

out, when He suffers without the camp, then we must go out to Him bearing His reproach. So much then for this E. -- this removal ~~ff~~ of the unclean from the camp.

We will call F. The Resitution for Tresspass. That is the next 6 verses. Num. 5:5-10. (read the text) and then further details of -- about what is done with that which is given to the priests. The -- if there is no kinsman to recompense the trespass to. In other words when one has committed a wrong against someone else, it is his duty to make restitution. It is his duty to make full restitution, to the person, and if he can't to the person, then to a kinsman of the person for the injury that he has done. Here is thing on which one finds often a misunderstanding when people are converted. People become Christians and they are told that their sins are under the blood and they are. They are not to worry about their past sins, they are not to fret or grieve over them. They are under the blood. Jesus Christ bore the penalty on the cross, but if through our sins, through our wrong before or after we became Christians we have wronged other people, if we have done that then we have a responsibility to make ~~resitzzz~~ restitution as far as we can, to make up for the injury that we have done to them. Here this resitution is definitely commanded here in the camp, It is very vital that we recognize our duty to other people as well as our duty to God. We confess to the one who has been wronged. We also confess to God or to His representative. But you notice that the confession is made to the person who is wronged, or the confession is made to God Himself or in some cases to His representative. It is not commanded that the confession be made for all the world to hear. We all fall at times. We make mistakes. We make errors. We fall into sin. But we should confess to the Lord. We should seek His forgiveness, but we should not blazen our errors and our mistakes and our sins before the world. There is ~~xxx~~ great injury been done to people's opportunities of serving the Lord by giving publicity to that which the enemies of the Word can use to injure the cause of Christ, and that is not required, in fact it is extremely undesirable that it be done. It is do easy for us to go to one extreme or the other on this as on so many matters, but I believe it is important that we recognize