

## Sermon #73 — *Discovering Christ in Leviticus*

Title:                    **A CALL TO**  
**VOLUNTARY CONSECRATION**

Text:            Leviticus 27:1-34

Subject:        *Consecration to Christ*

Date:            Sunday Morning — November 24, 2019

Reading:        *Leviticus 27:1-34 and Romans 11:33-12:3*

(Leviticus 27:1-34) “And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation. (3) And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. (4) And if it *be* a female, then thy estimation shall be thirty shekels. (5) And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. (6) And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver. (7) And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female

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ten shekels. (8) But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him. (9) And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy. (10) He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. (11) And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest: (12) And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be. (13) But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation. (14) And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. (15) And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his. (16) And if a man shall sanctify

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unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed *shall be valued* at fifty shekels of silver. (17) If he sanctify his field from the year of jubile, according to thy estimation it shall stand. (18) But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation. (19) And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him. (20) And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. (21) But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's. (22) And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession; (23) Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as a*

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holy thing unto the LORD. (24) In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*. (25) And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel. (26) Only the firstling of the beasts, which should be the LORD'S firstling, no man shall sanctify it; whether *it be* ox, or sheep: *it is* the LORD'S. (27) And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation. (28) Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD. (29) None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death. (30) And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD. (31) And if a man will at all redeem *ought* of his tithes, he shall add thereto the

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fifth *part* thereof. (32) And concerning the tithing of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. (33) He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. (34) These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.”

(Romans 11:33-12:3) “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! (34) For who hath known the mind of the Lord? or who hath been his counsellor? (35) Or who hath first given to him, and it shall be recompensed unto him again? (36) For of him, and through him, and to him, *are* all things: to whom *be* glory forever. Amen. (12:1) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. (2) And be not conformed to this world: but be ye transformed by the renewing of

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your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. (3) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”

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**INTRODUCTION**

I want to talk to you for a few minutes about consecration, voluntary consecration to the Lord Jesus Christ. Our text will be the 27<sup>th</sup> chapter of Leviticus.

**Proposition:** As the Lord God our Savior, the Triune Jehovah, has proved himself utterly consecrated to us in redeeming and saving us by the sacrifice of his own dear Son, so we ought to utterly consecrate ourselves to our God. — That is the message of this last chapter of Leviticus.

(Leviticus 27:1-2) “And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.”

(Leviticus 27:8) “But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him;

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according to his ability that vowed shall the priest value him.”

(Leviticus 27:28) “Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.”

(Leviticus 27:34) “These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.”

That is the way Moses concludes the Book of Leviticus. **This 27<sup>th</sup> chapter is all about vows and gifts made to God.** Whether you call them vows, or resolutions, or determinations, or promises, they all amount to the same thing, and in this chapter, the Lord God gives specific instructions which we need understand.



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I must point out immediately that in all the Scriptures, both Old and New Testaments alike, **God never commands a vow.** Vows are never mandatory, never obligatory, upon the people of God. We do not have to promise God anything in order to get something from him. **God is a Giver. He delights in giving. That is his nature.**

(James 1:17) “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

Because God is a God of love, he delights in giving.

“Love ever lives  
And ever stands with open hands  
And while it lives, it gives  
For this is love’s prerogative  
To give and give and give.”

**The Lord God is always giving. His gifts are always voluntary. — And all that we do for God**

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**our Savior must be voluntary, constrained by nothing but his love for us and in us.** — *“The love of Christ constraineth us!”*

**Yet, there is something innate in human beings that makes us want to vow, to promise, to make resolutions to God.**

- When he left home Jacob made a vow to God.
- Jephthah made a vow and sacrificed his only child to the Lord.
- Hannah made a vow and consecrated her only son, Samuel, to the Lord.

The Scriptures speak of many others who made vows to the Lord. **The Lord never requires such vows; but the Scriptures everywhere teach that once a vow is made before God, it is to be kept.** If you turn to the next book in the Bible, Numbers, you will see how clearly that is stated in the opening verses of chapter 30.

(Numbers 30:1-2) “And Moses spake unto the heads of the tribes concerning the children of

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Israel, saying, This *is* the thing which the LORD hath commanded. (2) If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.”

**CHRIST’S VOW**

Without question, these laws have reference to our Lord Jesus Christ, that one who honored God, swearing to his own hurt as our covenant Surety and changed not (Psalm 15:4; Proverbs 6:1-2).

(Proverbs 6:1-2) “My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger, (2) Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.”

Our all-glorious Redeemer consecrated himself to God as his righteous Servant and swore that he would do his will, laying down his life as our sin-atonement

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Substitute, thereby saving us from our sins and reconciling God's elect to him (Hebrews 9:12; 10:1-14).

**VOLUNTARY CONSECRATION**

But Leviticus 27 is specifically talking about you and me. **The vows and gifts spoken of in this chapter are matters of voluntary consecration.** The firstlings of the flocks, and herds, the firstfruits of the fields, and the tithes are specifically exempted as things belonging to God already (vv. 26-30). So the Book of Leviticus closes with **A CALL TO VOLUNTARY CONSECRATION**. That will be our subject.

Leviticus is truly, a radiant jewel in the crown of Holy Scripture. It stands as a fruitful tree in a rich garden of delight. Blessed are they, who gather wisdom from its heavily loaded boughs!

**These last words of the Book come from Moses' pen with solemn weight.** They seat us, as it were, on

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some high mountain, from which we survey the traversed plain through which we have come.

(Leviticus 27:34) “These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.”

They bring the whole Book into view, urging us survey the entire thing and count our gains before we move onward. Let’s do that. Let’s look over the Book and count up our gains. Then, I will give you the message of this 27<sup>th</sup> chapter.

**CHRIST THE THEME**

1<sup>st</sup> — One fact is as obvious as it is paramount. **The Book of Leviticus is about our Lord Jesus Christ and his great work of redemption.** We read it aright only when we read it in the light of his presence, seeing him upon each page, hearing him point to each picture identifying himself in the picture.

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Have we thus found him and walked with him through this luscious ground? Is he more clearly seen and more fully known? Is he more fully enshrined in our hearts? Is he the mainspring of our lives? As Henry Law put it, “**Christ is the juice, the life, the heart-blood of Leviticus.**” If we do not read the Book this way, a blinding veil is over our eyes and we grope in darkness amid the glorious rays of the Sun of Righteousness who shines upon these pages of Inspiration. — **Christ is our** ...

- Sacrifice!
- Altar!
- Priest!
- Mercy-seat!
- Satisfaction!
- Light!
- Guide!
- Bread!
- Acceptance!
- Wisdom!
- Righteousness!
- Sanctification!

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- Redemption!
- God!
- Savior!

**GOD IS LOVE**

2<sup>nd</sup> — Seeing Christ here — the glory of this Book — we see that our **God is love**. The Son reveals the Father's. The gift proclaims the Giver. Here golden letters write God's name of love.

Hear it, O Heaven! Rejoice O Earth! **God's infinite mercy, grace, and love for perishing sinners shines forth brightly in redemption's plan**. He calls his Son to bear the sinner's sins. He lays all help upon one mighty helper. Such a scheme is as a flood of grace bursting from springs of love. The first thought and the last is love. **Because this blessed Book of Leviticus exhibits Christ, it calls us to adore our God, as Love**.

(John 3:16) “For God so loved the world, that he gave his only begotten Son, that whosoever

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believeth in him should not perish, but have everlasting life.”

(Romans 5:8) “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

(1 John 3:16) “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.”

(1 John 4:9-10) “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (10) Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.”

“Could we with ink the oceans fill,  
And were the skies of parchment made,  
Were every stalk on earth a quill,  
And every man, a scribe by trade —  
To write the love of God above,



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Would drain the oceans dry!  
Nor could the scroll contain the whole,  
Though stretched from sky to sky!”

**GOD IS JUST**

3<sup>rd</sup> — But there is more to the gospel than the love of God. The love of God chose us. The love of God sent his Son to die for us. But **God’s love could never have saved us apart from the satisfaction of his justice.** The Book of Leviticus, with all its sacrifices, describing the altar, the priest, and the mercy-seat tell us that he is both “*a just God and a Savior*” (Romans 3:24-26).

(Romans 3:24-26) “Being justified freely by his grace through the redemption that is in Christ Jesus: (25) Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (26) To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which

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believeth in Jesus.”

**DESIRE TO BLESS**

4<sup>th</sup> — **This Book, also, is a marvelous display of God’s desire, determination, and delight in blessing sinners with grace who fully deserve his wrath.** Commandment after commandment, picture after picture, ceremony after ceremony, sacrifice after sacrifice, promise after promise sets before us the gospel of God.

**Types and figures are profusely given. Every method imaginable is used to picture Christ. Here are clear models of his saving work.** Part after part moves like a parade of grace before our eyes. One is exhibited. Another comes. And then another is follows. But all have one purpose and design — to set Christ crucified before our eyes, that we may behold him. In every portion of this Book “*Christ is All.*” We cannot read it aright and doubt God’s mind...

- “*I will be gracious!*”

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- *Forgiving iniquity, transgression and sin!*
- *He delighteth in mercy!”*

Who can harden his heart against such mercy? Who can draw back from such grace? Who can resist such love? Who can read these pages and follow the signposts at every intersection pointing to Refuge, and yet go to death and eternal destruction in hell? — Only he that being often reprov'd hardens his heart!

**GOD’S METHOD OF GRACE**

5<sup>th</sup> — **Leviticus** **also** **graphically** **displays** **God’s** **method** **of** **grace**. It shows us our Savior and shows us how he saves. This is a blood-stained Book. Its ceremonies are full of death. Its pages resound with the groans of slaughtered beasts.

**Behold, Christ is here!** He cries not, nor lifts up his voice in the streets. He makes no effort to compromise justice. He seeks neither mitigation nor reprieve. He grants that his poor, ruined, doomed, damned people are lost — totally and helplessly

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undone. He writes condemned on each one. He acknowledges that each has justly earned eternal hell, endless agony, everlasting destruction from the presence of the Lord. He acknowledges, in every type, Jehovah's glory in demanding death.

**Yet, he claims right to save by substitution.** He pleads the covenant, which gives him the right of redemption as Kinsman and Surety. He comes as our representative man by eternal compact. The sinful seed are flesh and blood. **He takes our nature.** He assumes our flesh. And thus he becomes our Kinsman-redeemer.

If flesh must suffer — He is flesh. If the soul must agonize — a human soul is his. Thus he is wholly fit to bear — to suffer — and to die.

**He leaps into the place of the guilty.** With eager heart he mounts the altar. His people's sins are piled on him and made his. The hateful load is bound upon his back and his heart. He endures all the shame, ignominy, and torment of God's holy, unmitigated

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wrath and justice that we deserved, until every debt is fully paid, every crime is completely cancelled, and every sin totally blotted out of the Book of God's Remembrance! He drinks the cup, until every dreg is drained. The sword of justice is sheathed within his heart. And cries, triumphantly, "*It is finished!*"

**Salvation hangs upon him — His Person! — His Obedience! — His Death!** Until this is seen, our souls drift hopelessly toward shores of woe. Oh, it is worth ten thousand times ten thousand worlds, to be assured, that death has died — that vengeance satisfied — and sins are all gone — debts all paid — and that he who did it all is the Lamb of God, who "*shall see of the travail of his soul and shall be satisfied!*"

**It is the joy of joy, to see no frown in God** — no fury — no anger — no displeasure — no look but tenderness and smiles and approval. This is, as heaven begun — to see hell's portals closed — its chains all broken — its fires quenched! It is ecstatic rapture of soul to behold an open passage to a

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glorious, eternal home — a blessed rest — a reign with God forever.

**Here, in Leviticus, in this book of law, mercy, grace, and love are written in blazing gospel letters, shining brightly in the face of our crucified Savior!**

- There is the altar, standing prominently before all. What is that, but the cross of Christ?
- Victims without number are slain. What are they but pictures and types of the Lamb of God?
- A stream of blood flows without ebb. Each drop displays the wounded Savior and the dying Lamb
- Priests spare not the death blow. The uplifted arm shows justice with the avenging sword.
- The blazing fire consumes the sacrifice. Here all demands of wrath and justice are met.
- God meets sinners in the tabernacle at the mercy-seat, declaring, “God has reconciled sinners to himself by the sacrifice of his own darling Son!”

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- All that is here revealed points directly to the Curse-bearer hanging upon the cursed tree. The whole Book speaks of Christ taking away guilt — of God inflicting punishment on him — of sinners ransomed by his death — of wrath drowning in the God-man's blood.

**A QUESTION**

6<sup>th</sup> — Here is a question with which I pray the Holy Spirit will pierce your heart and melt it to repentance, granting you faith in Christ. — **What is your profit from this Book?** Each sacrifice allures you to Christ. Each ceremony brings the Savior before your eyes. Each altar is a call to Calvary. — “*Why will ye die?*”

**Are there no charms in the crucified Christ for you?**

(Lamentations 1:12) “*Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in*

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the day of his fierce anger.”

Is the all-lovely unlovely in your eyes? Is the all-precious is counted vile by you? Dare you scorn the gift of God? Dare you cast heaven’s glory to the wind? Dare you trample under your feet the blood of heaven’s Darling?

(Lamentations 1:12) “*Is it* nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.”

Here is Christ. Here is the Savior you need! Believe on him and live forever!

Read this Book again. Its pages cry, “Sin need not be your ruin.” There is a death which saves from death. There is a stream, which cleanses every stain. There is a blood sacrifice that redeems! A Savior who saves! If by his grace you lay hold on him, all — all — is pardoned. **Leave not Leviticus, until you**



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**shout, “I see salvation’s glorious scheme. I see the God-man bleeding in my place. I see all my transgressions laid on him. He has endured my hell. He calls me to his heaven.”** Then will these types be chosen pleasure-ground for your soul and steps to ever-brighten your life.

**BELIEVERS**

Some of you have eyes to see. Thrice-happy you are! Blessed of God you are! You are God’s sons and Glory’s heirs. Here you pant — you long — you strive — you thirst — you hunger — you pray, for deeper knowledge of the Savior. More and more intensely you pursue him. For you Leviticus is a boundless mine. The more you dig, the richer is the ore.

**When Satan whispers that your sins are vile, these many sacrifices pass in review.** Each puts a seal to the reviving truth, that God’s own Lamb has born your guilt away and your accuser slithers away in silence.

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**You hear of coming judgment and wrath.** You know that hell is a terrible reality. But every altar shows the fierce flame of justice consuming an offering, that the offender may be free. You see here that all the vengeance, fury, and wrath you deserved expired in Immanuel's agony.

**You seek renewed assurance that God's smile is upon you.** These sacrifices forever declare that enmity is no more — that reconciliation is complete.

**Your piercing eye would read the language of Christ's heart. These types and pictures unfold it. Each death proclaims — Christ died for you!** He counted no sufferings too great to redeem you. He waded through all the billows of God's wrath — through all the flames of hell — through all the depths of torment, to set you free and cleanse you from all stains, rescue you, and to save you. His love for you exceeds all bounds. Leviticus displays its costly deeds and proves its truth. Faith claps her

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hands at every ordinance and shouts, “Behold, how he loves me!”

**VOLUNTARY CONSECRATION**

7<sup>th</sup> — **By these things, by all these commandments, sacrifices, and ordinances revealing our Savior, the Lord God calls us to consecrate ourselves to him.** That is what we have come to in chapter 27.

This chapter speaks of the “*singular vow*,” or the voluntary act whereby a person would devote himself or his property to the Lord.

(Leviticus 27:1-3) “And the LORD spake unto Moses, saying, (2) Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation. (3) And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.”

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If a person consecrated himself, his beast, his house, his field, or his child (Hannah, Jephthah) to the Lord, the gift was to be valued by Moses. Its worth was to be determined by his estimation. Moses, representing the claims of God, was called upon to estimate each case according to the standard of the sanctuary. If a man made a vow, he must be tried by the standard of righteousness.

In **Exodus 30:15**, we read, in reference to the atonement money, *“The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.”*

**In the matter of atonement all stood upon one common level.** Thus it shall ever be. High and low, rich and poor, learned and unlearned, old and young, male and female, bond and free, Jew and Gentile, black and white, all have one common title. *“There is no difference.”* All stand alike before God on the same ground, by the same merit, by the infinite merit

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and value of Christ's precious blood. There are vast differences in us all by nature and by providence; but our title to divine acceptance is one — Christ's blood! — *"The rich shall not give more, and the poor shall not give less."* Nothing more could be given, nothing less could be taken. — *"We have boldness to enter into the holiest by the blood of Jesus."* — **What mercy! The blood of Christ makes heaven ours!**

**But, in Leviticus 27 the issue is the worth of the gift brought to God.** Moses had a certain standard from which he could not descend. He had a certain rule from which he could not swerve. If anyone could come up to that, he and his gift were accepted — if not, he was rejected with his gift.

What about those who could not meet the standard, who could not rise to the height of the claims set forth by the representative of divine righteousness? Read verse 8 and rejoice.

(Leviticus 27:8) "But if he be poorer than thy estimation, then he shall present himself before

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the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.”

**In other words, if a sinner undertakes to meet the claims of righteousness, then he must meet them.**

But if he knows himself to be poor, utterly incapable of meeting those claims, he has only to fall back upon the redemption and grace represented in God’s priest (Christ and his Sacrifice). And the priest would receive him and his gift, though they are altogether unworthy in themselves of God’s acceptance.

Moses represents the claims of divine righteousness. The priest represents the provisions of divine grace through the blood of Christ. The poor man who was unable to stand before Moses fell back into the arms of the priest.

Thus it is today and forever. If I cannot “dig,” I can “beg.” I take my place before God, a beggar, a mercy beggar. Will you? The issue is not “what can I do, but what will God do?”

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“Grace all the work shall crown,  
Through everlasting days.  
It lays in heaven the topmost stone,  
And well deserves the praise!”

- God is glorified in giving grace.
- We are blessed in the gift.

(Ephesians 1:3-7) “Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: (5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”

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*Leviticus 27:1-34*

*“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”* — When our poverty causes us to seek the boundless riches of God’s grace in Christ, we will gladly echo our Master’s doctrine. — *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”*

That grace will never allow anyone to go away empty. It meets the very deepest need of our souls and is glorified in meeting it! Moses, the Lawgiver, has proved us poorer than his estimation. Christ, the Grace-giver, takes us upon the merit of his blood atonement, the priest’s estimation. — Upon that basis, I call upon myself and you to freely, voluntarily consecrate ourselves to God.

(Romans 11:33-12:3) “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* his judgments, and his ways past finding out! (34) For who hath known the mind of the Lord? Or who hath been his counsellor? (35) Or who hath first given to him,



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and it shall be recompensed unto him again? (36) For of him, and through him, and to him, *are* all things: to whom *be* glory forever. Amen.”

(12:1) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. (2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. (3) For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”

**That is what the Book of Leviticus is all about. It is God’s call to sinners by the sacrifice of Christ, upon the basis of his finished work, to consecrate themselves to him by faith.**

**Illustration:** *Chief give himself to Jesus.*

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*Leviticus 27:1-34*

No drops of grief can e'er repay  
The debt of love I owe.  
Here, Lord, I give myself away,  
'Tis all that I can do!

Amen.