The needs of man that could not be satisfied,  
were both settled on this day, creating a oneness.

This temporary provision was only for the time being and  
needed to be performed every year until Christ came Himself  
to die.

- It was an atonement,
- It was a temporary covering for sin,
- It was incapable of removing sin.

It was the insufficiency of the Old Testament atonement  
process brought the LORD into the world.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement

270

If atonement had been sufficient, Christ need  
not have died.

Atonement only covered sin.

Redemption removes sin.

Redemption leaves man justified.

Sins debt paid in full...

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

271

### A Day of Humiliation.

On this one day in the year, the 10<sup>th</sup> day of the 7<sup>th</sup> month, the  
high priest laid aside all his garments of glory:

the breastpiece and ephod,  
the intricately woven sash, and  
the robe with its golden bells and pomegranates;  
the holy diadem.

### **Lev 16:3-4**

On this day the high priest was dressed like all the other  
priests.

He had nothing of which he could boast.

Outwardly he looked the same as all the priests, although  
inwardly he still remained the high priest.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

272

Our great High Priest, our LORD Jesus Christ,  
laid aside all the glory that He had with the Father  
from before the foundation of the earth,  
He put upon Himself the plain robe of humanity and,  
becoming like one of us, humbled Himself.

Outwardly and actually Jesus became man,  
but essentially He remained the divine Son of God  
because His divinity is something He cannot and will  
not forfeit.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)



## 7] The Day of Atonement The Feast.

273

It was a ... **Day of Imputation.**

Two goats were taken to become one offering;  
one was for God and the other for man.

There were also a young bullock and a ram.

These were an offering for the priest, for he, like the people, was imperfect and needed an offering.

This is how the high priest differed from our great High Priest and how man differs from Him who became man.

Jesus needed no offering for Himself and, therefore, He became our Offering.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

275

It was a ... **Day of Substitution.**

***Lev 16:21-22***

This was substitution,

one taking the place of another.

***Isa. 53:6; 2 Cor. 5:21***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

274

A casting of lots took place for the two goats.

The animal on which the LORD's lot fell became the sacrificial one and had to die.

The other became the scapegoat.

The sins of the people were confessed as Aaron laid his hands heavily on the head of the goat.

This was an act of identification and imputation.

The sins of the people had passed to the animal.

The scapegoat was taken into the wilderness and was lost.

As the goat became lost so were the sins that it had carried.

Jesus paid the price of our sin, which is death

He removed our sins as far as the east is from the west, to be lost and remembered against us no more.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

276

It was a ... **Day of Lonely Service.** ***Lev 16:17***

No one was allowed to enter into the tabernacle on that day with the high priest.

He went in alone taking in the blood of the young bull, first for himself, and then entering again with the blood of the goat which was for the people.

None of the priests nor other sons of Levi could be within the tabernacle!

Jesus trod the winepress alone, forsaken by God and rejected by men.

God had nothing to do with the making of man's first covering (aprons of fig leaves);

Man had nothing to do with the making of the second covering.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

277

This day was a ... **Day of Acceptance.**

On this day alone, with shed blood, the high priest was allowed to pass beyond the veil, while the whole congregation waited anxiously outside.

Before passing beyond the veil, the high priest would drop incense upon the censer, and then hold the censer at arm's length inside the veil.

When the fragrant smoke from the incense had filled the place and dimmed the sight of the mercy seat and the glory cloud, then the high priest entered with the blood.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

278

He sprinkled the blood seven times upon the mercy seat  
Signifying a perfect acceptance with God through applied blood.

Taking a step backwards, he then sprinkled the blood seven times before the ark

Signifying a perfect standing before God through shed blood.

Having accomplished His work of redemption on the cross  
Jesus, with His own blood, entered the Most Holy Place  
once for all, having obtained [our] eternal redemption

***Heb. 9:12; Heb. 9:24***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

279

It was a ... **Day of Soul Affliction.** ***Lev 16:29***

This was a day of sorrow, repentance, confession of sin, a period of a broken and a contrite spirit.

It was a ... Day of Rest. ***Lev 23:28, 32***

We need to stand still and see the salvation of the LORD.

We do nothing because we are nothing.

It is when we rest from strugglings, strivings, and all the works of the flesh that we can appreciate and appropriate His work on our behalf.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement The Feast.

280

It was a ... **Day of Accomplishment.**

Such a day surely must have results.

***Lev 16:30***

Coming out from the tabernacle to the great concourse of people who waited outside, the high priest lifted his hands in blessing over the assembly and cried:

"You are clean from all your sins,"

and so the day concluded.

Jesus has accomplished the same work and has made the same pronouncement to all who are washed in His precious blood:

***John 15:3***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement Antitype

281

Israel had been at variance with God through many years and many apostasies.

There has been no relationship since they rejected Christ as their Messiah, their King.

The nation has been scattered, a veil has been over their faces and darkness in their minds.

### **2 Cor 3:14-16**

At the moment, there is need of an at - one - ment.

This will take place after the Trumpets, when the nation returns to its land and the LORD comes to the Mount of Olives and they recognize Him as their Messiah.

Then He will acknowledge them as His people.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement Spiritual Application - The Rapture.

282

For the believer, this will be the 2nd Advent of our LORD Jesus Christ.

At present things are not what they should be;

- the world is upside down,
- the Church is lukewarm and
- many Christians are indifferent.

We are in the Laodicean period of Church history.

God has declared that we are neither hot nor cold.

The present conditions were outlined by Paul to Timothy.

### **2 Tim 3:1-5, 13**

There is not a particular here which is not in full bloom right now.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement Spiritual Application - The Rapture.

283

Satan is having his harvest.

Evil is dominating our social structure and righteousness is suppressed on every hand.

The saints in many lands are persecuted for righteousness' sake.

Much of the Church is being governed by the world

- by the World Council of Churches
- by the courts
- by political correctness
- by 'relevance' efforts

The Church should be governing the world by example and precept.

There is great need for an at-one-ment with God...

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 7] The Day of Atonement Spiritual Application - The Rapture.

284

This will take place when the LORD returns to this earth.

At that time wrongs will be righted, sin will be dealt with, the saints will reign, and the LORD will be honored.

We have been saved - spirit, soul, and body

At the moment our body is out of harmony. Our body is still carnal, it bears the marks of suffering, it knows the limitations of the mortal.

When Christ comes again, the mortal shall put on immortality, the corruptible shall put on incorruption, and our earthly body will be changed into a spiritual body.

Our bodies will be in harmony with our souls and our spirits.

All the things of the earth, the weaknesses and the failings, will be removed.

We shall be clean from everything. Our great Day of Atonement will have come in order to fit us for the Feast of Tabernacles.

## 8] The Feast of Tabernacles

285

***Lev 23:33-44; Neh. 8:13-18***

The title of this last feast reminded them of the pilgrimage of the past and God's faithfulness in the wilderness, the joy of the feast was the anticipation of that day when journeyings will have terminated and rest will be permanent.

It was to them as the Lord's Table is to the Christian today.

We look back to Calvary and remember what it meant to Christ to bring us out of the bondage of the past and to direct us along this pilgrim way till He comes.

We anticipate the time when we will sit with Him and feast on heaven's glories, with none to make us afraid.

It is our glorious hope.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles

286

The evidence is that the nation went a long time without keeping this feast, perhaps 800 to 900 years.

***Nehemiah 8:17***

They could not keep the feast until after they had left their tent life in the wilderness and established themselves in the land,

but it is puzzling why they did not put this command into practice until their return from captivity in Babylon.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles The Feast.

287

***Lev 23:40-42***

For seven days all the residents of Israel left their homes in order to dwell in temporary booths.

A constant reminder of the forty years when the nation dwelt in tents, wandering in the wilderness with no home.

It spoke of how the LORD made full provision in all things, so that not one good thing had failed.

It reminded them that the LORD Himself had become a pilgrim with them and

How He had tabernacled in their midst, leading them by the pillar of cloud and fire, and had brought them into the land He had promised.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles The Feast.

288

There was the anticipation.

These were a people who would always wander the face of the earth.

It would be as a result of their own rebellion and idolatry, but in all the wanderings they were to keep this feast to remind them that there would be a day when those wanderings would end, when they would possess their own land, build their own houses, plant their own vineyards, and sit under their own fig trees.

***Heb. 4:9***

We have read of the trees to be used in the building of these booths.

***Nehemiah 8:15***

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles The Feast.

289

Many of the trees used are symbolic.

- The thick trees speak of shade and of divine protection.
- The palm has always been the emblem of victory,
- The olive has always been of peace, fatness and plenty.
- The willow of the brook signifies a thriving and a blessed people planted by the rivers of water.

All these things, while reminiscent, foreshadow the wonderful millennial age, when men shall dwell in peace and safety and none shall make them afraid.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles The Feast.

290

**Numbers 29** lists the number of animals to be used in the sacrifices of that week.

The young bulls sacrificed diminish in number from day to day for the eight days -- 13, 12, 11, 10, 9, 8, 7, 1.

The decrease may foretell the fact that the many sacrifices of the law would, in the fullness of time, be reduced to the One Sacrifice that would be made once in the end of the age.

The anticipated peace would come only through the peace of the Cross

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles The Feast.

291

There is a constant repetition in all of the references to the joy and rejoicing of the occasion, to the gifts sent to each other.

On the last day of the feast there were special celebrations and joy.

While the diminished sacrifice of this day was being prepared, the priest, accompanied by a procession of singing people, went down to the pool of Siloam.

There he drew water with a golden pitcher which they brought back to the temple, where the water was poured out into one of two silver bowls at the altar.

The other second bowl contained the wine of the drink offering. These would be poured out before the LORD as the feast ended.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles The Feast.

292

During the LORD's public ministry, He went up to Jerusalem on every occasion when it was required of all the males.

One of these occasions concerns this feast.

### **John 7:2–39**

The LORD was turning the thoughts of the people away from the shadow to the substance, away from ritual to reality.

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles Antitype.

293

He who delivered will yet deliver ... **2 Co 1:10**

As surely as God brought them through the wilderness experience, the tent dwelling and the wanderings, and into the Promised Land

– a fact they were not to forget, because He had given the Promised Land to Abraham and to his seed for an everlasting inheritance –

the Jews today are to realize that they are still pilgrims and strangers.

They are still a wandering people often far away from their permanent address.

**Heb 4:1-9**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles Antitype.

294

That rest is the millennial rest.

For a thousand years they will dwell in peace.

**Mic. 4:1-5; Isa. 11:6-9**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## 8] The Feast of Tabernacles Spiritual Application - Heaven.

295

The life of the Christian is a journey.

This journey we have followed.

It is one of achievement and attainment, a going on with the LORD in deeper experiences and fuller, richer fellowship.

**Phil. 3:14; Heb.12:2**

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)

## The Feasts of the LORD

296

|                          |                                    |
|--------------------------|------------------------------------|
| Apr 14: Passover         | Calvary - Salvation.               |
| Apr 15: Unleavened Bread | Emmaus Walk - Separation.          |
| Apr 16: Firstfruits      | Resurrection - Consecration.       |
| Jun 6: Pentecost         | Pentecost - Holy Spirit.           |
| Oct 1: Trumpets          | Regathering of Israel - Testimony. |
| Oct 10: Atonement        | Return of Messiah - Rapture.       |
| Oct 15-22: Tabernacles   | Millennium - Heaven.               |

9 February 2013

[Based on: "Thus Shat Thou Serve" by C.W.Slemming](#)