

to keep our eyes very definite upon the Lord and we need to go back constantly to <sup>sacrifices</sup> the atonement. It's interesting to see this tremendous stress on the sacrifice in the various offerings in this account here of the Nazirite vow, particularly at the end of the Nazirite vow. Here he's gone through this period of special consecration. He's done this. He's not cut his hair. He hasn't shaved his head. He hasn't eaten raisins or dates or -- not dates -- or any thing connected with the vine. He's followed these particular marks of abstention that set the Nazirite apart, and at the end/<sup>of it</sup> he has all these sacrifices to go through. You don't say. Look at this wonderful holy man and all he's done. You say here is a man who wanted to consecrate himself to God, and you can be sure Satan has been assailing him and he needs to stress the atonement and what it means, and the need of his personal life.

Someone has said that a true preacher always preaches to himself just as much as to his congregation. We certainly if we have a real message for others, we need it just as much ourselves as anyone else there does. And we want to go back to the atonement constantly for it is the very foundation of that which is vital in our lives.

You know sometimes I feel/<sup>almost</sup> as though -- as if any sermon that does not show the way of salvation is not really a Christian sermon. I've been very disappointed sometimes to hear a wonderful sermon on some phase of Christian life, or Christian testimony some real scriptural truth marvellously presented, but not to have it tied up with that which is most vital and central in the whole Scripture -- what Christ did for us on the cross and how we can be saved through Him. We never get passed that. We always must keep going back to that and making sure that it is real and vital in our lives. Well so much then for the- h. the Nazirite Vow.

Now j. - I'm not going to give i because you would take it for a Roman numeral 1 and that would confuse you so we always make the next j. j. is the Aaronic blessing.

J. The Aaronic blessing. The blessing B/ given for Aaron to use. Num. 6:22  
And the Lord spoke unto Moses saying, Speak unto Aaron and unto his sons, saying -- and