

Part 6 Leviticus 16.1-18.30 "AFTER DEATH" twn yrj a CONSOLATION

JESUS REITERATES (a) OR REFOCUSES (b) MOSES' LAW

On goodness and law keeping (b) keeping the law is by God given 'grace' that renews and 'love' which delights to obey. Matt 19.17, Lk 10.28 (Rom 7.10, 10.5, Gal 3.12) [Lev 18.5]

THE HEBREW WRITER CITES MOSES

On the high priest offering for himself etc 5.3, 7.27(16.6) 'on hope within the veil the second veil 6.19, 9.7(16.2-3), on better purification 9.7, 13(16.14), on the better sacrifice & access 6.19, 7.27, 9.7, 9.13, 10.4(16.15), on totally symbolic and actual atonement 10.4(16.15 & 21), on "without the camp" symbolism inbuilt by the LORD as prophetic of Calvary 13.11 (16.27) Heaven pure because it is inherited only by "sprinkled ones" 9.21(18.19)

READING NO.1 AARON CONSOLED

(SPEECH No.85) APPROACH TO THE LORD BY SACRIFICE

And the word of the LORD came to Moses after the death of the two sons of Aaron when they came near the face of the LORD to offer sacrifice and died. **The LORD said to Moses**, 'Speak to Aaron your brother so that he does not come at all times to the holy place of the house before the ark which is separated to the faces of the mercy seat and he will not die for I will appear in a cloud above the mercy seat. *The "presence of the LORD" was real and certain on the Day of Atonement when he showed mercy to the people and only then was it safe to approach him. This figure points like a Torah to the Christ who atoned at the cross for our sins. The reality still is that there is no other safe approach to God than through Him and the companion truth is that his people may now approach Him at all times.* By this means Aaron is to come to the holy place; with a young bull for a sin offering and a ram for a burnt offering. (1) He is to put on the sacred linen coat and (2) the cotton garments next to his flesh; (3) he is to gird himself with the belt of fine linen; (4) he is to roll up his rolled linen turban; these are the garments of holiness. He shall bathe himself in water and put them on. *Our Saviour had a special woven robe which spoke of his priestly ministry. He would also have had a cotton inner garment. He would have had a belt not of a prophet but of a priest. The rolled headpiece he had only in connection with his death when they rolled such a napkin around His head. Thus all these garments are fourfold TORAH pointing to Jesus.*

THE FAMOUS TORAH OF THE SCAPEGOAT

From the congregation of the sons of Israel he shall take two goats for a sin offering and one ram for a burnt offering. Aaron shall come near to offer the bull for his own sin-offering and atone on his own behalf and on behalf of his house. And he shall take the two goats and place them to minister [Hebrew *dm*] before the LORD before the tent of meeting. And Aaron shall give lots or cast small stones of judgement and the first lot shall be the LORD'S and the second for Azazel [Hebrew from the words *z*['goat and *l x*["depart"] [The LXX uses the Greek term *αποπομπαιος* "to escort" away] Aaron shall bring near the goat upon which the LORD'S lot fell and sacrifice it as a sin-offering and the goat on which the azazel lot fell shall minister alive before the face of the LORD belonging to His atonement through sending it to go out to the wilderness. And Aaron shall come near and offer the bull for a sin offering for himself and his house and shall slay the bull for a sin offering for himself. And he shall take a full fire pan of live coals of fire from the altar that is before the LORD and fill his hands with perfumed and fine spices and cause himself to come (Hebrew Hiphil) to the separate place of the house *After such sad loss as he incurred through the death of his sons "coming near" was something he had to force himself to do-hence the Hiphil of "taking action." The perfumed spices are TORAH of the high priestly prayer of John 17 which is associated with Christ's entry to the heavens. With the incense the priest goes in first. Then he enters again with the blood of the bull and a third time with that of the goat.* He shall burn the incense with fire before the LORD and the smoke of the incense will cover the mercy seat which is above the Testimony and he will not die. *This first adventure back into the Holy of Holies*

*after the sad presumption of his sons brings comfort to Aaron. His was a lonely task fraught with danger in the presence of holiness but prayerful approach with the acknowledgement of sin and the atonement of blood rendered it safe. And he is to take of the blood of the bull and sprinkle it on the faces of the atonement cover eastward (the side of approach) and before the faces of the mercy seat (or cover) he shall sprinkle the blood seven times with his finger. He shall slaughter the goat of the sin offering which is for the people and bring its blood to the separate place (or curtained off place) of the house and offer it as he did with the bull's blood and he shall sprinkle it on the mercy seat and before the faces of the mercy seat. And he shall **atone for the holy place** because of the uncleanness of the sons of Israel and their rebellion connected to all their sin and he shall **do the same job over the tent of meeting** which dwells among them in the midst of their uncleanness. *The cleansing of the holy of holies and of the tent is because they were considered places where the LORD could not go because of rebellious defilement till prayer and admission of sin and the burnt offering which are threefold TORAH of Jesus Christ should interpose.* And no man shall be in the tent of meeting when Aaron goes in to make atonement for the holy place until he comes out and has made atonement for himself and his house and on behalf of all the congregation of Israel. *This event which followed the presumption of Nadab and Abihu served to show that approaching God which was so encouraged in the early part of Leviticus was not to be attempted without the incense of prayer and the humiliation of atoning blood. As only Aaron could re-open the way to God so Christ alone as our High Priest could make a way into the holiest open by His blood-this also is TORAH**

READING NO.2 18-24 CONSOLATION OF A SUBSTITUTE

And he shall go to the altar before the LORD and take of the blood of the bull and goat and make atonement putting it on the horns of the altar all around *The four horns were daubed with blood. We might see in them that which held or fastened the sacrifice to the altar fourfold TORAH which point to the crucified saviour who was nailed by four nails to the cross.* He shall sprinkle the blood on it (the altar) with his forefinger seven times and purify it and make it holy from the defilement of the sons of Israel. *As I have previously commented Jesus suffered from wounds to his back, his head, his side and his hands and feet. He is the sevenfold bleeding lamb who took the severe judgement of us all in his passion. This is TORAH which oft-repeated thrusts us forward to a resolute and sure atonement.* When Aaron has completed making atonement for the unclean or presumptuous use of the holy place the tent of meeting and the altar he shall bring the live goat near. And he shall place both hands on the head of the live goat and confess all the iniquities and rebellion of the sons of Israel and their sins and place them on the head of the goat and send it by the hand of a fit or opportune man to the desert. *The concept of a "fit man" is of a trained soldier who can handle hostility. Such a man would need to be able to fight all the way and ultimately see to it that the goat would never come back. This also is TORAH of Christ who cancelled sin. "I will remember no more their sin"(Jeremiah 31.34).* And Aaron shall go to the Tent of Meeting and take off the garments of linen which he wore going to the holy place and they shall rest there in the Tent and he shall bathe in water in the holy place and dress in his own garments *[These also are TORAH of the perfect Christ who came from heaven and offered himself a complete sacrifice for us]* and go out and make his burnt offering and that of the people and atone for himself and the people. *Atonement is always TORAH as it points to Christ who alone can atone for all and indeed must for both priest and people need the Messiah's work.*

READING No.3 25-34 THE CONSOLATION OF THE PRIEST "TO COME"

He shall also burn the fat of the sin offering on the altar *The fat [Hebrew b/l] 'the best'-'that which is excellent'] also is TORAH of the perfect life of Christ offered for us.* The man who shoots the goat (over a cliff) to (the place of)'goat gone' shall wash his clothes and bathe his flesh in water and after this shall return to the camp. And the bull and goat of sin offering whose blood went to atone in the holy place shall be brought without the camp and their hides flesh and offal shall be burned with fire. And he who

burns them shall wash his clothes and bathe in water and after this shall come into the camp. This shall be an age-long statute for you in the tenth of the seventh month **you must bestow labour on your souls** [Hebrew *hm* ['afflict' or attend to'] and nor do any work whether native [Hebrew *rza*- "rooted" in the land] or a stranger in your midst. For on this day atonement will be continually made for you to cleanse you from all your sin before the face of the LORD and you will be clean. *For the Jews as to God this autumn day is vital. It brings the nation to remembrance and Jews everywhere concentrate on "spiritual things" and the LORD looks again at the nation.* It is a Sabbath of Sabbaths for you and you must **bestow labour on your souls** The priest **who will be anointed** and **who fills his hands to** minister as priest in place of his ancestor is to **continually atone**. He is to put on the garments of line the garments of holiness and **continually atone** for the holy place the tent of meeting the altar and **he will continually atone** for the priests and **he will continually atone** for all the people of the congregation. *This high expectation of the "priest that is to come" is really TORAH of Christ whose one act will have continual value.* This shall be an age-long statute for you belonging to **the necessity of continual atonement** [Piel imperative of *rpk*] for the children of Israel from their sins. Once each year it is to be done according to that which the LORD commanded Moses.

READING NO.4 17.1-7 CONSOLATION OF ONE SACRIFICIAL PLACE **TORAH** of Calvary

(86)ONE SACRIFICE IN ONE PLACE BY ONE MESSIAH

And the LORD spoke to Moses saying, ' Speak continually to Aaron and his sons and the children of Israel saying, "This is the word which the LORD commanded saying, Every man who sacrifices an ox or a lamb or goat in the camp or he who sacrifices it outside the camp and does not bring it to the face of the tabernacle of the LORD shall be esteemed guilty of blood and must be cut off from the midst of his people. This is in order that the Israelites shall bring to the LORD the sacrifices they now offer in the open fields. They shall bring them to the door of the tent of the congregation and to the priest and they shall offer their sacrifices as peace offerings to the LORD. *The maverick offerings were to stop because the whole TORAH purpose would be compromised and the linkage with Messiah would then cease. The real purpose of offerings was "peace with God and fellowship with Him. This is TORAH* The priest is to sprinkle the blood upon the altar of the LORD before the tent of the congregation and burn the fat as a sweet smelling savour to the LORD. They must no longer offer to the goat to whom they go a-whoring or where they commit harlotry. These are age-long statutes for them through their generations. *In 1 Corinthians 10.20 Paul speaks of heathen sacrifice being offered to "devils" and goats [Hebrew *r[C]* in this OT context describe "wood demons" or "satyrs" of a well understood demonic nature.*

READING No.5 17.8-18.5 THE PRE-INCARNATE CHRIST

Say to them,' Any Israelite or stranger in their midst who offers a burnt offering or sacrifices and does not come to the door of the tent of the congregation to make his offering to the LORD shall be cut off from his people *This TORAH pinpoints as several akin to it before the critical importance of appearing before the LORD "at" [Hebrew *la* "when you reach" or "turning to"] the door. The "door of the congregation" or the "sheep" is according to Christ Himself his own person and work who rendered this concept a parable in his teaching and then said clearly, "I am the door of the sheep"(John 10.7) and "I am the door by me if any man enter in he shall be saved". As the 'Word' the LORD in all of these 160 or more speeches addresses Himself to Moses as the pre-incarnate Christ informs that prophet of His will. By prophetic TORAH the LORD Jesus Christ constantly directs his people through earlier revelation to Himself with such regulative precision that with the clarity of later revelation it is impossible to overlook His centrality to the books of Moses except where as Paul says the Spirit is not*

present in the reader (1Thess 1.5) For this very reason the Master was straightened till the Spirit came in John 3.16 and Paul was straightened till Christ be formed in the hearts of believers. (Gal.4.16)

DOCTRINE OF THE WORD OF GOD-AN OBSERVATION ON MOSES SPEECHES

The implications of the "Doctrine of the Word of God" are immense and may be summarised in this statement: "Christ is ever and alone the Speaker Who by the breathe or inspiration of God the Father speaks in all scripture and the One who skills and further inspires the heart of prophet apostle and teacher 'to labour in the word' through the Holy Spirit divinely given by measure in old time and without measure or in fullness in these last days. He is alike the One and only Fulfiller of it's prophetic detail both by his coming as Atoning Lamb and Returning King and Word of the Father-namely the One Who is and Who was and Who is to come Who abides with and proceeds from the Father."

THE SANCTITY OF LIVING CREATURES AND OUR HOLINESS 17.10-16

When any man from the house of Israel or any stranger who sojourns in your midst eats blood I will set my face against that soul and I will cut him off from the midst of his people for the life of the soul is in the blood and I have given it to you upon the altar to atone for your souls for it is the blood that atones for the soul. Therefore I say to the sons of Israel, 'Every soul among you must not eat blood and every **sojourner** in your midst must not eat blood. *This is an electrifying statement of first importance. The very "life" of animals is a "gift" to mankind and not alone for nourishment though that purpose is vital-yet in OT time the paramount use of the clean animal was "sacrificial."* The blood is "instrumental" as the essential concomitant of life [We have in this expression a 'Beta essentiae'{Hebrew b} linking "blood" and "soul"] In the same way as the "covering" of the ark was previously applied to protect it from the anger of the waters and the swelling waves so the blood of Christ must be early invoked from the judgement of God. As in Genesis 32.21 when the "atoning present of livestock" **went before Jacob** and in Proverbs 16.14 where **a wise man "atones" before he dies** when the king sends messengers of death; as in contrast to Isaiah 47.11 where "evil comes so suddenly you will not be able to atone" **effective atonement is always applied before judgment falls and in the case of the LORD is advised to the offender before judgment falls. The ark of Noah remains the clearest definition of the teaching of scripture on this matter.**

PAUL'S RESOLUTION OF THE EARLY CHURCH FOOD LAW DEBATE

Atonement as a "cover" which can be applied before judgment falls implies gospel warning. The warning on "blood" in Leviticus is not only a food hygiene law but a spiritual law of the day to demonstrate the paramount value of blood for atonement and so it is **TORAH** and the end of "pointing" is Christ Himself the atonement realised. For this reason Paul and the Jerusalem Counsel adhered to Kosher principles in the slaughter of livestock that is eaten (Acts 15.29 and 1Tim 4.3-5 which are to be taken with Colossians 2 16-17 and Galatians 2 10-12. In the latter epistle Peter had adopted a Gentile approach to meat eating outside of Jerusalem as was general knowledge but when sent as an emissary to approve Paul's mission by using kosher principles among Gentiles he denied his default position on the subject. We can well understand the tension on this matter which Paul resolved in his later letter to the Colossians saying "the shadow is in the law but the body is Christ" Col2.17. Paul lived not in the "world of shadow" but in the "world of reality" as to atonement and how he stressed its importance.

THE KOSHER PRINCIPLE

Every man from the sons of Israel and from the stranger sojourning among you who is a hunter hunting an animal or bird that may be eaten shall drain out the blood and cover it in the dust of the earth. *This respect for God's creation meant that the blood was preserved and buried formally in recognition of "life".* **For the soul or inner being of all flesh is its blood in the house of its soul and it is why I re-iterate [Hebrew present participle *rma*] 'You shall not eat the blood of any flesh' for the life of all flesh is its blood; any who eat it will be cut off.** We might say that this stricture carried similar compulsions that a law against cannibalism would have and we can well understand powerful residual respect for it being retained amongst the apostles. Its hygienic validity has not been seriously challenged. Anyone, native or stranger, who eats a fallen or torn animal shall wash his clothes and bathe

in water and be unclean till evening and then be clean. And if he does not wash and bathe his flesh he bears his own iniquity. *It was the case that he had no atonement for his way of life for he lifted his hands in rebellion.*

(SPEECH No.87)CHAPTER 18 THE LAW ON SEXUAL RELATIONS

The Lord spoke to Moses saying, 'Speak to the children of Israel and say to them, "***I am Yahweh your God.***" You must not do according to the deeds of the land of Egypt where you lived and you must not do according to the Canaanites where I am taking you; do not walk in their statutes. You must do my just laws and keep my statutes and walk in them. *The implications are (1) that God's laws are just, and (2) that they are to keep these statutes "before them" and as a perpetual consideration.* ***I am Yahweh your God.*** Keep my decrees and my laws; the Adam who will do them will live by them; ***I am Yahweh your God*** *The lovely comment on the first Adam by God is to the effect, Adam died, but the new Adam will live his on going life obedient and not stray out of the house of God.*

READING No.6 18.6-21

No one at all is to come near to any blood relation of his flesh to uncover their nakedness ***I am Yahweh***
1. Do not be offensive to your father by uncovering the nakedness of your mother. She is your mother [*Hebrew ma "bestower of benefits"*] 2.Do not have sex with your father's wife; that is offensive to your father.3. Do not have sex with your sister whether she was born in the house or outside of it; she is daughter of your father and mother. 4-5.Do not make your sons daughter or daughter's daughter naked for behold that would dishonour you.6.Do not have sex with the daughter of your father's wife. She is your sister. Do not uncover her nakedness.7.Do not have sex with your father's sister. She is a blood relative of your father.8.Do not have sex with your mother's sister for she is a blood relative of your mother.9.Do not offend the brother of your father by approaching his wife to have sex with her; she is your aunt. 10. Do not have sex with your daughter-in-law. She is your son's wife. Do not uncover her. 11 Do not have sex with the wife of your brother; that offends your brother. 12. Do not have sex with a woman and her daughter 13-14. Do not have sex with the daughter of your son or of your daughter; these are blood relatives, it is evil intent [*Hebrew mmz*] 15-16. Do not take for a female rival (to your wife) your wife's sister to have sex with her above your wife whilst she lives. 17. Do not approach a wife to have sex during menstrual uncleanness. 18. Do not give your bed to the wife of your neighbour to have seed and make her unclean.19.Do not give your seed to pass over to Moloch and do not profane the name of your God. ***I am Yahweh*** 20.Do not lie with a male as you life 'with a woman or wife. It is abominable (to God) [*the root is h[t used of "drunken men" and "addiction to error"-the prevailing idea is "addiction"*] 21.Do not give your bed to any one of all the animals to defile yourself with it.

READING No.7 18.22-26

22. *A woman must not stand before an animal to copulate with it; that is profanity [Hebrew "pouring together" or "mixing" which is a warning against a terrible perversity of species.]* Do not defile yourselves in all these, for in these ways the nations I am driving out before your face defiled themselves. The land sinned and I visited it for its iniquity or rebellion and the land vomited out its inhabitants. You must keep my decrees and my just laws and the native born and alien among you must not do any of these abominable things.

SUMMARY 27-30

(1)For all these things ***were done*** by the fleshly men who were before you and the land was defiled. And so the land will not vomit you out for your uncleanness as it did the nation that was before you. For the souls of all who do these detestable things shall be cut off from the midst of their people. (2)Watch what I am watching so that you do not do the abominable standing practices they ***allowed themselves or***

gave themselves to do before your faces and do not become unclean through them ***I am Yahweh your God***

The Hebrew textual note draws two conclusions-the first speaks concerning what was done by the inhabitants of Canaan. The second is about the "wallowing" of the earlier inhabitants in amoral morass. It was Alexander Solzenitzyn who in 1978 addressed Harvard University and urged that the West through legalism was weakening in character whereas in the country of his origin personality was stronger and character better for the trials of the people. In the coming storm as the world comes if not to its end it will certainly reach another stage which he compares to the transition from the medieval times to the Renaissance. The people of the West will be unprepared by television and loud music and more important through the loss of spiritual values for the challenge that lies ahead-which is essentially spiritual. The heirs of renaissance are humanist and Marxist socialism shares its building bricks of society with western humanism in that neither have any time for the creator. Neither China nor other people admire the west and Solzenitzyn argues that its role as a world leader is close to an end. Nevertheless because there is a creator and spiritual values must win through this great thinker believed the way ahead for mankind is upward. To read Leviticus and regain the high Ground of "holiness" is to see that God is running with the righteous and delivering civilizations that have lost their way morally and spiritually like the Canaanite-cum-Amorite peoples and the dweller in Sodom to decline and extinction. Nevertheless the LORD states again and again in this book "I am He who will be" and so Christians should "look upwards for now is our redemption nearer than when we first believed.

The End of Part 6 "Consolation"