

## **Part 8 Leviticus 21 .1-24.23"God Promised -No Blemish " rma**

# **PROMISES AND HOLINESS**

### **THE LORD SAID TO MOSES**

*When the LORD speaks as this section opens there is perspicuity-clarity and "promise" involved. The LORD repeatedly states, "I am the one who makes you holy" Our purity is God-given and this is the exhilarating promise that encourages us to purity of heart. One statement which seems a priori to separate God from us is made repeatedly; it is 'I am Yahweh'. But I believe this statement is abbreviated from 'I am Yahweh that makes you holy' and is meant to draw us near not send us away from God. It might well be re-stated, "I will be to you Yahweh who makes you holy" So this is no forbidding god of austere isolation but One who is nigh and desires to be among His people and that they take on His likeness. This Yahweh is also our Christ.*

### **THE LORD JESUS REFOCUSES THESE SECTIONS OF TORAH**

Jesus gave us a new focus on the highly significant feast of 'tabernacles' John 7.2(23.34); on tabernacles last day "If any man thirst" John 7.37(36); on command 6 "killing & anger Matthew 5.21(24.17), on "eye for eye" turn the other cheek" Matthew 5.38(24.20); on showbread 'mercy not sacrifice' Matt.12.4(24 5-9); on blasphemy where the law was misapplied Matt 26.65(24.16, Mk 14.64, Jn 10.33 & 19.7); on lack of holiness-the "whore" and the "beast" Rev 17.16 & 18.8 (21.9)(Western licentiousness and Euro-Asian militancy? The beast burns the Whore!) It is also of interest that Luke and Paul referred to "first fruits (Pentecost) Acts 2.1, 1Cor 16.8(23.15ff) which retains its best significance in the outpouring of the Spirit for a spiritual harvest

### **READING No.1:21 1-15**

### **(SPEECH No.90) TORAH ON CHRIST THE BREAD OF LIFE 1-6**

And the LORD said to Moses, 'Speak to the priests the sons of Aaron and say to them, he shall not be unclean for the soul (*who dies*) among the people; except it concerns a relative close to him, for instance his mother or father, son, daughter or brother. As to his virgin sister who is joined to him who has no husband, he may make himself unclean for her. He is not to make himself unclean for a husband of his people by common law marriage. (Priests) may not make bald their heads nor shave the edges of their beards nor made incisions in their flesh." *Contact with the dead is forbidden for these servants of the living God except where the deep love of a blood relative or virgin sister. The priest would be unshaven and not be permitted what we would call a "hair-cut" and was strictly forbidden to cut or sear his flesh with pagan markings or to insert ornamental effects (often pagans inserted dead bones) It comes to mind that our LORD JESUS said, "Follow me ...Let the dead bury their dead " (Matthew 8.22 and Luke 9.60) The Lord held the coffin of the boy at Nain though He did not touch his (dead) body. I believe Jesus could not be faulted under these torahs. They must be holy as belonging to God and not profane the name of their God because they are approaching God to offer fire of Yahweh bread of their God of strength and they shall be holy. The Hebrew is God breathed and speaks of the priest as ministering in respect of symbols of Christ who is the "Holy one of God and the bread of life". The concept of "**food of God**" is not as it appears because God needs food (cf Acts 17.25) but because God offers food and life to man and requires that **TORAH** of this be present in Hebrew offerings. It is as we New Testament Christians feed on Christ that we are made holy*

### **MARRIAGE AND THE PRIEST 7-8 THE PROMISE STATED**

They must not take to wife a prostitute and one who is defiled or marry a woman divorced by her husband because he (the priest) is holy to his God. He will continually be holy because he brings the approach offering of *the bread of your God*. He shall be holy to you because **I the LORD am He who continually makes you holy.** And the daughter of a man who is a priest when she profanes herself in prostitution disgraces her father and shall be burned by fire after she was "stoned" or "slain". *The severity of this punishment contrasts with Christ's dealing with the woman caught in adultery. The*

Hebrew community could not be restored without the death of the rebellious as with the Priest's daughter or indeed Achan. The introduction of repentance and the atonement of Christ overturned this stern law and brought restoration through faith in Christ in the **church context**. The great white throne **judgment context** retains stern unyielding measures that reflect the awesome holiness of God over against the rebellious or unrepentant. This sufficiently shows that God has not changed-only that Grace has entered to allow a time of reconciliation and renewal for the world. **It is not the Levite High Priest but the High-Priestly Messiah who makes us holy by his word and by his Spirit.**

## THE HIGH PRIEST 10-15 THE PROMISE EMPHASISED

The Great priest who has been anointed [*Hebrew qxy* speaks of 'anointing' but more significantly as the oil went from head to foot and the word 'anoint' also mean 'to create a mould' the Great Priest was before time a "mould" or "depiction" of Christ-a **TORAH**] upon his head apart from his brothers who fills his hand to clothe himself splendidly with garments must not let his hair flow free nor tear his garment. In the time of Christ the High Priest disobeyed this rule in the very presence of the LORD. (Matthew 26.65) This rule in the time of our LORD served to show contrast between the Jewish Levitical priest and our High Priest. He must not come to any soul that has died. He must not defile himself even for his father or mother. He shall not leave the holy place of his God (on these accounts) and shall not defile the holy place of his God because he had been dedicated and the oil of Messiah anointing is upon him. **I am Yahweh.** The woman he marries must be a virgin [*Hebrew hlwtb*] He shall not take a woman who is widowed, divorced, defiled by prostitution for he may only take to wife a virgin from his people. He shall not defile his seed among his people for **I am Yahweh who makes him holy or sanctifies him.'** **Once more God promises he can make a man holy and the "oil" as representative of the Holy Spirit is what moulds us into the likeness of Christ.**

## (91) 16-24 YAHWEH SANCTIFIES

And the word of the LORD came to Moses saying, 'Speak to Aaron saying, No man of your seed in your generations who has a blemish may come near to offer bread of His God. For any man who is blind or lame or flat nosed or having an unnaturally long leg or arm or a man who has a broken leg or hand or hunch-backed or a dwarf [*Hebrew qd*] of white eye iris or malignant scab or scurf or odour of testicles. Any man with a defect in him of the seed of Aaron the Priest is not come near to offer the fire of Yahweh or to offer the food of his God. He may eat bread of his God both most holy and holy. *The priests regularly burnt incense and refreshed the showbread. The priests were permitted to eat of the table of show-bread itself and of the bread which was taken from the table.* He must not come to the curtain nor touch the altar because of his defect. He shall not defile my holy place. **I am Yahweh who sanctifies you. It is feasting on the daily bread of fellowship with Christ that is the experience of joyful holiness-thus holiness is rightly called the process of sanctification** Moses spoke of this to Aaron and his son and all the children of Israel.

## (92) CHAPTER 22 1-8

And the word of the LORD came to Moses saying, 'Speak to Aaron and his sons that in future they set apart the holy (*offerings*) of the sons of Israel that they do not defile my holy name because of these holy things of mine; **I am Yahweh. Speak to them informatively for the sake of future generations that every man of your seed who comes near to offer the consecrated things the children of Israel to the LORD and has defilement upon him shall be cut off from before my face; I am Yahweh.** (1) Any man of the seed of Aaron who has a skin condition or bodily discharge shall not eat of the offerings till he is washed. (2) And any man who touches anyone unclean through contact with a corpse or anyone with an overnight discharge of seed (*will be unclean*) (3) Any man who touches any creeping things that is unclean or any man with any sort of uncleanness shall be unclean. (4) Any person who touches that which is unclean shall be unclean till evening. He must not eat of the holy things unless he has bathed his flesh in water. When the sun sets he shall be clean and shall eat of the holy things for they are his food. (5) He must not eat of any animal corpse and unclean thing that would render him impure; **I am Yahweh.** *These strict instructions are life-saving so far as the priests were concerned. Because God's holiness is unchanging and His presence was among the people much was demanded.*

*The privilege of the presence of God is accompanied by responsibility. Isaiah urged in face of the smiting of Uzziah, "Be ye clean who bear the vessels of the LORD".*

### **THE PROMISE EXTENDS TO ALL WHO ARE BOUGHT OR REDEEMED 10-11**

They (the priests) are to honour what I honour or watch what I watch and not to be responsible for uncleanness on their bodies and die on its account because they are defiled; ***I am Yahweh Who makes them holy*** No stranger or guest or hired man of the priest shall eat of the holy offerings. But if a priest shall buy a person for the buying price of silver he shall eat with him and such as are born in his house shall eat his bread.

### **THE PROMISE OF IMPUTED RIGHTEOUSNESS NECESSARY TO HOLINESS 12-16**

And the daughter of a priest who marries a man who lives apart from holy things shall not eat of them and the daughter of a priest who is widowed or divorced and has no children who returns to the house of her father as in her youth [*Hebrew hmla*] may eat of her father's bread. No stranger may eat of it. Any man who through ignorance eats of the holy offerings shall give to the priest an added fifth of its value. And the priests shall not defile [*Hebrew llj* 'pierce' or 'wound'] the holy offerings of the sons of Israel ***lift up high*** to the LORD and they shall bring on themselves damage or impute guilt to themselves in eating the holy things (unprepared) for ***I am Yahweh who makes you holy***. *This is really a TORAH showing that to "crucify Christ" as in dishonouring the offering (literally piercing it) is to carry guilt and require atonement. In this statement the absolute need for "righteousness imputed is emphasised*

## **READING No.3 17-33**

### **ONLY THE PERFECT SACRIFICE CAN MAKE HOLY**

#### **(93) 17-25**

And the LORD spoke to Moses saying, 'Speak to Aaron and his sons and to all the sons of Israel and say to them, 'Any man of the house of Israel or from strangers in Israel who comes near with his voluntary approach gifts of burnt offerings to offer to the LORD must present a perfect male from the cattle sheep or goats to be accepted. Any (offering) with a blemish in it you shall not present for your acceptance; it is not possible by that means. A man who brings a peace offering to the LORD as a consecration vow or for a voluntary offering in order to be acceptable must offer from the herd or flock a perfect male without blemish. Do not come near with a blind or broken or wounded or suppurating or scurried or scabbed to present these to the LORD; do not place them on the altar of the LORD. *This is a TORAH concerning acceptable offering. Christ was acceptable to the Father and that was emphasised by the voice from heaven by Jordan, repeated on the mount of transfiguration and given before the visiting Greeks. God said, "This my beloved son in whom I am well pleased"(Matt3.17, 12.18, 17.5, Mark 1.12, Lk3.22 and 2Peter1.17)* An ox or sheep with a long leg or dwarfed you may make a freewill offering but it will not be acceptable in case of a vow. *There is at once recognition that size and shape are not unhealthy whilst in the matter of vows God requires what we count most precious.* You must not make approach through a castrated animal bruised or torn in its testicles with testicles missing; in your land you must not offer them. And from the hand of the stranger you must not approach God with them. None of these because it is marred or has a blemish in it will be accepted for you.

#### **(94) 26-33 HOLINESS ENTAILS THE IMPUTED PERFECTION OF CHRIST.**

And the LORD spoke to Moses saying, 'When a calf, ***lamb*** or goat is born it shall remain with its mother for seven days. On the eighth day afterwards it is acceptable as an approach offering to the LORD. Do not slaughter a cow or sheep and its offspring on the same day. And when you sacrifice a ***thank offering*** to the LORD for a sacrifice to be accepted eat it in the same day and let nothing remain till the morning. ***I am Yahweh*** *In the one case the one who would approach must linger whilst the calf or lamb recovers from birth and is considered clean and in the other he must proceed immediately to "eat" in gratitude to God* Keep my commands and do them; ***I am Yahweh***. Do not profane [*Hebrew llj* 'pierce' or 'hurt'] my holy name and sanctify me in the midst of the children of Israel; ***I am the LORD who makes you holy***. I am the One who transported you from the land of Egypt in order that ***I might be your God*** *Once again Israel is told The LORD sets them apart; renders them acceptable; sanctifies*

them. He proclaimed His will to Moses 'a lamb for a house' -which entailed the death of hundreds of thousands of lambs on the first Passover and ever since. Often because of the huge numbers required very young newborn lambs would be sacrificed but never till they were eight days old. Again the Passover had to be eaten in the evening before leaving. This word is clearly **TORAH** originating in the Passover lamb of Egypt and culminating in the Lamb of God. From this point linked to the fresh remembrance of that evening God proceeds to speak to Moses of the Feasts of the LORD.

## READING No.4 23.1-22

### (95)CHAPTER 23.1-8

And the LORD spoke to Moses in revelation, 'Speak to the children of Israel and reveal to them in speech [Hebrew *rma* 'to bring light' in conversation] the "appointed times[Hebrew *d[mm]* used of 'meeting' and 'festival' and arising from the root *d[y]* 'to espouse' or 'appoint' which itself is cognate to the verb [*dy* 'to know' intimately'] The 'feast times' are times of intimate friendship when the people were to become more deeply acquainted with their redeemer. They were planned as times set apart to point Israel towards the long future when the covenant bond would be realised in the Messiah. They are in a sense the LORD'S way of treating them as the church in the NT -showing them before time the intimacy and bond we learn in the gospel and the church. The spring feasts speak of redemption and the autumn feasts of the LORD'S second intervention to gather and dwell amongst His people.

### IN PARENTHESIS -COMMENT ON THE SIGNIFICANCE OF THE FEAST OF TABERNACLES

Coulson Shepherd (Founder US Message to Israel) in his booklet 'Jewish holy days; their prophetic and Christian significance' understands **Christmas** as a fulfilment of "Tabernacles" arguing that the conception of our LORD may have been on December 25 and following gestation of 240 days His birth on September 29. He suggests John 1.14 which he believes gives warrant for linking tabernacles and the Lord's birth on Tishri 15. From the Lukan narrative we have information that counters this argument. By comparing the **priestly course** of Zecharias (the course of Abia or Abijah as I understand it was in October Lk1. 5 &23) with the **6 month difference** in the birth dates of John and Jesus we would arrive at December 25 as the date of Jesus' birth, which drives back the Perceived date of conception to the spring feast of Passover and the search for the lamb. Besides we do have in Clement of Alexandria (A.D. 98) reference to the observation of December 25 for the birth of Christ. It would also seem more natural to link 'tabernacles' as an autumn or harvest feast with Christ's Second Advent millennial rule on earth

### PARENTHESIS ON MODERN JEWISH SABBATH KEEPING

In parenthesis let me refer to a Jewish commentator on the "BBC Sunday Programme" who reminded us that Gentile boys used to earn pocket money by lighting the coal fires of Jewish families on Saturday mornings because the Rabbis interpreted kindling fire as work under the rule, "Putting the last touch". Carrying also is banned. A key, however, could dangle from a clasp attached to the belt without infringement. As to travel I record offering a lift to an elderly Jew who was walking with evident difficulty to synagogue on Sabbath in Southport. He agreed but would have me drop him off early lest he might be seen in breach of rules on travel. The device of a water cushion placed under ones person enables Sabbath air flight -for one has not technically moved off the cushion though things around one may have moved thousands of miles. From studying Moses one gets the impression that Sabbath is more about relationship and fellowship and reading or sharing such spiritual matter as was then available.

### SABBATH TORAH 1-3

These are the appointed times they shall call as convocations of holiness. They are my festival times. There can be no doubt but that the LORD is connecting them to His historic activities in future time and they are each mighty **TORAH** [*hrwt* from *hry* 'to shoot an arrow' -a term used for indicating or giving signal by the 'hand' -applied rabbinically towards the biblical text although the concept of 'shooting' accommodates better to the 'long shots' of prophetic teaching concerning the coming Christ of the latter day. The indicators or signals (arrows that land far ahead in history)of Moses the prophet signal in the

*direction of the coming Messiah]* There are six days when you shall do your work, public service or artisan and agricultural tasks or wealth creating work [*Hebrew hkal m of public service or artisan and agricultural tasks or wealth creating work*] and on my **Sabbath cessation for holy reading or holy proclamation** [*Hebrew vdq arqm mtbv tbv*] or holy convocation you shall not do any work. It is a cessation for the LORD wherever you shall live or settle. *This is the original and best statement of the purposes of the Sabbath. It was radically connected to the promotion of holiness through scripture and proclamation which is the true reason for pausing from the tasks that gain wages and sustain life and society.*

## **PASSOVER TORAH 4-8**

These are the appointed times of the LORD -holy convocations or proclamations or reading and learning times which you shall call at their proper time. In the first month on the fourteenth day **between the evenings** [*A Hebrew time linked to the period between sunset and darkness-which we call twilight*] is the Passover of the LORD. [*Hebrew j sp used of "sparing" as in Isaiah 31.5*] On the fifteenth day of the month is the feast of unleavened bread. for seven days you shall eat Matza. [*Hebrew hxm 'unsweetened' "unfermented"*] On the first day is a holy day of proclamation; you shall not do any work to serve under authority. [*Hebrew db[--vivid reflections on labouring for Pharaoh who permitted no rest come to mind*] For seven days draw near to the LORD with burnt offering and on the seventh 'a proclamation of holiness' or 'holy reading and instruction (*belonging to the LORD*)-do no work under (other or man's) authority.

## **(96) 9-14 FIRST FRUITS AND PENTECOST**

And the LORD spoke to Moses saying, 'Speak to the children of Israel and say, 'When you come into the land I am giving you and reap the harvest there bring the priest a sheaf or homer (the tenth of an Ephah), the first fruits of your harvest. He is to wave it before the face of the Yahweh for your acceptance. The priest shall wave it on the day following the Sabbath. **This TORAH** of the feast of first fruits has been connected to the day of Pentecost because it was fifty days and not forty-nine after Passover it fell on a Sunday. The Spirit of God prophesied in this passage of this great Gentile harvest and of the vital assurances and renewal entailed in the ministry of the Resurrected Christ. On the day you wave the sheaf you shall sacrifice a lamb as a burnt offering belonging to Yahweh. **This connection of the lamb and the first fruits is allied to the work of Christ on the cross and the work of the Spirit in our hearts creating a harvest of souls.** And with it a meal offering of two tenths of an Ephah of fine flour with oil -a burnt offering sweet smelling to the LORD and accompanying the drink offering of a quarter of a hin of wine. *Whereas these were detailed for the priest they prefigure Christ who in furtherance of this portrayal depicted Himself as the "bread of life" and "the true vine."* You must not eat any bread or parched corn or good plants [*Hebrew lmrk 'noble plants' or 'good grain'*] until the day itself when you bring the approach offering to Your God. This is a statute age-long through your generations where ever you dwell **This TORAH** is of special significance since it is not just a provision for the first year but is perennial. This gives powerful testimony to Israel's life depending on the Christ who is her Passover and brings in her First fruits. It is not a law restricted to a land because the "life-giving" power of Christ is universal.

## **THE FEAST OF WEEKS 15-22**

From the day after the Sabbath when you brought the wave offering count seven complete sevens (weeks) until after the seven weeks they shall count a fiftieth day and you shall present an approach offering of new grain to the LORD. From where you dwell come with **two loaves** made of a tenth part of an ephah of fine flour with leaven for a wave offering to the LORD. *The leaven assures that our hearts justified are yet sinful but we are even now accepted "in the beloved"* Offer with this seven perfect male lambs and a bull firstling and two rams for a burnt offering to the LORD together with the meal and drink offerings of a sweet smell to the LORD. Then offer **one male goat** as a sin offering and two one young lambs of one year for a **peace offering**. *The singularity of the sin offering among 10 animals mentioned reflects the spiritual reality that only one is capable of putting away sin-our perfect Yeshu'a.* And the priest shall wave them-the two young lambs and the bread offering before the LORD. They are holy to the LORD and for the priest. *A very expensive and perfect set of offerings of firstborn*

*calibre are sacrificed as burnt offerings and the sin offering of one goat is also offered-but the peace or fellowship offering and the meal offering gain prominence and are waved. The wave loaves and lambs signifying peace signify the offering of our lives as a response to Christ's offering (the wave sheaf of v11) you shall call this same day a holy assembly and you shall do no tasks under other authority. This is a statute of age long standing in all your settlements and for all your generations. And in cutting the harvest do not reap the edges of your field and do not glean the straws of your field but leave them for the poor and stranger. **I am Yahweh.***

## READING No.5 23-32

### (97)TRUMPETS & ATONEMENT

And the LORD spoke to Moses saying, speak to the children of Israel saying, 'In the first day of the seventh month (September-October-the month of Atonement and Tabernacles) you shall have a Sabbath of commemoration of trumpets-a holy coming together or calling. You shall do no work serving others and approach the LORD with a burnt offering.

### (98)DAY OF ATONEMENT

The word of the LORD came to Moses saying, ***surely or uniquely*** [Hebrew *Ja*] in the tenth day of the seventh month is the day of Atonement. It is a holy calling of the LORD for you. Deny [Hebrew *hm*] 'to humble' or 'feel need'] yourselves and offer a burnt offering to the LORD. Do no work tasks on that day for this (***special day***) is the day of atonements to atone for you before the LORD your God and He will destroy from your midst all who work on this day set apart. ***The first of two definitives welds our attention to a matter so important to the LORD that it must be observed through a long future. The "humiliation of Israel" at the last is predictive TORAH of her bowing at last to Christ! This great and future promise that brings the section to a climax of expectation when Israel's rebellion is finally and comprehensively pardoned-the great atonement!*** "Atonements"(plural) because it is the day "many sins" are pardoned. It is the one when Israel is most assured of her God. It simply beams out forgiveness pardon and expiation. It is like the day of entering the ark or like the day when Jesus said, "Peace be with you!" But the full blown realisation of this torah is yet future-when Israel shall loom to Christ and He shall return as in Isai45.22, Isaiah 61 2-3,10 ,Zechariah 12 10-11,13.1and Romans 11 25-37-it is in Yeshu'a Ha Mashiah(Jesus Messiah of Israel)and in His kingdom's establishment that this dawn dawns bright and clear. You shall do no work at all. This is a statute for you through all generations where you dwell. As the Sabbath laws adhere universally under this statute Jews even in Golders Green have been known to create a kind of cordon to ensure adherence to abandonment of work on holy days. It is a restful Sabbath for you and you are to humble your souls (as in fasting) from evening to evening on the ninth day of the month you observe your Sabbath Rest. [Sabbath strictly runs from six post meridian on Friday to the same hour on Saturday]The strict ban on work celebrates the most signal benefit of forgiveness and of the nation's unexceptional latter day return to the rule of the LORD

### (99)FEAST OF TABERNACLES

And the LORD spoke to Moses saying, 'Speak to the sons of Israel 'On the fifteenth day of the seventh month shall be this feast of Succoth (*Tabernacles*) held for seven days for the LORD. In the first day call a holy calling (*which might include gathering to listen or read or worship and always to make an offering*) No work of any kind under authority shall be done. Seven days they shall draw near to the LORD with burnt offerings and in the eighth there shall be a holy coming together; it is the closing or shutting up of tabernacles -no work under a master shall be done. *It appears from the regularity of this statement that the LORD is especially concerned that only the actions He commands shall fill the day. His LORDSHIP is the principle reason for the careful command.* These are festivals or feasts of the LORD when you shall call a holy assembly under proclamation to approach the LORD with whole burnt offering, meal offerings, fellowship and drink offerings -this is the order day by day. These are in addition to your Sabbath and gift offerings; they are in addition to offerings vowed and freewill offerings which you give to the LORD. In addition [Hebrew *dbl m* 'separate from' or 'torn remnants']

*Each offering is like a remnant of a garment which put together make up "total cover" for man-akin to insurance. **Definitely** when you have harvested celebrate the feast of the LORD from the first to the eighth day of rest in the seventh month. Take for you fruit of trees and splendid palm/tamarisk fronds and covering branches [Hebrew *pn*] of a tree interwoven foliage or rods ('poplar' is *hmb* not *tb*) and willows of the stream and rejoice radiant before the LORD your God seven days. Celebrate this feast to the LORD seven days each year as a statute age-long in your generations. You shall celebrate it in the seventh month. *The continuous nature of this celebration appertains to something yet future and to be fulfilled only when the Messiah arrives in his kingdom to tabernacle with His ancient people. Will this harvest of the earth begin at an autumn time in years ahead? Will it begin in our present century? These are not mere theoretical but burning issues of prophecy as prophetic history is fast moving into its last gentile throes! The definitive nature of this "tabernacle" observation links with Egypt but is predictive of the harvest time of the earth, Israel's ultimate settlement and Messiah's rule-that is why it is to be observed until and during that day.* Live in booths for seven days. All who settle in Israel shall live in booths so that your descendants may get a personal experience like that when I settled the children of Israel in booths when I brought them out of the land of Egypt. **I am Yahweh your God.** And Moses spoke as an oracle to the children of Israel on the feasts of the LORD.*

## READING No.7 24 1-20

### (100) CHAPTER 24 THE PROPHETIC CURTAIN AND LAMP AND BREAD

And the LORD spoke to Moses, saying, 'Command the children of Israel that they bring to you pure Olive oil crushed (*Olive oil goes through a series of crushes for soap, for anointing oil, for light oil and for a carrier in perfume. Oil for light is well refined.*) so the lamp may burn continuously. Outside the separating (curtain) [Hebrew *Jrp* 9see also *qrp* means (i) 'breaking' or 'tearing' and (ii)so within the very name "curtain" is the prophetic symbol of an open way to God in Christ cp Matthew 27.51,Mk 15.38,Luke23.45] 'separating' of the testimony in the tent of meeting Aaron is to arrange it from evening to morning before the presence of the LORD continuously. This is a statute age-long for your generations. *This statute has not been possible to keep during divine displeasure and Israel's captivity but in this era Israel is doubtless irking to resume this practice and keep this command.* The purity of the bright light on the Menorah must be 'in array' [Hebrew *Jr*] continually before the LORD. *The "array" of the candlestick is in itself **TORAH** of the people of God; of their purity of life; their order in spiritual warfare; the brightness of each individual church (if we apply the truth in the Johannine context) and their setting the matter of judgement before the people.* Take fine flour and from it put in position twelve loaves, each of two Asherahs. (One tenth of an Ephah, 4.5 litres)*These loaves were huge by our standards.* Place them in double array of six on the table of 'bright' gold before the face of the LORD. *These loaves being equal to the number of the tribes speak as **TORAH** alongside the bright illumination and golden purity of the table of their Messiah.* Upon each array give pure incense and it shall belong to the bread for a memorial of the fire of the LORD. *The incense on the bread shall link with that which burns on the Menorah. The linkage is made intimate. The oil of the Holy Spirit that is present in Revelation is also present in the Christ and in his people.* Sabbath by Sabbath the array is to be before the LORD through the attentions of the children of Israel -an age long covenant. *On each new Sabbath fresh bread was to be ready baked and place there. This represented the ever fresh fellowship of the LORD with his people. This is termed a 'covenant' is further **TORAH** pointing to Christ yet is it without blood sacrifice of animal though without sacrifice there is no covenant. That mystical sacrifice is the promised Messiah Y'shua. The mystery and torah is solved as it is understood that the "fire offering" of bread is most sacred. It speaks through the crushing of corn and the baking by fire of the holiest sacrifice of all-the body of Christ sacrificed* It belongs to Aaron and his sons and they shall eat it in the holy place. **It is holy of holies** -of the offerings made by fire belonging to the LORD.

### A BLASPHEMER IN THE CAMP 10ff

There arose a man who was son of an Israelite mother and Egyptian father (one who joined Israel from Egypt) and the son of the Israelite and the warrior of Israel strove in the camp. The son of the Israelite woman execrated or cursed or named the name (of Yahweh) and despised or made light of God's name and they brought him to Moses. The name of the Israelite's mother was Shelomith "peaceable", the

daughter of Dibri "the word" of the tribe of Dan. *His mother was from a family that showed strong religious inclinations.* They made him rest under guard until there should be clarity among them on the face or attitude of the LORD. *This is a most interesting way of dealing with the case. They wished to know the nature of the displeasure of the LORD and if it should be a capital crime or a lesser offence.*

### **(SPEECH No.101) LEX TALIONIS (LAW OF RETALIATION cf 24.20)24.13-22 LEVITICUS**

Then the LORD spoke to Moses saying, 'Make the blasphemer go out of the camp and those who heard him shall lean their hands heavily on his head and all the assembly shall stone him. Speak to the sons of Israel saying, 'Any man who curses his God shall lift up his own sin. He who blasphemes the name shall die the death. The whole assembly shall stone him whether he is stranger or native born who blasphemes the name-he shall die *The phrase "dying he shall die" is that which God put in his grave warning to our race at the dawn of history. It is the acute warning of eternal ruin and lasting separation from the living God.* The man who kills any soul of man must die. Anyone who takes the life of an animal must recompense life for life. Anyone who lays a mark on his fellow man-it shall be done to him as he did. Fracture for fracture; **eye for eye; tooth for tooth**, as he marked another man so it shall be handed to him. Whoever kills an animal shall make restitution; whoever slays a man shall die.

### **SUMMARY 24.21-23 LIFE HAS HIGH VALUE; VIOLENCE LOW TOLERANCE**

You shall have the same law for the stranger and for the native; ***I am Yahweh your God*** Then Moses spoke to the children of Israel and they brought the blasphemer out of the camp and the children of Israel were stoning him to death. They did as the LORD commanded Moses. *This highly participatory action would leave a great heap of stones over the dead body which in itself was a telling monument to blasphemy. Basil Atkinson kindly comments, "I wonder if the LORD sent an angel to bring some loving message of consolation and hope to him when he was dying and to shield him from the pain of the stones!" He quotes Matthew 5 39-42 where Christ replaces retaliation with grace. If we are struck we offer the other cheek; if our cloak is to be taken we offer our coat also; if the government demands a mile we go two; if one would borrow we ask nothing in return and when we lend we are not to borrow in return. Moses did not have much trouble with blasphemy thereafter and to his credit he laid great emphasis on the value of human and animal life and on refraining from smiting. He addressed these matters with the utmost seriousness throughout the whole community. We need to view life as precious to God and to realise that it an "awful thing "to fall into the hands of the living God"(Hebrew10.31)*

The End of Part 8 "The promises of holiness"