

## THE FAITH TO CONTEND FOR (4)

—R. K. Campbell

### 4. *Eternal Salvation of Believers and Eternal Judgment of Unbelievers.*

Since man is totally depraved and helpless to save himself from the bondage of sin and Satan, he can only be saved by faith in the gospel of God's sovereign grace through the work of the Holy Spirit in his heart and life. We therefore need to inquire as to the basis and character of God's salvation.

This great salvation rests on the work of Jesus Christ the Redeemer. Hebrews 10 testifies as to the perfectness and completeness of the one offering of Jesus Christ for sins. We are told that "we have been sanctified (set apart for God) through the offering of the body of Jesus Christ once for all" and that "by one offering he hath perfected *in perpetuity* the sanctified" (vv. 10 & 14). Christ's sacrifice for the believer's sins is eternal and can never lose its value before God. Therefore one who believes in the one, perfect sacrifice of Christ for sin has an *eternal salvation*.

Furthermore, the work of Christ for the believer in Him continues now in his behalf in heaven; where He, "because of His continuing forever, has the priesthood unchangeable whence also He is able to save completely those who approach by Him to God always living to intercede for them" (Heb. 7:24-25). In John 17 the Lord prayed to the Father that He would keep those, that received His word and followed Him. Then He added, "Those Thou hast given Me I have guarded, and not one of them has perished, but the son of perdition, that the Scripture might be fulfilled" (John 17:12). So also the Lord promised in John 10: "My sheep hear My voice, and I know them, and they follow Me; and I give them life eternal; and they shall never perish, and no one shall seize them out of My hand... and no one can seize them out of the hand of My Father" (verses 27-29). So also Romans 5:10 assures us, "For if, being enemies, we have been reconciled to God through the death of His Son, much rather, having been reconciled, we shall be saved in the power of His life." Thus the salvation of the believer in Christ is secured eternally by the intercessions of Christ as our great High Priest in heaven. He is not only the Saviour by His death, but the keeper and preserver of His sheep by His living for them in heaven.

Then too, the work of the indwelling Holy Spirit ever continues in the believer's heart in abiding perseverance and omnipotent power. The Lord said that He would give the Comforter "that He may be with you *for ever*" (John 14:16). "And Paul wrote the Philippians that "He who has begun in you a good work will complete it unto Jesus Christ's day" (Phil. 1:6). To the Ephesians he wrote that they were sealed by the Holy Spirit for the day of redemption (Eph. 1:13-14; 4:30).

So the born-again believer in Jesus Christ is assured of eternal salvation on the ground of the perfect, unchanging sacrifice of Christ; and he is maintained by the continuous intercessions of Christ as High Priest in heaven and by the indwelling Holy Spirit who carries on God's work in our hearts. The abundant, clear testimony of Scripture to these facts makes this a vital tenet of the Faith we are to contend for. Of course, there is ever the responsibility of the believer in Christ to follow the Shepherd and manifest the reality of his profession of having eternal life by an outward walk of godliness. Professed faith without works is dead, James 2:26 declares. Nevertheless, our eternal salvation is only secured for us by the work of our Saviour.

### *Eternal Punishment of Unbelievers*

We saw that the testimony of Scripture as to the promise of eternal life to the believer in Christ is abundant; it is equally clear that eternal punishment is the everlasting portion of the rejecter of Christ and his salvation by grace.

The Lord Himself said that after He returns to earth He will sit upon His throne of glory, judging the living nations. Then He will say to those on the left hand, "Go from Me, cursed, into eternal fire, prepared for the devil and his angels... these shall go away into eternal punishment, and the righteous into life eternal" (Matt. 25:31, 40, 41, 46).

Another time the Lord spoke three times of hell (Greek: *gehenna*), "Where their worm (the conscience) dies not, and the fire (torment) is not quenched" (Mark 9:43-48). In Luke 16:22-26 the Lord spoke of a rich man that died: "in hades lifting up his eyes, being in torments..." His body was in the grave, but his spirit and soul was tormented in conscious feeling, sight and memory.

In 2 Thessalonians 1 the apostle says that when the Lord is revealed from heaven in flaming fire with His mighty angels, He will take "vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ, who "shall pay the penalty of everlasting destruction from the presence of the Lord" (verses 7-9). The inspired writer Jude declares that for the apostates from the Christian Faith there is "reserved the gloom of darkness for eternity" (verse 13). Finally, in Revelation 14 we are told that in the future day of full apostasy, those who worship the beast and his image "shall be tormented in fire and brimstone... And the smoke of their torment goes up to ages of ages, and they have no respite day and night" (verses 9-11). On the other hand, the next verses say, "Write, Blessed the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works follow with them" (verse 13).

It needs to be said that the words "destroy" and "destruction" in Matthew 10:28 and Jude 13 and other passages in the original Greek mean, "to put out of the way entirely, abolish, ruined or marred." They in no wise mean annihilation or extinction of being as some who deny eternal punishment claim. When man by the judgment of God is set aside eternally from the place for which he was created, this is his everlasting destruction.

As awful as it is to contemplate the eternal punishment of the unsaved who have not received Christ as their Saviour, it is a cardinal doctrine of the Bible we must contend for if we accept the Holy Scriptures. The apostle Peter assures us that God is longsuffering "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Hell is prepared for the devil and his angels, but if man listens to Satan, he will have to exist eternally with him in torment. Reader, where will you spend eternity? With Jesus in the glory or with Satan in everlasting punishment?

*To be cont'd*

## QUOTE

The person who asks for a *command* for everything is a person who does not want a command; and because he does not think there is one, he asks, Where is it? He who has an obedient heart does not *ask* for a command, but *finds* it. Directions and motives to obedience he sees everywhere in the Word, but the power is through the Holy Ghost revealing Christ.

*The Bible Treasury, Vol. 2 - pg. 143*

## THE OFFERINGS (16)

—H. L. Heijkoop

*Leviticus 3:1-17*

We have already observed that the first three chapters of Leviticus constitute one whole. In the books of Moses — the Pentateuch — but especially in Leviticus, the different portions are clearly indicated, for they always begin with: "And Jehovah spoke to Moses, saying..." or with: "And Jehovah spoke..." In Leviticus 4:1 we find this expression for the second time in this book. The three sacrifices presented in the three preceding chapters, (the burnt offering, the meal-offering and the peace-offering) are the only sacrifices for a sweet odour. The sin-offering and the trespass-offering in chapters 4 and 5 are not for a sweet odour to Jehovah. This fact alone would suffice to prove that the first three chapters form one unit. There is, however, additional indication of this.

We find this in chapter 7 in the law of the peace-offering. In verse 12 of that chapter we read that the peace-offering should be accompanied by a meal-offering, and in chapter 3:5 we see that the peace-offering itself had to be burnt upon the burnt-offering. This clearly shows that the peace-offering was not to be brought separately: it always had to be accompanied by a meal-offering, and besides this it was not to be offered without the burnt-offering either, for it had to be put "upon the burnt-offering which lieth on the wood that is upon the fire" (v. 5).

When we look into the significance of the peace-offering, its relationship with the preceding sacrifices becomes quite clear. We have fellowship with the Father and with the Son: partly we find this in this chapter (3). The peace-offering shows us that as a result of the work of the Lord Jesus upon the cross, we may have fellowship (a share in common) with God; in type we see in this offering that we meet one another and God at the cross of the Lord. With complete satisfaction God looks upon the Lord, His beloved Son, on the cross, and so do we. God says, "See My Son, who gave Himself out of love towards Me," and we say, "See the Son of God, who loved me and gave Himself for me." And just as God looks upon Him with admiration and joy, so we may observe Him full of joy and thankfulness. This makes it clear that the peace-

offering cannot be brought without a burnt-offering. We must have been in God's presence with a burnt-offering, before we can bring a peace-offering.

A fallen man is afraid of God. As soon as Adam had sinned he hid himself from God. How then could a man stand in God's presence and share with Him? Before he can have fellowship with God it is first of all necessary that his fear is entirely removed, and we have seen that the burnt-offering speaks of this removal. The burnt-offering speaks of the value of the work of the Lord Jesus to God; in it we see that we have been accepted in the Beloved. Now we know that there is no longer anything between God and ourselves but love. God loves us as He loved the Lord Jesus! This gives us liberty to enter the sanctuary into the presence of God. We have that liberty not just because the way is opened, but (as Hebrews 10:19 says) because we ourselves have liberty to enter in, for there is nothing in our hearts hindering our approaching Him. When we enter thus into the sanctuary, we have perfect peace and we enter to have fellowship, a common share, with God. This is presented here in the peace-offering.

The teaching contained in the New Testament further clarifies this. We can see it in Hebrews 13:10, "We have an altar of which they have no right to eat who serve the tabernacle." That verse says that we have an altar of which they who are occupied with the service along the old-testament lines have no right to eat, but we may eat of it. We realize that in the Old Testament the Israelites were allowed to eat from only one altar; from the altar of burnt-offering. There was also only one offering of which the Israelites were allowed to eat: the peace-offering. We notice therefore that we have the reality for our altar is the true altar. The shadow of the Old Testament has passed; the type, the animal that had to be offered, has disappeared. We have the reality itself: the Lord Jesus in His work upon the cross. Of that reality we are allowed to eat.

In 1 Corinthians 10 the matter is presented even more clearly, "Are not they who eat the sacrifices in communion with the altar?" (v. 8). The fact that a little later (in verse 21) the Lord's Table is mentioned shows the connection with the altar of which the Israelites ate. Even in the Old Testament the brazen altar is referred to as the Lord's table. The expression the table of the Lord occurs in the Word at three occasions, the first time in the last chapters of Ezekiel (41:22; 44:16); there it concerns the altar in the Millennium. Next we find it twice in Malachi 1, where it clearly refers to the brazen altar. God spoke there about the food coming from this altar, that is to say about the sacrifices brought by the Israelites. At that occasion God also spoke of slain animals and we notice that He did so in terms identical to the ones used in Leviticus 3:11 and 16 where it speaks of God's part as His "bread," or "food." In summary then, the Lord calls this altar in Malachi 1 "the table of the Lord," and that which is sacrificed upon it "His bread." This altar reminds us of 1 Corinthians 10 where we saw how they who ate of the sacrificed animals had fellowship with the altar, and how this is connected with the Lord's table referred to in the same passage. This clearly indicates that the peace-offering is a type of the Lord's Table and of the Lord's Supper that we have. What we see in this sacrifice, is therefore closely connected with our Sunday-morning meeting. How wonderful does this meeting become when we think of this!

Now I want to pay attention to verse 1. Previously we saw that the animal for the burnt-offering could only be a male. Later we noticed that the male animal speaks of our practical living up to our position, that is to say of the practical energy of faith whereby we realize our position. The female animal on the other hand speaks of the position itself. Verse 1 of chapter 3 states that the animal may be either male or female. In case of the burnt-offering only a male was allowed, for in the burnt-offering we see what the Lord has done over and above that which was necessary. He was more glorious than a man had to be, He was more obedient than God required from a man and He glorified God more than God ever asked of any man. In the burnt-offering the Lord is presented as seen by God Himself, and it is not hard for us to see that this could only be presented by a male. But as we have seen in Hebrews 13 and 1 Corinthians 10, Leviticus 3 speaks of the peace-offering of which we also eat. Our eating of it is however not mentioned in Leviticus 3, but rather in chapter 7 where we find the law of the peace-offering. This latter chapter speaks of the share we may have in this offering. From these considerations it becomes obvious why the animal, for the peace-offering was allowed to be a female, for if it were only allowed to be a male, very few believers could partake of it! God, however, desires that everyone of His people has a part in it and that every believer will feed himself with the glory of the Lord Jesus. For this reason the animal for sacrifice was allowed to be a female, which only speaks of the position which the Lord entered, of the fact that He became truly Man and that there was no sin in Him. There is no necessity to see the entire fulness of the glory of the Lord Jesus which was seen in the burnt-offering.

But when we read carefully, we will notice a second thing. We have seen that in the case of the burnt-offering the usual sacrifice was a young bull. Yet, one who, because of sluggishness, or because he was too young or too poor, was not able to bring a young bull, was allowed to sacrifice a burnt-offering of the sheep, and one who was poorer yet, could bring turtledoves or young pigeons. When a believer offers something to God that speaks of the work of the Lord Jesus, however little it may be, if he sees something of His glory, then that is precious to God. But here at such an occasion of fellowship, that could not be.

In God's Word, "to have fellowship" means in general "to share the same part." When we come to God to share the same part with Him, we cannot bring a small sacrifice; if we cannot sacrifice a large animal, then it ought to be at least a lamb or a goat. God takes account of our weakness, but He does not lower Himself to the extent that He restricts His view of the work of the Lord Jesus to that which is portrayed of it by birds. When it is a question of fellowship with God, we ought to bring ourselves up to His level. He is so gracious as to meet us, but there is a limit. When it concerns fellowship, God can not entirely descend to our level, and therefore we do not find here those very small sacrifices.

In chapter 3 we have, as we said already, the part that God received of the peace-offering; our part we find in chapter 7. We notice that very little had to be done by the one who brought this sacrifice. Here the sons of Aaron had to do everything because this is a picture of every believer. The various tasks to be performed for the peace-offering did not reach the thoroughness seen in the case of the burnt-offering, for those who bring the sacrifice do not see everything in the Lord Jesus that is seen by God. Since this sacrifice speaks of our fellowship with God, it cannot go beyond that which is seen by us.

The one who brought the peace-offering had to present the animal before God's face, to put his hand upon the head of the sacrifice and to slay it at the entrance to the tent of meeting (vv. 1, 2), but he was not to do anything else. The one who sacrificed a burnt-offering of the large cattle, on the other hand, had also to flay the sacrifice, an act not mentioned here; then he had to divide the burnt-offering into its parts, which again was not the case with the peace-offering; finally he had to wash the inwards of the burnt-offering, another act we do not find in connection with the peace-offering.

The sons of Aaron sprinkled the blood of the peace-offering upon the altar and then we find that the fat was sacrificed to God. In the case of the burnt-offering the fat was not separately mentioned, but here it is three times expressly referred to, once with each separate sacrifice. The fact that each time just about the same words are used shows how important the fat was.

The fat speaks of the energy of the will. A creature ought not to have its own will, it must serve the Creator. For four thousand years God searched for someone who would serve Him. He has seen hundreds of millions of men and every one had his own will, no one served the Creator. Then came the new Man upon earth, that Man was the Creator who as Man was the first begotten of the whole creation (Col. 1:15). As such He had the right to have a will, the Lord Jesus confirmed this in John 5:21, "For even as the Father raises the dead and quickens them, thus the Son also quickens whom He will." He is God the Son, He is perfect, and this Man, who had a right to have a will of His own, did not want to have His own will. He said, "My food is that I should do the will of Him that has sent Me, and that I should finish His work" (John 4:34) and, "I do always the things that are pleasing to Him" (8:29). He said, "I come... to do, O God, Thy will" (Heb. 10:7) and He became "obedient even unto death, and that the death of the cross" (Philip. 2:8). From this we see what the will of the Lord Jesus was, and with what will power He strove for this in His life. This is represented by the fat.

But the fat also causes us to think of something very good. Normally spoken an animal that is sick is not fat, whereas a healthy animal is. Thus the fat speaks of the good quality of the sacrifice. Here it is added to the other parts of the sacrifice. From where comes man's own will? Is it not from the feelings of His heart?

We also see that the kidneys had to be offered. In the typical language of Scripture the kidneys present the seat of the wisdom, this is said in Job 38:36. God has connected the kidneys with wisdom. When we realize this, we start to understand the expression: God searches kidneys and heart. He searches the feelings of the heart, for the heart is the origin of all that we do, but He also tests the kidneys, that is to say the wisdom with which we do all things. We know that "The fear of Jehovah is the beginning of wisdom" (Prov. 9:10).

The kidneys then had to be sacrificed to God as well. The Lord came to fulfill God's will, but the wisdom with which He did this, the perfectness wherewith He accomplished everything, is particularly precious to God. Frequently we cannot see this wisdom. To notice a little of this, we must be close to Him and be taught by Him, but God saw this wisdom in a perfect way. What must this have been to God! Four thousand years He searched for someone who sought Him, who served Him, and He found none. Finally, there was a Man, who loved God with His entire heart, who was completely obedient, whose will only consisted in accomplishing God's mission with all the power He possessed, who not only desired to do so but who actually did so with perfect wisdom. Now God says, "That is what you must offer Me." It is for God alone; first of all because He had a right to the will, but also because He alone is able to understand what is found in the Lord Jesus.

These then are the parts that had to be put upon the altar, on top of the burnt-offering, to be sacrificed to the Lord for a sweet odour, "it is an offering by fire to Jehovah of a sweet odour."

Then follow the instructions for a peace-offering of the small cattle, but the expressions are nearly the same as those used for the peace-offering of the large cattle. It is remarkable, however, that God connected a special favour to the small

sacrifice. We already saw in verses 11 and 16 that the fat and the kidneys were referred to as "a food of the offering by fire to Jehovah." This remark is not found in connection with the sacrifice of the herd, in this we may see God's goodness towards us. We could have imagined that this had been said of a large animal, but then we would perhaps have thought that a lamb or a goat was too small for such a remark. No, it is specially in connection with these small offerings that God spoke of His "food."

In verse 17 we have the last thought, "It is an everlasting statute for your generations throughout all your dwellings: no fat and no blood shall ye eat." We saw how precious the will power of the Lord Jesus was to God. From this we learn what man's duty towards God is: God has a right to the will of every creature, man has no right to his own will, he ought to obey only. How precious becomes all the Lord Jesus has done when we see things in this light! But at the same time this shows us how important *our* obedience is. From God's appreciation of the obedience of the Lord Jesus we learn how God values our obedience. For this reason the principle was established that neither fat nor blood was to be eaten. But blood was not to be eaten either. We know that the blood speaks of life (Lev. 17:11) and God alone has the right to the life, therefore it is said: no fat and no blood shall ye eat. God has a right to the life, the blood too is therefore for Him alone.

We should observe that John 6 gives us another thought, a thought also expressed by the Lord's Supper. The Lord spoke in John 6 about the drinking of His blood. That is the new thing in the New Testament. It does not mean that the principle established in the Old Testament has been put aside, for Acts 15 expressly forbids Christians to eat blood (v. 20, 29). But spiritually we have drunk the blood of the Lord, and of the cup we drink each Sunday morning, it is said, "This is My blood." We therefore drink His blood spiritually.

So the principle in Leviticus 3 is clear: God is the living God, the source of all life and He alone has a right to the blood, for "the life of the flesh is in the blood" (Lev. 17:11,14 — KJV).

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