

Part 1 Leviticus 1.1-5.26 God Calling WEYIQARA **The Call**

New Testament reference

The kosher laws originated in Leviticus 3.17. The apostles of the early Church at Jerusalem reiterated the kosher laws at the Council of Jerusalem in AD49. (cf. Acts 15.20 and 29) It was considered Christian doctrine with the highest authority that a believer should abhor fornication and immorality; that a believer should continue where meat was eaten to use kosher food and that believers should avoid any and all involvement with idolatry as it was esteemed to be entanglement with Satan. Paul has the detail of the argument in 1Cor 10.18

READING No.1 1.1-13

CALLED TO APPROACH BY BLOOD-TO COME AND GET GOD'S COAT OF COVERING

God's call to approach and fellowship 1-2

(SPEECH No.71) And the LORD called to Moses and spoke to him from the tent of meeting saying, "Speak to the children of Israel and say to them when a man from among you **comes near** to present an offering (*Hebrew brq meaning "come near" and "present an offering" because approaching God's holiness is only possible by blood offered- cf Lev 17.11*) to the LORD you shall present your offering from the cattle, the herd, the flock. F.W.GRANT held that the bullock being the "doer" is the primary sacrificial type. Jesus "did" the Father's will.

Atonement and the skin retained 3

If he offers as his approach offering a male of perfections from the herd he shall approach to the door of the tent of meeting and offer his approach offering to be received graciously (*Hebrew hxr-"delight of association" or "grace of acceptance"*) before the face of the LORD. And he shall lay his arm (*Hebrew jsm "lean his hand" or "rest heavily upon" as one would rest on a mattress hkymS in sleep-both words have the same stem*) upon the head of the burnt offering (to be offered) and cause himself pleasure in respect of the atonement(*Hebrew rpk used of "the ark's bitumen" and a "covering of hair" as in the cast of the original "coats of skin of Eden and also of "covering sins in pardon"*) over him.(*Hebrew l [used of "above" or "night" to him or "rushing" to his relief*) And he shall destroy (*Hebrew tjv used of "acting wickedly" or "ruining" so that this act is one which shows his "ruin" and encapsulates his sinner-ship*)

The blood is "the way" 4-8

The son of the herd before the LORD and the priests the sons of Aaron shall bring near the blood and they shall sprinkle the blood on the altar all around which is(*Hebrew rva meaning "which is the door of the tent of meeting." or "where the door of the tent of meeting is" or "because it is the door"-Jesus said, "I am the door" Jesus said "I am the way" Jesus said, "except you drink my blood you have no life" so that the way strictly is the blood of the sacrificial lamb. The opening is a gap-a symbol-a "nothing in itself" but the blood takes the priests through that gap though in the old time and though the sinner did not approach any nearer- since the shed blood was the way he had entrance no matter where he was he was accepted. I like the thought that the blood was sprinkled as priests went from altar to tent*) a door of a tent of meeting. He shall strip off the skin of the burnt offering and give it to be cut to pieces. And the sons of Aaron the priest shall provide fire for the altar and lay the wood of trees in order (*jrl [used of "a straight line" or "army battle order" which varies by line and column" thus in a cross formation*) on the fire. And the priests, the sons of Aaron shall lay the pieces given-the head and the fat-on the trees which are on the fire which is on the altar. *This procedure is very kindred to what Abraham did -but it is different. The approaching giver takes the skin as it was originally given for a "covering" to our first*

parents it remains a sign of atonement. Of this he too may have made coverings in the desert days. The "head" represents the sins carried by another and the "fat" represents its preparation and fullness of perfection.

The priest renders it fragrant to God-who cancels the past 9

And his "innards (*literally "near parts"*) and legs (*Hebrew [rk used of "bent or afflicted knees"*) he shall wash in water and the priest is to make the whole altar of the burnt offering an incense offering of fire(*whether by adding incense to the fat to make what is totally distasteful most fragrant as the oily fat takes up the incense*) -a sweet odor (*Hebrew hmm used of "sweet settling down" and "leaving behind"*) to the LORD The altar of Noah comes to mind where in a new world he could approach the LORD and the past was forgotten. So the past is forgotten by the combination of **priest** and **whole burnt offering**. The "heart and viscera" represent the Spirit of Jesus as well as his blood for here it is that blood originates in the body-by these-His very soul and His precious blood He brings us nigh.

A sheep

And if his approach gift is a burnt offering of the flock from the ewe lambs or the goats he will approach offering a **perfect male**. A "male of perfections" in the type is a "perfect man" in the antitype-*namely Jesus the Christ who was "unblemished" in thought word and action*. And he shall kill it on the north side of the altar before Yahweh and the sons of Aaron the priest shall sprinkle the blood around the altar. The "north" or "hidden" side of the altar holds a secret which the LORD who spoke to Moses here was keeping for 1300 years closely guarded. It was to be north of the sacrum that Jesus would be slain as a perfect man at Calvary perfectly fitting the revelation then noted but concealed. And the sons of Aaron shall sprinkle the blood on or "beyond"(*The Hebrew I [has "high above" or "beyond" as its first usage the altar roundabout so it would seem that the blood makes a way to the holiest*) And he shall give it as it should be divided both its head and its fat. The priest shall lay them upon the trees which are upon the fire which is upon the altar. But the "innards" and legs" (*literally the "viscera" "near or approach parts"[cf the Saviour's broken heart] and the "bent legs" that buckled under the death blow*) he shall wash in water *Washing secures against defilement inward or outward. The NT offering of the Lamb of God was pure within and without.* And the priest shall burn the whole on the altar-it is an offering made by fire a fragrance of rest and **leaving behind**

READING NO.2 1.14-2.6 CALLED TO COME WITH OUR SORROW

COME WITH THE LEAST CONCERN AND FAILING

And if his approach offering to the LORD be selected from the bird species he shall make his approach offering of turtle or of sons of the dove (*the rock pigeon noted for its love and sorrow*). And the priest shall cause it to approach the altar and cut off its head and burn it upon the altar and its blood shall drain itself away upon the wall (or) side of the altar. He shall remove the fattening or crop with the excrement and throw it alongside the altar eastward to the place of ashes. *This small offering was used for minor defilement.* He shall divide it from its wings but not divide it (in two) and the priest shall burn it on the altar on the trees on the fire. It is a whole offering by fire and a sweet smell of **leaving behind** to the LORD. *The little bird is described in Psalm68 as "having wings of silver" and silver is the type of redemption. Though ever so little this bird of love figures our Saviour whose sorrow and love for us accomplished our redemption. We do well every time a pigeon coos to remember that its species has been chosen to remind us of our debt to Christ. In all these offerings and instructions we learn of the call of God for a close relationship with Him and of his desire that we should use the means of grace to keep close to Him*

Chapter 2

If in like way a soul approaches the LORD with an approach offering of grain his approach offering is to be of fine (milled or crushed) meal; and he will pour oil (frankincense -the perfume of a high priest) on it and give it with incense (*white gum of a tree that yields to incision-as Christ yielded to the nails*

and sword). It is all but impossible not to see the prophetic networking within the offerings system and tabernacle construction. This is not curious for the revelator of all scripture is the "Word of GOD"(Jesus Christ) speaking through the Holy Spirit in this case in the heart of Moses or face to face with Moses. Meal in this case represents Christ as the "the bread of life" broken for us in His own words. (1 Corinthians 11.24)The oil represents the Holy Spirit who anointed His ministry from its inauguration under John the Baptist. The incense represents the good pleasure of the Father expressed three times verbally from heaven during the LORD'S ministry on earth. As to the "fine flour" I quote J. N. Darby's finest words as he compares the highest in a trio of splendid disciples with the surpassing Christ. **"In a Paul I find energy and zeal; in a Peter ardent affection; in a John tender sensibilities and abstraction of thought, united to a desire to vindicate what he loved which scarce knew limit. But the quality we have observed in Peter predominates and characterizes him. In a Paul, blessed servant though he was he did not repent though he had repented...in him in whom God was mighty toward the circumcision, we find the fear of man break through the faithfulness of his zeal. John, who would have vindicated Jesus in his zeal knew not what manner of spirit he was of, and would have forbidden the glory of God, if a man walked not with them. But in Jesus, even as man, there was none of this unevenness. There was nothing salient in His character...when meekness became him He was meek; when indignation, who could stand before his overwhelming and withering rebuke? Tender to the chief of sinners in the time of grace; unmoved by the heartless superiority of a cold Pharisee (curious to judge who he was); when the time of judgment is come no tears of those who wept for Him moved him to other words than, "Weep for yourselves and for your children"-words of deep compassion but subject to the judgment of God. On the cross when his service was finished, tender to his mother, and entrusting her in human care to one who (so to speak) had been His friend, and leaned on his bosom; no ear to recognize her word or claim when His service occupied Him for God...He was still the Son of God the Father (demonstrating) a calmness which disconcerted His adversaries; and a moral power which dismayed them at times; a meekness which drew out the hearts of all not steeled by opposition...such was Christ in human nature.**

And the priest shall burn it as a **"contemplation offering"**(Hebrew *rkz* means "memorial" or "that recalled" or "that mentioned celebrated and contemplated. The offerings as types demand that God can **"remember forwards"** or "contemplate ahead". It is in this manner that these ancient rites find acceptance because the LORD contemplates His atoning sacrifice which is mirrored in the ancient votive and substitutionary sacrifice of Abraham if we must go back but more significantly this and all offerings are on the base of God's first sacrifice of an animal in Genesis to provide man "covering" as it was fixed to the gospel of Eden and fixed to the death of the lamb of God) on the altar which is a fragrance of "rest" (putting aside) to the LORD. The redundant parts from the grain offering belong to Aaron and his sons-**a holy of holies** from fires of the LORD. The remaining part went through "fire" to become a special emblem of Christ's "contemplated" sufferings yet to be.

(a)THE OVEN-the world to which Christ was shut up-of strife and lust and the will of man And if you approach with an approach offering of meal baked in the oven it shall be fine flour "of wounds" or "pierced" (Hebrew *twlj*), unleavened cakes suffused or mixed with oil and unleavened wafers anointed with oil. These three bread products speak of Christ. They tell us He was to be "wounded" for our sins; they tell us He was to be the "fullness" of the Godhead in sinless manhood; they tell us He was to be sinless manhood "beaten" and "spat upon". As the thin wafer was readily penetrated with heat so the deep pain of suffering is shown (Hebrew *qqr* carries both usages)

(b) THE PAN-open public suffering If the bloodless or meal offering of approach is upon the frying pan it shall be fine flour mixed with oil unleavened. This speaks of the purity of the Christ who was to suffer and to be fully man

It is to be broken in pieces (Hebrew *Twtpt*) and you shall pour oil upon it; it is a meal offering. The individual cakes from the one mixing represent the broken body of Jesus who was crucified.

READING No.3 2.7-16

CALLED TO COME-PRIESTS COME-AND CONTEMPLATE ONE WHO TOOK ETERNAL JUDGEMENT

(c)THE POT-deep internal suffering If your approach offering of meal is a pot boiled one (*Hebrew vhr*) it is to be fine flour made with oil. And your meal offering made from these is to come to the LORD and is to be brought near the priest and; he shall present at the altar (*Hebrew vgm "impel" or "urge" it -for it was the priests in Jesus' day that rushed Him to the cross*) *The precision of the foretelling of the LORD'S suffering is such that it is quite breath-taking. Once it is recognized that these are **contemplative** offerings where the memory of God is transiting forward to what He has in store not backward to the past-for there is no equivalence in the hazy past but there is exactitude of reality or realization in the future.*

The memorial or contemplative offering

The "memorial" is strictly a "handful" taken out by the priest to be burnt on the altar before the remainder is put to the use of the priests. (Basil Atkinson *Pocket Commentary "Leviticus"*) It is not just eaten-it is "thought about" "given to God" and is a constant reminder to them that their access to God is both **a calling** and **a provision** by sacrifice.

And the priest is to raise up the meal offering of **contemplation** and burn it on the altar which is a **sweet smell of "leaving behind" of the LORD**. And the remainder of the meal offering shall belong **to Aaron and his sons it is a "holy of holies"** from fires of the LORD *The holiness of the offering is linked with "fire" because the "wrath of God" consumes the offering and spares the one who approaches God. The wrath of God fell on Christ and brings us into the "holy of holies" with God. The priests could approach God in the good of worthy offerings.*

Offerings which do not relate to forgiveness

Any bread offering of approach to Yahweh shall not be made with leaven. They shall not burn all the remainder of leaven and honey from a burnt offering to the LORD. *These are banned from offerings as malice and the lust of the flesh on the one hand and the sweetness of nature with its allurements had no hold on the Saviour and no effect on the ministry of Christ.* An approach offering of **first fruits** they shall not burn unto the LORD; they shall not go up to the altar as a sweet smell of forgiveness (*literally "leaving behind"*) *First-fruits have no power to deliver from wrath on sin.*

The Covenant of Salt relates to warning of the eternal nature of man's destiny

And every approach offering of meal you shall salt with salt and you shall not cease or rest from covenant salt of your God in all your meal offerings -over all your approach offerings you offer the approach offering with salt. *Salt is now contrasted with **fire** which stands for the **wrath of God falling on the substitute** offering. Salt on the other hand stands as a memorial of the **wrath of God falling on the sinner himself** as in Sodom. In Mark 9.49 we read the LORD'S own description of the doom of the lost, "Everyone will be salted with fire and every sacrifice will be salted with salt" The perpetual danger of the sinner is to be recognized in every offering.*

First-fruits of corn must be shaken or agitated & roasted to picture the LORD'S suffering

And if your bloodless approach offering to the LORD is first-fruits let it be green ears of **agitated corn roasted in the ear with fire**, you will offer your approach offering of first-fruits of garden produce to the LORD *Again the corn must be agitated or beaten to demonstrate the whipping of Christ and roasted with fire to show that any approach must be by wrath falling on another and a substitute.* You shall give oil over it and frankincense -it is a bloodless offering. *Because by nature it is a meal offering other means are adopted to ally it with the redemption of the Lamb of God. It is covered with priestly frankincense to demonstrate the priestly office of Christ and with fatness to show the perfect human nature of Christ* And the priest shall burn the **contemplation offering** of agitated corn and the "rich

production" (Hebrew *hnmvm*) besides all the frankincense an offering by fire to the LORD. *Again the "beauty and completeness of Christ in His humanity is associated with his Priestly work of uniting God and man and taking away the wrath of God in the symbolism. In these signs Christ suffers for the harvest He seeks in the pictures we are reading. "Except a seed of corn fall into the ground and die it abides alone but if it die it brings forth much fruit" (John 12.24)*

READING No.4 3.1-17

CALLED TO COME NEAR-AND OPEN OUR LIVES TO GOD

If an offering is one of approach of peace (Hebrew *ml v* covers "peace" "relationship of friendship" "security" "restoration(of peace)" "completion or perfecting") if it is from the herd whether his approach offering is male or female it must be perfect; he is to approach to offer it before the LORD God cannot have fellowship with man unless he presents his very best or strictly the best God gives him and this reflects the gift of Christ's atonement-where God provided the best sacrifice He could make - and in N.T. times we dare not hope for His fellowship without presenting and coming to God in the merits of Jesus Christ. He is to rest his arm (or support himself) on the head of the offering and slay it at the door of the tent of meeting. Then the sons of Aaron the priests shall sprinkle the blood at the altar - all around. And he is to **approach and offer** (Hebrew *brq*) a peace offering by fire to the LORD.-the fat that conceals the inner parts and all the fat over the inner parts. Fellowship with God demands that we be frank with the One "to whom all hearts are open and all desires known." Both kidneys (representing the innermost mind) and the fat that is over them (i.e. hides them) which are near the loins or bowels and the remainder (of fat) over the liver (representative of the mind- e.g. Lamentations 2.11 "my liver [Hebrew *dbk* "heaviest viscera" or most weighty thought and compassion] is poured out on the earth") near the kidneys which fat he will **remove (or) bring near** (Hebrew *rws*) The "removing" of these organs is not to dispose of them but to make them principal features of his approach. The one who offers is to bring his inner mind and all of it. Every last remaining secret thought and all the weightiest of his thinking and deepest compassion before God to be shared with his creator. This is the basis of "fellowship" with God.

*O what fellowship; O what joy is mine,
Resting on the everlasting arms!
O What blessedness; O what peace Divine
Resting on the everlasting arms!
(Sankey Songs – Rev. E.A.Hoffman)*

Then the sons of Aaron shall burn the offering on the altar upon the tree branches upon the fire; an offering of sweet smelling "leaving behind" (forgiveness) to the LORD.

OFFERINGS FROM THE FLOCK

If he **approaches and offers** from the flock to offer "peace offering" to the LORD his approach offering shall be a perfect male or female. If his approach offering is a lamb he will come near and cause it to approach the face of the LORD. He shall rest his arm on the head of his approach offering and slay it at the door of the tent of meeting and the sons of Aaron shall sprinkle the blood upon the altar right around. From the peace offering by fire made to the LORD he is to bring near the fat of its tail which is near (Literally "in fellowship with") the backbone. He shall **"remove" or "bring (it) near"** it and the fat which covers the inners and all the fat which is over the inner parts. He shall **"remove" or "bring near"** both kidneys and the fat close to them which is close to the loins or flanks and the remainder of fat close to the liver and close to the kidneys he shall bring near. The word "upon" in Hebrew means "close to" and it used no less than "five" times in each case in connection with the three types of offering-a total of 15 times-intimating the fact that every part of man's being is interconnected like the animal's body and must all be open and offered to the LORD in our approach. The **priest** (singular) shall burn the food on the altar an offering by fire to the LORD. In the case of the lamb the "high-priest" makes the offering. This is an important distinction from the "her" offering-it signifies the fact that only Christ as our High Priest and the Lamb of God can truly bring us near.

OFFERINGS FROM THE GOATS

If his approach offering is a goat he shall approach the face of the LORD. *The animal that is available is acceptable to God.* He shall rest his arm on its head and slay it before the door of the tent of meeting and the sons of Aaron shall sprinkle its blood on the altar round about. And he shall come near with what he has to offer as approach; he shall offer it by fire to the LORD with the fat that hides the innards and all the fat which is connected close to the innards. And both kidneys and the fat which is upon them which is near the loins and the residue which is upon the liver near to the kidneys he shall remove. And the priest shall burn the food offering; all the fat is for a sweet smell of "leaving behind" to the LORD. This is an age-long statute for generations everywhere you live-you shall not eat at all of the fat or the blood. *The "connectivity" between abdominal organs serves to illustrate the fast bonds God desires with his people. Where the truths of these offerings are taught some reference to human anatomy should be made and the equivalences of the integrated work of the body explained. Together with the fifteen references to the very close bonds between the organs offered there are 9 usages of the word "near" as a preposition in connection to the altar the wood and the fire. Everything in this segment of the book answers to the "call to come nigh to God"*

READING NO.5 4.1-26 THE SIN OFFERING

SINNING ON ONE POINT OF LAW 1-2

The LORD spoke to Moses, saying, (Speech 68)"Speak to the sons of Israel saying, 'if (or) **when a soul errs** (Hebrew *ggv* used of "a fault" or "act of imprudence") and does not execute them and does one thing different from what them (*i.e. He transgresses in one point*)....

THE CASE OF THE PRIEST IS FIRST TAKEN 3-4

If **the anointed priest**(Aaron) sins to bring guilt on the people He shall offer as an approach offering for his sin which he sinned a perfect bull, the son of breaking in (*i.e. first year*)as a sin offering to the LORD. He shall bring the bull to the door of the tent of meeting before the LORD and rest his arm on the head of the bull and slay it before the LORD. *It would have been humbling for the high priest or indeed the lowliest man to accompany a bullock to the tabernacle of meeting -a very public acknowledgment of sin was latent in the offerings procedure.* And the anointed priest shall take the blood of the bull and bring it to the tent of meeting.

THE PATH OF ACCESS RE-OPENED BY THE WORK OF SACRIFICE & OBEDIENCE OF FAITH 5

And the priest shall give from the blood on the horns of the altar of incense of spices before the face of the LORD at the tent of meeting and all the (remaining) blood of the bull he shall pour out towards the base of the altar of burnt offering which is which is the door of the tent of meeting. *The priest as he returns appears not just to dash the blood on the altar of burnt offering -though if he did it reminds of the one who died there-but he would rather seem to pour it on his path back which blood links the altar to the door or makes a way between.*

SEVEN PACES AND SPRINKLING THAT SAYS, "COME AND WELCOME"6

And the anointed priest shall dip(Hebrew *lbf* -used of "dipping" or "immersing" promiscuously -when like "Bapto" it is applied to baptism it really works for either party to the dispute on "dipping" or "immersing") his finger(Hebrew *bza* usually of index finger) in the blood and sprinkle(Hebrew *hx* as in Isaiah 52.15 when Messiah "sprinkles nations" which context demands "expiating" and "judging") the blood seven times or seven paces(Hebrew *m[p]*) before the LORD and before the curtain of the holy place. *The holy place was 15 feet across so his steps would be 26 inches roughly and the whole frontage would be blood spattered. If "before the LORD" is taken literally it would be sprinkled along the way through the holy place which as Aaron was "tall" would bring him to within reach of the Altar to "pray" and offer incense and apply the blood to the horns-this would seem the better understanding. The blood*

was not a line un-crossable but a mark that would wear off but stood for some time of residence as a reminder that his sin was atoned for and that it was not to be repeated and best of all a confirmation of access and his welcome to approach God.

THE LORD'S TWO GRACIOUS REMINDERS 7

And the priest shall give from the blood on the horns of the altar of incense of spices before the face of the LORD at the tent of meeting and all the (remaining) blood of the bull he shall pour out towards the base of the altar of burnt offering which is the door of the tent of meeting. *The priest as he returns appears not just to dash the blood on the altar of burnt offering -though if he did it reminds of the one who died there-but he would rather seem to pour it on his path back which blood links the altar to the door or makes a way between. Thus the LORD calls his high priest to an unsullied fellowship of a sure and certain sort-reminding him he is welcome at the incense altar-for God appreciates fellowship first-and thereafter taking him back to the burnt offering to show him his sin and his Saviour and his place of beginnings in relationship with God.*

THE CLOSENESS GOD SEEKS WITH HIS REDEEMED 8-10

And he shall remove all the fat of the bull of sin-offering -the fat **close to** the innards and all the fat **closely connected** to the innards. And both the kidneys and the fat **upon** them which is **close** to the loins and the remainder of the fat **on** the liver **close to** the kidneys he shall remove as the fat is removed from the sacrificial ox of the peace (or)"Shaloms"offering so the priest shall burn them upon the altar of burnt offering.

CALVARY 11-12

It is plain that the LORD saw His "outside the camp" suffering millennia ahead. The priests had they yielded to the Spirit of God might have seen it too in these words. That there should be as there ever was in the wilderness a "place" outside the camp -a place where all that was filthy was cleansed-a place that serves to mirror Calvary. There that sacrifice that was rejected burned itself away just like the rejected Lamb of God gave Himself for us.

But the skin or hide of the bull and all its flesh upon its head and upon its knees and innards and its excrement and he shall have caused all the bull to taken out to an outfield or open place (*Hebrew xij*) belonging to the camp -to a place of purification to a mound of ashes and burn it on wood with fire upon the ahs heap it shall burn itself. (*Hebrew Niphal prvy*)

SIN OF THE CONGREGATION 13-17

And if **all the assembly of the sons of Israel** does one thing from all God's commandments which should not be done though the act is concealed from the eyes of the congregation. When the sin they have sinned becomes known to them the congregation must bring an approach offering-a yearling bull as a sin-offering and bring it before the tabernacle of the congregation. And the elders of the congregation shall rest their arms on the head of the bull slay the bull before the LORD. And the Anointed priest shall bring the blood of the bull to the congregation of meeting. And the priest shall dip his finger in the blood of the bull and sprinkle seven paces before the face of the LORD and before the curtain. And from the blood he shall put some on the horns of the altar which is before the LORD in the tent of meeting and all the blood he shall pour toward the base of the altar of burnt offering which is the door of the tent of meeting. *Several times over we have been told that the blood so poured out is the "door" because the altar itself is not the door. The "loosed door, the "gateway", the "way laid open", the "liberty of access" for the sinner is not there though the great bronze masterpiece of Bezaleel that "sanctifies the gift "stands in all its glory.*

THE BLOOD IS "THE DOOR"THE INCARNATE LORD THE DOOR AND THE WAY 18-21

And from the blood he shall put some on the horns of the altar which is before the LORD in the tent of meeting and all the blood he shall pour toward the base of the altar of burnt offering which is the door of the tent of meeting. *Several times over we have been told that the blood so poured out is the "door" because the altar itself is not the door. The "loosed door, the "gateway", the "way laid open", the "liberty of access" for the sinner is not there though the great bronze masterpiece of Bezaleel that*

"sanctifies the gift" stands in all its glory. He shall take all the fat from it and burn it on the burn altar. And he shall do in respect of the bull exactly as with the bull of the sin offering -thus he shall do and the priest shall atone for them and they will be pardoned. The "assurance of pardon" lies here for unintentional and inadvertent sin. It is demanded both that there be a priest and blood symbolising the person and work of Christ. It is demanded that there be imposed faith on the part of the penitent and desire to heed the approach call of God. And he shall cause the bull to be taken to the outside field belonging to the camp and burn it there as he burned the first bull. This is the sin-offering of the congregation. This is in a sense "punishment" which falls on another and in that it points to the Lamb of God

LEADERSHIP SIN 22-26

When a **leader sins** and does one thing he should not do in error against the commandments of the LORD his God When the sin he has sinned is made known to him he shall bring an approach offering a perfect male goat. He is to lay his hand on the head of the goat and slay it in the classic place where the burnt offering is killed before the LORD. It is a sin offering. The priest shall take of the blood of the sin offering with his forefinger and put it on the horns of the altar and he shall pour its blood out towards the base of the altar of burnt offering. He shall burn all the fat on the altar of burnt offering as the fat of the peace offering and the priest shall atone for his sin and he shall be forgiven. *The "leader" could be a "prince" over the tribe -a captain of the host or even a future "king". It is of interest that his failure or transgression against God had to be pointed out and he had to be gracious enough to accept his error. The LORD desires to maintain leadership and provides a way for them to be exonerated in an honest and spiritual way which takes their transgression as an offence against God.*

READING No.6 4.27-5.10

SIN RUINS THROUGH THE WEAKNESS OF FLESH 27-28

And if on account of the people of the land (*a comprehensive term for "a whole nation" or the "indigenous people"*) one soul sins in error (*when we first meet this Hebrew term גָּו in Genesis 6.3 we read "My spirit shall not strive for an age with Man[the current race] in his error FOR IT IS FLESH- from which it would appear that the "big" in the culture of violence was perverse flesh connected relationships-both promiscuity and homosexuality and intermarriage with Nephilim; the sin dealt with in this Levitical context is kindred in type but perhaps minor in gravity though in multiplication like that of Genesis 6 it could affect the nation or race: God called for it to be dealt with on account of this sin of "mixture"*) in acting against the commands of the LORD as he ought not to do. When he is appraised of his sin he shall come near offering a perfect female goat for the sin he sinned. *The sin is reflected in the offering-as is the ransom. The "gender" tends to show the nature of his offence and the "goat" shows he acted outside the provisions of the law under circumcision as they applied to the nation*

THE POWER OF CHRIST'S DEATH EXECUTES SIN SOON OR LATE 29

And he shall rest his arm on the head of the sin offering and **slay the "sin" in the classic place of the altar of burnt offering** *I use the expression "Slay the sin" because it is promiscuously used along with "sin-offering" in many places. To take two examples (1) "He (Christ) was made 'sin(or)'sin-offering' for us(2 Cor.5.21) and (2) 'sin' or 'sin offering' lies at the door(Gen.4.7) The place of burnt offering represents Calvary and it is at the cross that sin is meant to "die". Paul says, "I died to sin once". He writes to Galatia saying, "I was crucified with Christ". To the Romans he says, "Our old self was crucified with Him so that the body of sin should be done away....therefore do not let sin reign your mortal body so that you obey its lusts and desires"(Romans 6: 6 through 12)*

FELLOWSHIP AFTER SIN-A BRIGHT AND BRAVE NEW WORLD 30-31

Then the priest will take of the blood with his index finger and put it on the horns of the altar of burnt offering and he shall pour all the blood towards the base of the altar. He shall remove all the fat as the fat of the offering of "many peaces"(or) fellowship (*the significance being peace about everything-what the psalmist calls "great peace"*) and the priest shall burn it on the altar for a sweet smell of "leaving

behind" to the LORD and the priest shall atone for him and he shall be forgiven. *Like pre-diluvian sin this sin that could in mushrooming ruin the race is pardoned and God has forgotten it-it is a brave new world for the subject of such forgiveness.*

ASSURANCE OF FORGIVENESS 32-35

And if he brings a lamb as his approach offering for the sin he shall bring a perfect female. He shall rest his arm on the head of the sin-offering and slay it for sins at the place where the burnt offering is slain. And the priest shall take of the blood of the sin offering on his index finger and put it on the horns of the altar of burnt offering and shall pour all the blood towards the base of the altar. And he shall remove all the fat as he removes the fat of the lamb of the fellowship offering and the priest shall burn it on the altar with or in association with fire (offerings) of the LORD and the priest shall make atonement for him on account of his sin which he sinned and it will be forgiven him. *There were seven directions or commands given in connection with forgiveness. Approach was first; having a perfect offering second; resting one's faith and whole person on third; dying to sin at the place of offering fourth; having the blood applied where sin is pointed out(cf index finger) fifth; having a substitute offering sixth; having a high priest to act for him seventh. All of these relate precisely to Christian forgiveness.*

CHAPTER 5

REVEALING COVERT SIN AND WRONG AS THEY BECOME CLEAR 1-6

Because a soul sins and hears a matter spoken of and he does not report the testimony of what he has seen or knows he will bear the burden of his sin. **Or** the soul who touches anything that is unclean or is in contact with a carcass of an unclean beast or with unclean livestock or the unclean corpse of a reptile or insect even though it is concealed from him he is unclean and has become guilty. **Or** when he is in touch with the uncleanness of man though he knows nothing of all the uncleanness he touches when he does know he is guilty. **Or** when a soul takes an oath **unadvisedly** in matters which become apparent for good or ill concerning all the man **unadvisedly** swore and was ignorant of-when he becomes aware he will be guilty in one of these. And it will happen that as he is guilty of one of these he must cause it to be known how he has sinned in these ways. And he shall bring for his **guilt** to the LORD concerning the sin a female lamb or goat from the flock and the priest shall atone for him over his sin. *Of the four cases here one could be avoided by not "swearing" and Jesus advised us "not to swear" and James corroborated this in James 5.12 (Matthew 5.34) It is to be borne in mind that "touching" may be translated as "smiting" or "striking" where there is body on body contact*

THE POOR MAY BRING A TURTLE & DOVE 7-10

If he cannot attain to enough wealth in his hand but not for a lamb he shall bring for the **guilt** of his sin two turtles or two young doves to the LORD; one (of either) for his sin-offering and one for a burnt offering. He shall bring them to the priest and he shall bring near the sin-offering first and pinch off its head from its neck but not divide it. And he shall sprinkle some of the blood of the sin-offering on the wall of the altar and the remainder of the blood he shall offer at the base of the altar; it is the sin offering. The second he shall make a burnt offering according to the administration of justice and he shall make atonement for the sin that the person committed. *Even these simple little birds satisfy the principle of justice. There can be no leaning upon them and so one acts as the sin-offering and one for the burnt offering. From one comes the blood and the other is burnt signaling that the fellowship of God and man is renewed. Much of the ceremonial is absent but the priestly work of shedding the blood is fulfilled and the atonement or bringing together of God and man is effected at the altar by a perfect substitute. Judgment demands "blood" and also "the lifting up of the offering". The one goes down as the blood falls at the base of the altar. The other is lifted up to be burned on the altar. The cross spells the **downfall of sin and its symbolic end and the uplifting of the sacrifice**-Christ is raised on the cross and then again to glory.*

READING No.7: 5.11-23

PRAYER HAS NO ATONING VALUE-ONLY THE PERFECT LIFE OF JESUS CHRIST

If he can't obtain two turtles or two pigeons he shall bring an ephah of fine flour for his approach offering non account of his sin. He shall put no oil on it or provide no frankincense with it. *Atkinson notes that this is reflected in the unanswered prayer of Christ (Psa22.1-2)-the point surely is that **prayer is not heard till the offering is complete** and fellowship is restored. Christ's prayer answered at the point of death on the cross makes this clear. Nothing in the sinner pleases only what Christ would do in His perfect life, being bruised for our sin. It is the sin offering. This is a lot of flour (22 liters) to find especially in the desert-but these laws were aimed at the settled people in a land where corn would be very plentiful and cheap to purchase. It may simply be an alternative where birds were not easily obtainable. He shall bring it to the priest who shall grasp the full of his hand, his handful of memorial (marking his "bringing to mind and confession of sin" and his "remembered by God for forgiveness") who shall burn it on the altar with the burnt offerings of the LORD. It is the sin offering. The priest shall make atonement for the sins he has sinned and these shall be forgiven him. The remainder of the fine flour shall be the priest's. This offering is unusual for it is bloodless.*

GUILT CAN ONLY TRULY BE DEALT WITH BY GOD 14-19

(72)And the LORD spoke to Moses saying. *This is the 69th time God spoke to Moses as recorded in the Pentateuch. In all I calculate there are 162 speeches throughout Genesis-Numbers. If, however, the words at the bush are counted as one there are **150 others** that follow in Moses' life time that are recorded for us, and one final speech at 31.4 making 163. There are 35 "speeches" recorded in Leviticus when Moses was near to God and He gave Moses charge or guidance. There are also twelve speech "reminders" in Deuteronomy and one final speech at Deuteronomy 31.4. When a soul **shows faithless perversity** (Hebrew *l m* a usage connected to "the mantle" of "cover-up") and sins in ignorance of the holy things of the LORD he is to bring a "guilt or trespass offering to the LORD-a perfect ram from the flock to the of proper value in silver shekels in the shekel of the holy place. It is a guilt offering. *It is not to be an inferior offering. It is to be of high value and perfect.* And because he has sinned in respect of holy things he 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 guilt offering and he will be forgiven. *This sort of failure is one fails to fulfill the requirements of God in seeking forgiveness. Silver which is made by process of melting and refining until the refiner's face is seen in it is the coinage of redemption. Silver must be added to the offering and it is the LORD who measures the standard by the shekel of the sanctuary.* And if a soul sins and does one thing that should not be done from all that God commands though he is unaware of it he is guilty and shall bear his sin. He shall bring the priest a perfect ram of arranged estimate from the flock and with it the priest shall make atonement for his trespass or act of ignorance which he has shown which he did unawares and he shall be forgiven. It is a guilt offering. He has been guilty of guilt again Yahweh. Basil Atkinson notably quotes Paul as a case of the "ignorant sinner" whose ignorance was so heinous that he called himself "chief of sinners" (1Timothy 1 13-15)*

CHAPTER 6. 1-7 (HEBREW 5 21-26)

(SPEECH No.73)And the LORD spoke to Moses saying, When a soul sins and is unfaithful or perverse against the LORD and speaks deceitfully against his fellow man "in society" (Hebrew *hm* meaning "national") about something deposited with him or placed in or in the care of his hand or stolen from or taken by fraud from his neighbour or if he finds that which is lost and lies over it

SUMMARY 5.24-26

STOLEN PROPERTY MADE GOOD PLUS INTEREST.

Or what he swears falsely about or any such human failure in these areas. When it happens that he sins and is guilty he must return what he has stolen (Hebrew *l zq* "snatched away") or what he took by fraud or what was entrusted to his care or the lost property he found or that which he swore about falsely and

he must keep on repaying (*Hebrew Piel of ml v "to make restitution"*) in full and add a fifth to it for the one to whom it belonged and give that in the day of his guilt offering. *This is the origin of Jesus' saying "first be reconciled with your brother and then come and offer to the LORD"(Matthew 5.24)* As a trespass offering (*The Hebrew idea of guilt mva is linked to the "slow paced camel" which moves slowly because of a burden. Guilt is a "burden"*) he shall bring to the LORD for his negligence a perfect ram from the flock for a guilt offering. And with this the priest shall atone before the LORD'S face and whatever single thing of all these that he did to become guilty shall be forgiven him. *The strong assurance of forgiveness is repeated and five concrete cases of theft fraud and sin are covered and any variation or related cases too. However it is repeatedly emphasised that only one variety of (Hebrew tja from dha "one as part of a number) sin is covered by one offering. Thus a mountain of guilt such as grieves God and burdens man could not be dealt with by the law-it is in this wholly deficient by divine intent so that we might understand that Christ is the only answer to our burdens of heart and mind.*

The End of Part 1 "The Call"