

Part 2 Leviticus 6.1-8.36 God Calling **W X Keep** **Commanding** **The will of God**

THE MEANING OF "COMMANDMENT"


*The Hebrew **hix** carries the force of a settled will being carried out-of the last testament which is affirmed in connection with someone's death. So God's commandment is closely associated with His (Christ's) 'Death' on the cross. Because of its absolute association with the Son of God the commandment is 'holy and just and good' We Gentiles imagine Jesus desired the law to be fulfilled out of duty or to keep on the right side of the law or Torah but quite the opposite-because it was integral to his Testamentary will the commandments on sacrifice etc were the basic means of understanding atonement before the reality of His death. He set them aside and his double 'cleansing of the temple recorded in the Gospel of John confirmed that.*
Ten elements of the "will of God in Christ" or ten prophetic TORAHS of Christ are set out in this section. Again and again it is stated, "These are TORAH"

PAULINE REFOCUSING

There are just two quotations from this section in the NT. The first is found in 1 Corinthians 9.13 and it adduces authority for the support of Christian Ministry from the covenant people's maintenance of their priesthood according to the LORD'S command 1 Corinthians 9.13(6.16,26). The second is found in 1 Cor 10.18 and is used by Paul to show that "things offered" are nothing in themselves but take on significance through the person honoured or appeased by them. Paul goes beyond the idol to adduce that the "devil" who deceives idol worshipping has substituted himself and for such reason believers must refrain from the feasts which in Corinth may have had business and also bacchanalian undertones.

READING No.1 6.1-11 **GOD'S UNREVOKED WILL IS "ATONING" SACRIFICE** *The will of God: Prophetic TORAH (1)*

(i) BECAUSE JESUS CHRIST ROSE FROM THE DEAD 8-11(English) 1-4 (Hebrew)

(SPEECH No.74)  And God spoke to Moses saying, '**continually** command Aaron and his sons saying, **'These are the TORAHS (things pointed out connected to the death of Christ the Messiah-cf Introduction to section)** for burnt offering. The burnt offering is to be upon the hearth on the altar all night until morning and the fire of the altar hearth with it. *This would ensure a twelve hour burning after which nothing but ashes should remain. It was to be an inferno of fire and to be kept alight with wood while it burned. The first letter **m** of the noun 'hearth' is written in miniature. This is called a 'mem Zaira ' or 'a little M' and as 'm' means 'forty' this commandment of the LORD kept ringing in the ears of Aaron over the "forty" years in the wilderness. It was a test of obedience.* The priest shall put on his linen clothing and linen trousers next his flesh and he shall lift the ashes of the burnt offering which the fire has consumed and put them beside the altar. He shall put off his clothes and put on a second set after that and bring the ashes outside to rest at a place of brightness and cleanness-literally a place where there is no "death" or "dead bodies" -"clean" (Hebrew **rwf** in the levitical sense) **This command finds its beautiful raison d'etre in the 'resurrection' of Christ which was in a place outside the camp and in a garden where there was no longer any dead body-for He had risen. We see plainly the association of 'command' and the death of our LORD Jesus Christ.**

READING No.2 6.12-7.9 *The will of God: Prophetic TORAH 2-7*

(ii) BECAUSE JESUS CHRIST SUFFERED ON THE TREE 12-13

He shall kindle fire on the altar. You must not extinguish it and the priest shall kindle wood on it morning by morning and arrange wood (*probably criss-cross*) and burn the fat of the peace-offering on it. The fire shall continually have been cause to be kindled it shall not be extinguished. *This insistence upon cutting wood daily and ordering it in the form of a cross and keeping in fellowship and preserving peace with God is only understandable in the light of the daily living out of the crucified life and enjoying the LORD'S unhindered presence. It is prophetic TORAH*

(iii) BECAUSE JESUS CHRIST REPRESENTS GOD AND MAN 14-15


These are the Torahs (connected with the testament or death of Christ the Messiah-cf introduction) of the approach offering of grain. The sons of Aaron shall bring it before the LORD before **the faces** of the altar. *It would appear that the offering was offered on both sides-man's side and God's side. This command enshrines a prophetic **TORAH** of Christ who is both man's representative and Gods at one and the same time. And the priest is to take from it in his hand fine flour emblem of the perfect Christ of the meal offering and its oil and all the frankincense which is upon it and burn it on the altar -a sweet smell of "leaving aside" -a memorial or celebration belonging to Yahweh. Again this command is inextricably linked with Jesus Christ who as the "Word" is the giver of the Torah. The "Bread of Life" never feeds a soul until it is fired in the oven and so Christ by his death enables the "laying aside" of the commandments against us and sourced our forgiveness as God and man.*

(iv) BECAUSE JESUS CHRIST INDWELLS THE OFFERINGS 16-18


Aaron and his sons shall consume the remainder of it without yeast (*Hebrew תִּמְחַם*) in a holy place, in the court of the tent of meeting they shall eat it. It must not be cooked with yeast. I have given it as a portion from the burnt offering. Like the sin offering and the guilt offering it is a 'holy of holies'. *We have to ask how offerings could be identified with the place where God dwells! It is a vital question leading to a vital and valuable answer. The holy of holies was the dwelling of Yahweh and the offerings were also the dwelling place of the Holy one. How is this possible? It is factually stated here because in the fullness of time Christ became the "burnt offering" the sin-offering" the 'fellowship- offering' and the 'meal offering' in his own flesh. Thus God in the flesh indwelt the body which fulfilled all these types. Any male of the sons of Aaron may eat of it. It is their portion for an age through their generations from the burnt offering of the LORD. There is a period to it when that 'age' closes with the advent of Christ Himself. Whoever touches the offerings or the portions shall be or become holy. The sanctity that inheres is not in the priests but in the portion which the priest grasped as he offered it and which they took in their hands as they feasted on it.*

*Holiness is by faith in Jesus
Not by efforts of our own*

(v) BECAUSE JESUS CHRIST IS A HIGH PRIEST FOR EVER 19-23

(75)  **And the LORD spoke to Moses saying,** 'This is the approach offering that Aaron and his sons are to offer in approaching the LORD **in the day of his being Messiah**ed or anointed-a tenth of an Ephah of fine flour of grain offering continually-half in the morning and half in the evening. Make it with oil well mixed in on the griddle and bring it as an approach meal offering of broken pieces -a well pleasing smell of "putting aside" to the LORD. *The broken-ness of Christ and the fact that He of all men was endued with the "oil" of joy above his fellows and the fact that He is "continually" able to forgive and minister which is depicted by the meal being offered throughout the day-with half being used from 6am till noon and half from noon to six in the evening. Aaron acts for a period of which this day is a sign in its passing but Christ is Messiah for ever. The anointed priest and his son descending from him shall prepare the age-long portion belonging to the LORD and burn it completely. And the whole grain offering of the priest shall be burned not be eaten. That which was offered in connection with anointing had to be offered in pieces to God not eaten by priests. The brokenness and crushing of Christ the Great High Priest of God brought Him to His office in heaven, just as the offering in which Christ is shown, instituted the lesser priesthood on earth.*

(vi) JESUS CHRIST WAS MADE (THE) SIN OFFERING FOR US 24-30

(76)  **And the LORD spoke to Moses saying, 'Speak to Aaron and his sons saying, 'these are the TORAHS (linked to the death of Christ the Messiah) of the sin offering; in the place where the burnt offering is slaughtered the sin offering is to be slain before the LORD, it is a holy of holies. The sin offering is a "holy of holies". This is exactly what Paul said when he used the term 'He was made a sin offering for us' (2Corinthians 5.21) It is to be eaten in a place of holiness; he shall eat it in the court of the tent of meeting. All who touch it shall become holy and if any blood from it is sprinkled on a garment that which was spattered you shall wash in the holy place. And a vessel of clay in which it is cooked shall be broken and one of brass polished till bright and overwhelmingly rinsed in water. Any male among the priests may eat it. It is a 'holy of holies'. And every sin offering whose blood is brought to the tent of meeting to atone in the holy place shall not be eaten but burned with fire. The wonderful truth is that the portion of the sin offering which priests eat sanctifies them but any blood from it is a reproach -it should have been sprinkled on the altar. It is not by sprinkling of blood we are made holy but by digesting or understanding and enjoying the benefits of Christ's death.**

CHAPTER 7 THE GUILT OFFERING

(vii) JESUS CHRIST IS MADE A GUILT-OFFERING FOR US 1-10

These are the TORAHS (linked to the death of Christ the Messiah) for the guilt offering. It is a holy of holies. In the place where the burnt offering is slaughtered the guilt offering is to be slain and the blood of the guilt offering is too besprinkled near and around the altar. All the fat from it -the tail and the fat that covers the close connected innards-are to be offered as approach offering; both kidneys and the fat upon them close to the loins and the covering fat on the liver is to be taken away with the kidneys. The priest shall burn them as an offering of fire to the LORD; it is a guilt offering. Any male among the priests may eat it; he shall eat it in a holy place; it is a "**holy of holies**". As with the sin offering so with the guilt offering the one torah applies to both, they belong to the priest who uses them to make atonement. The priest who burns the burnt offering of any man may keep the hide for himself. *This practice reminds us of the very first offering in Genesis when God made Adam and Eve coats of skin.* Every grain offering which is baked in the oven and all that is prepared in a pan or on a griddle belongs to the priest who brought it near. And every grain offering be it mixed with oil or dry belongs to the sons of Aaron-to every priest equally. *The LORD is no mans debtor and desires his ministers to be provided for. These ministers focus the greater ministry of atonement which brings the people of God close to Him. All ministry must retain such a focus. In creating what is called in the NT the "priesthood of all believers" Christ both provides for us and incorporates us into his ministry of bringing men to God. Rev 1.6,5.10,and 20.6. 1Peter2.5 and 9*

READING No.3 7.11-38

The will of God: Prophetic TORAH 8-10

(viii) JESUS CHRIST IS MADE THE FELLOWSHIP OFFERING 11-15

These are the TORAHS (prophesied in connection with the death of Christ the Messiah) of the "offering of many sided peace which (any) shall bring to the LORD. If he approaches to offer on account of gratitude he shall approach with an offering of thanksgiving of soft or "wounded" **unleavened cakes** mingled with oil and **unleavened wafers anointed** (Hebrew myj vm) with oil and **flour cakes kneaded thoroughly** and mixed with oil. *The "cakes" are primarily described as "perforated"-the Hebrew word being hlj which has a cognate meaning "wounded" or "soft"-either way the bread that represents Messiah by being literally "Messiahed" in oil also precisely reflects the LORD'S death in the "pierced" provision. Who but Messiah Himself looking ahead prophetically could delineate such convergence of symbol and long distance reality of the sacrifice of the cross which is the ultimate reason for gratitude among God's people for from there guilt and sin and peace and every other benefit flows to mankind. He is to come near with one from each of these -and an offering of leavened cakes close to his fellowship offering of thanksgiving -a heave offering for the LORD, which belongs to the priest who sprinkles the blood of the fellowship offering. And he himself shall eat the flesh of his thank offering of fellowship (Literally "many peaces" or "peace for every sin and guilt") in*

the day it is offered. Nothing of it shall remain till the morning. *The LORD desires to enjoy our company "now" not tomorrow. He does not want stale bread of dry thanksgiving. This offering is always in the "plural" so that there are cakes and cakes wafers and wafers and flour cakes upon cakes together with leavened cakes. What is represented is the "abundance of the heart of the one who approaches; the LORD desires to have fellowship with us in that instant joy.*

(ix)FREEWILL ANIMAL OFFERINGS & VOWS END AT THE RETURN OF CHRIST 16-18

But if his approach offering is in the nature of a **vow** or **freewill offering** in the day of his approach he shall eat it and any remainder from it he may eat the following day. Any residue of meat from the sacrifice shall be burned in fire on the third day. And if anything is eaten of the approach offering on the third day his offering & approach is displeasing (to the LORD) and is discounted. It is putrid and the soul that eats from it commits iniquity. *Basil Atkinson interprets this as meaning that on the "third day prophetically" -which is after 2 millennia when the church is called home and the first resurrection takes place-the time of vows will be over. That day is not far off if we assume Basil's basis of reckoning i.e. one day is as a thousand years or even consider Jesus' words, "This Generation(of the fig tree re-rooted and branching out) will not pass away till all these things be fulfilled[Matthew 24.34] . What we can more confidently affirm is that the "third day" has a change of dispensation in view when this sort of fellowship will not be accounted of in its ante type, the church.*

(x) JESUS CHRIST FELLOWSHIPS WITH THE PURE 19-21

*Here we come to the end of this series of 10 **prophetic Torahs** or pointers to the truth as in Christ* Meat that touches anything contaminated (in law) is not to be eaten -that flesh must be burned in fire. The pure in law may eat meat. And the soul that eats meat of the sacrifice of peace offerings which is offered to the LORD and has uncleanness upon or near him -that soul shall be cut off from his people *Moral and hygiene laws applied to sacrifices but the prophetic **TORAH** points to those who hold communion with Christ as being persons of purity of heart. As F.W. Grant says in his apposite comment, "Reconciliation with God means holiness of life"(Hebrews 10 26-29)*

BLOOD REPRESENTS THE LIFE OF CHRIST POURED OUT 1Peter1.19, 22-27

(77)The Lord spoke to Moses saying, 'Speak to the sons of Israel saying, "do not eat any fat of the cattle sheep or goats" The fat of a carcase and the fat of a beast that is mauled may be used for any other work than eating; you shall not eat it. Anyone who eats fat from an animal from which an approach offering by fire was made to the LORD shall cut himself off from his people. And wherever you dwell you must not eat any blood from animal or bird. Anyone who eats of the blood will cut himself of from his people. *The whole "kosher" principle has weighty value for health as more recent cases of cancer have all but proven. The sanctity of blood is connected to one's respect for the Creator and sits well with one's consent to the special benefits of the blood of Jesus Christ. Paul could subscribe the kosher principle and so could any Christian.*

THE WAVE OFFERING SIGNALS THE LOVE AND GOVERNMENT OF CHRIST 28-30

(SPEECH No.78)And the LORD spoke to Moses saying,

"Speak to the sons of Israel saying, 'He who approaches the LORD with a fellowship offering shall bring his approach offering to the LORD from his fellowship offering. With his own hand he shall bring the burnt offering of the LORD; the fat that is on the breast and he shall bring the breast to wave it as a wave offering before the face of the LORD. *The concept of waving is not one of drawing attention to oneself for the quality of one's offering. It would appear to be purposed to be a sign of a welcome to one's redeemer-a signal of warm greeting and deep affection. The breast of the animal is the part named after "prophetic vision" and it intimates the "breast of Christ"("breast means "sharpness" in Hebrew) and his great love just as the shoulder represents the "shoulder blades". In some sense the one who makes the offering holds in his hand the mighty weaponry of **God's love** in Christ and **God's government** in Christ. The offering is prophetic **TORAH***

THE WAVE OFFERINGS ENCOURAGE THE PRIESTS. 31-34

And the priest shall burn the fat on the altar but the breast is for Aaron and his sons. You are to give the right thigh of your heave offering to the priest from your fellowship offerings. The sons of Aaron who brings near the blood and the fat -his shall be the right thigh for his portion. So the breast that is waved and the heave shoulder I have taken from the sons of Israel from the fellowship offerings and given them to Aaron the priest and his sons as their portion of the era from the sons of Israel. *As the priests enjoyed the best of meat so we are to think of the love and sovereignty of Christ as our best encouragements*

THE CONSTITUTION OF ISRAEL BY MESSIAH 35-38

These then are the things appointed to Aaron and to his sons on offerings by fire to the LORD on the day the priest brings them to the LORD; **which the LORD commanded** *(in connection with the will and testament at the death of Christ the Messiah)* **TORAH** to give them in the day he constituted them for the sons of Israel as an age-long statute for their generations. These are the **TORAH** for burnt offering meal offering sin offering and guilt offering ordination offering and fellowship offering; which he commanded Moses in Mount Sinai in the day he commanded the sons of Israel to come near the LORD with their approach offerings in the desert of Sinai. *There are three references to "the constitution" of Israel under the Hebrew word jvm which means "ANOINTED". The Hebrew constitution was a theocracy visibly led in things godly by the high-priest who was anointed and actually led by the Messiah who is Israel's only king. Thus the high command and sovereignty over this nation is properly Christ's.*

READING No.4 8.1-13 ORDINATION OF PRIESTS

THE WILL OF GOD IN CHRIST -THOSE CALLED OF GOD ARE ANOINTED SERVANTS WHO MUST SEEK & GIVE GUIDANCE FROM GOD

CHAPTER 8: THE PEOPLE MASS AT THE TENT FOR AARON'S CONSECRATION 1-4

And the LORD spoke to Moses saying(77)'Take Aaron and his sons and their garments and the oil of the anointing (Hebrew jvm "anoint" or "spread" short of a y which added to the final j would literally read as 'Messiah' jvym It was the hand y which made the difference. Aaron was anointed by Moses and the hand of God was **upon him**, Christ was anointed of God and the Hand of the LORD was **in Him**. Anointing proper meant the oil spread over all his body and down his clothes to his feet. He was wholly consecrated to make offerings, so Christ was fully set apart to offer Himself a complete satisfaction and offering to God.) And the bull of the sin offering and the two rams and the wicker basket of unleavened cakes. Take all the 'delightful testifying crowd of the assembly (you call) to the door of the tent of the meeting. **And Moses did as the LORD commanded him** *(in connection with the will and testament at the death of Christ the Messiah)*, **TORAH** and assembled the witnessing mass at the opening of the tent of meeting. *This was a special arrangement not without its difficulty. The people numbered in millions and the door was 15 feet wide-besides the court of the people could only contain perhaps at best a thousand people in serried lines. Here is a case where the word "at" must mean "near" or "towards"-they came as close as their instant obedience enabled. Those who responded first could get a place where few ever went without making a sacrifice. **The LORD was showing that he "loved" His people and wanted them close to him and that the way it was possible was through Christ who is here represented by Aaron.***

THE URIM AND THUMMIM 5-9

And Moses said to the assembly, 'This is the word the LORD commanded to be done. Then Moses brought Aaron and his sons near and washed them with water. *As in the case of the consecration of Jesus and the apostles Baptism came prior and it was a consecration that was witnessed. In fact baptism is still an occasion witnessed enthusiastically by the people of God till this very day as it relates to the priesthood of believers at its inception in the body life of the church.* He put the tunic on Aaron and girded him with the girdle and clothed him with the upper garment and put upon him the ephod and

he girded the ephod on him with the girdle of the Ephod and dressed him in it. ***This also was done in the early church when Neophytes (those with "new life") after baptism cast off old garments and dressed in splendid robes.*** He placed the breastplate on him and **provided** the breastplate with the Urim and Thummim *Having regard to their name they appear to have presented the first and last letter of the Hebrew Alphabet graven, embroidered or worked with gems in cloth-and from their plurality in number I take it they were pairs of three in all or in either case multiple gems in one setting so that when withdrawn they would reflect the person of Yahweh either in His tri-unity or oneness. When withdrawn the Urim spelt "the bright light of beginning" and the second spelt "the truth of finality" One said "arise, go" in order to prosper the other "leave off" in order to be safe. They were not "images" as Philo urged-that would have been an abomination. It is equally unlikely that they were reflections of the stones of the breastplate as Josephus stated. The stones of the breastplate were "mounted"-but the Urim and Thummim were **placed into** the breastplate which according to Exodus 28.16 **was folded having a pocket** over the priest's heart. In Exodus 28.30 these several objects of cloth or stone were to be in their place when Aaron went into the holy place. And they set the turban on his head and placed upon the turban in front of his face or on his forehead the golden gem-studded flower **as the LORD commanded Moses**(in connection with the will and testament at the death of Christ the Messiah) **TORAH** Again this was according to command or commission.*

THE ANOINTING OF AARON AND CROWNING OF HIS SONS 10-13

And Moses took the anointing oil and anointed the tabernacle and all that was in it and consecrated it. He sprinkled of it on the altar seven times or in seven steps and he anointed the altar and all its utensils and the cooking pot with its stand to consecrate them. And he poured of the anointing oil on Aaron's head to consecrate him. And Moses brought the sons of Aaron near and clothed them in tunics and girded them with sashes and put round mitres on their heads **as the LORD commanded Moses**(in connection with the will and testament at the death of Christ the Messiah) **TORAH** All this was "according to command" or commission. The children of God and inheritance of Christ are called to "reign" with Him

READING No.5:8.14-17

ANIMALS PROVIDE EXPLICIT PROPHETIC TORAH OF GOD'S WILL IN THE TRANSFERRAL OF SIN

He then "moved(the bull) forward" (*Hebrew vgn-early use sampled in Genesis 19.9 where the Sodomites menacing Lot's door-in deliberate forward action coupled with force*) of the sin offering and Aaron and his sons laid their hands upon the head of the bull of the sin offering. Moses slaughtered it and **took of the blood and put it on the horns of the altar around and with his finger he put blood of the sin offering on the altar and poured the blood at the base of the altar and set it apart for use in atonement.** And Moses took all the fat on the innards and the liver and both the kidneys and their fat and burned it on the altar. **But the bull and its hide and its flesh and offal he burned with fire outside the camp as the LORD commanded Moses** (in connection with the will and testament at the death of Christ the Messiah) **TORAH** The emphasis of this section is on the divine command continues in this section always stressing that the will of God in Messiah's death is at the nerve centre of Jewish offerings and Mosaic instructions. **They are not self authenticating nor have they any validity apart from the "lamb of God who takes away the sin of the world for the blood of bulls and goats cannot take away sin. They were introduced by God as prophetic TORAH. The psalmist and prophets themselves exalt against Moses' offerings extracted from the effectual death of Christ. The transfiguration colloquy affirms that Moses and Elijah concur that Christ's death is "The Exodus" and He therefore "The lamb"(See for reference Hosea 6.6; Isaiah 1.13; Psalm 50.13; Psalm 51.16-17; Hebrew 9.13; Nat 17.2, Mark 9.2)**

THE RAM FOR THE BURNT OFFERING 18-21

Then he brought near the ram of the burnt offering and Aaron and his sons rested their arms on the head of the ram. Moses slew the ram and sprinkled its blood on the altar around about. Moses provided for it

to be pieced and burned the head and pieces and the fattening. Then he washed the innards and the knees (or) thighs in water and Moses burned the whole ram on the altar. It was a burnt offering of sweet smell to the LORD-"a leaving off" **as the LORD commanded Moses** *((in connection with the will and testament at the death of Christ the Messiah)* **TORAH**

READING No.6

THE WILL OF GOD-TOUCHES HEARING & OBEDIENCE, HANDS AND ACTIONS FEET AND GOINGS THE ORDINATION RAM 22-29

And he brought the second ram near to offer it-the ram of "fullness" (*Hebrew al m "to fill" stresses that the LORD was "filling" the tabernacle area with Aaron and his sons-as representative of Christ. He was "filling" their lives with His Spirit; He was "filling" their hands with offerings identified with Messiah-Christ-this is "ordination" -a pre-occupation with the offering whose pierced hands alone redeems and whose heart alone can love enough to forgive-for in the beast offerings there is no love*)and Aaron and his sons imposed their hands on the ram's head. And Moses slew it and took of the blood and put it on the extremity of the right ear of Aaron, his right thumb and toe of his right foot. *The blood atones or covers sins of tardiness or failure to hear God and man; sins involving what we do and where we go. The need for the blood to be applied of necessity brings the modern "priest to God" near by prayer to plead His death.* And he brought near the sons of Aaron and put some of the blood upon the extremity of their right ears and upon their right thumbs and toes of their right feet and Moses sprinkled the blood on the altar around about. And he took the fat the fat tail and all the fat which was upon the innards and the remainder with the liver and the two kidneys and their fat and **the right thigh**. *This thigh brings us back to "halting Jacob"(Genesis 32) and that vital encounter with God in Christ which is elevated to view throughout the O.T.* Then from the basket of unleavened bread which was before the face of the LORD he took **one cake** of unleavened bread and **one cake** of bread (made)with oil and **one wafer**(*Hebrew qqr meaning "pounded"*) and placed them *as if to say there is "one" offering for sin who is unsullied by sin; perfectly in step with the Spirit, and one only who suffered as the just for the unjust* upon the fat things and upon the right thigh. He put all these upon the hands of Aaron and the hands of his sons and they waved them as a wave offering before the LORD. And Moses took them from their hands and burned them on the altar. These were a burnt offering of "filling" (or) completeness -an offering of a sweet smell of "leaving off" to the LORD. This is the ram of "ordination filling" **as the LORD commanded Moses** *(in connection with the will and testament at the death of Christ the Messiah)*. **TORAH** And Moses took the breast and waved it as a wave-offering before the LORD-it was Moses portion from the ram **as the LORD commanded Moses** *(in connection with the will and testament at the death of Christ the Messiah)*. **TORAH** Moses portion demonstrated his close relationship to God's heart.

READING No.7 30-32

THE WILL OF GOD-ATONEMENT PURCHASED & APPLIED

And Moses took of **the anointing (Messiah sign) oil** and of the blood on the altar and sprinkled them on Aaron, on his garments and upon his sons and their garments. So he consecrated Aaron and his garments and his sons and their garments with him. And Moses spoke to Aaron and his sons that they cook the meat at the door of the tent of meeting and eat it there with the bread from the basket of ordination offerings **as I commanded**, saying, "Aaron and his sons shall eat it."(*cf 6.16*) *This sentence is very special-it sets the LORD in the first person as speaking and Moses as the one relaying the command. In fact it shows categorically that the Word -the Christ Himself was instructing Moses personally and in this detail He was ensuring that the priests enjoyed his company and benefited from the richest fellowship of their ministry in His presence. Christ is solicitous that his believing priests of the OT and the NT are deeply aware that He is present-he is sovereign in all and He, not Moses or even the offerings are to obtrude to disguise his presence and great love. This is a most pertinent demonstration of the fact that the whole tranche of commands finds meaning only in Messiah Christ and his testimony who died for us.* Burn up the residue of the flesh and bread in the fire.

GLORIOUS SUMMARY LESSON
THE WILL OF GOD-ENJOY ATONEMENT
(Hebrew ryfp) 33-36

Do not rise and go from the door of the tent of meeting for seven days until the full day of your filling (or) ordination -for seven days He will keep filling your hands. *This is the apex of the ordination-the LORD gives his priests a feast that lasts seven full days-when their hands are filled. They are shown that He is able to maintain their ministry. They are to remember this life-long. God is a God of fullness of joy and provision and blessing. It is as if He Himself was serving them and showing them that it is His work, not theirs, upon which they are embarked. **According to what is done this day the LORD commanded** (in connection with the will and testament at the death of Christ the Messiah). **TORAH***

To do that which belongs to your atonement. *All the foregoing were offerings and provisions which intimate that the priests were covered by His (Christ the Messiah's) atoning body and blood of which these shadows given under His testament were pictures and meantime assurances to faith. You must abide at the door of the tent of meeting day and night for seven days and you must watch the watchings of the LORD (Who is "attentive" to his covenant and "watching" His whole household; and "preserving" his loving-kindness; and "caring" for His people and "taking heed" against sin and danger) and you will not die for thus is my command or will. This is an awesome crescendo where Messiah Christ intervenes again in the text of Moses to address the priests personally and advise them to watch with Him and to be well assured that despite His holiness they will be safe in all their offices-He will secure their life. They are better assured than Adam and Eve and closer to the "tree of Life" - they have the presence and promise of Christ Himself for their life. So Aaron and his sons did all these things **as the LORD commanded by the hand of Moses** (in connection with the will and testament at the death of Christ the Messiah). **TORAH***

The concept of the "hand of Moses" here is that God was taking Moses by the hand as a child and as he led him so Moses or "delivering to him" especial lucid revelation. This section has at its conclusion some amazing highlights of scriptural revelation.

The End of Part 2 "The Call and will of God"