

# **Part 3** Leviticus 9.1-11.47 **"The Eighth Day"** ynymV

## **APPEARANCE**

### **THE LORD JESUS REITERATES (a) OR REFOCUSES (b) MOSES' LAW**

On the "infirmity" of human priests (a) disinclines us from man and turns us to Christ in the Reformed faith. Heb 5.3, 7.27(9.7); on food laws the company Gentiles is not to be spurned though the superiority of Kosher food is undisturbed Acts 10.14(11.1-47); of the "greater tabernacle" inclusive of Gentiles and the better high priest 9.10(11.2, 25); on the radical reason for holiness 1 Peter 1.16 (11.44-45)

### **READING No.1 9.1-15** **The LORD WILL APPEAR 1**

It was so on the eight day that Moses called for Aaron and for his sons and for the elders of Israel. *The "eighth" day completes an octave. It was the first day after the 7 day ordination feast but a vital part of what ministry is all about-namely the "appearing of the LORD". It is the typical **theocracy** as harbinger or prophetic **TORAH** of the coming kingdom on earth that is now instituted. The Hebrew for "eight" has two cognates -one of which means "bass profundo" and the other means "heaven". The ultimate "appearance" of Christ will be with a "great shout" and He will appear as the "LORD from heaven".*

### **THE PERFECTION AND BOUNDEN DUTY CHRIST UNDERTOOK 2-3**

And he said to Aaron, "Take for a sin offering for yourself a calf of the ploughing and a ram-both perfect-and come near (to offer) in the presence of the LORD. And speak to the sons of Israel to enlighten them, "Take a male of the goats for a sin offering and a calf and a lamb -all perfect-for a burnt offering. *These animals at this stage were typical of discipline for they were "in a bind". The ewe lamb was ready to produce progeny and the calf was ready to plough.*

### **CHRIST AND THE HOLY SPIRIT TYPIFIED IN THE MINISTRY OF PEACE 4-6**

And an ox and a ram for a peace offering (hence fellowship) to offer before the LORD and a bread offering mingled with oil (*typical of that peace effected by Christ and the Holy Spirit*) for on this day the LORD will cause Himself to be seen among (*The Hebrew **la** may also mean "against" you*). *The priesthood of Aaron is in a sense typical and in a sense contrary to that of Christ. It is typical on account of the divine choice and by having something to offer. It is contrary in that it is so imperfect that animals are demanded to signify its deficiency in perfection. The eighth day symbolised a new era both in Israel's life and also in the latter day Kingdom of Christ.*

They took that which Moses commanded to offer against the tent of meeting and all the congregation came near and stood (*as ministers*) belonging to the face of the LORD. *As is obvious this act is also typical of time long removed when all the inhabitants of the earth shall be His and minister to Christ. As ever scripture -even Levitical scripture is prophetic.* And Moses spoke to enlighten, "This is the word the LORD commanded you to do as preparation and the GLORY of the LORD will appear over against you. *The preparation involved 'the perfect offering'(typical of Christ); the 'gathered assembly'(typical of the church complete) and the readiness to minister coupled with expectation.*

### **MANKIND IN THE MIND OF GOD 7-11**

And Moses said to Aaron, "Come close to the altar and offer your sin offering and burnt offering and make atoning cover for yourself and the people and offer the approach offering of the people and atone for "**mankind**" [*Hebrew **mda***] as the LORD commanded."

And Aaron came near the altar and killed the calf of the sin-offering for himself. And his sons brought the blood near and he sprinkled it with his fore finger on the horns of the altar and poured it at the base of the altar. And the fat, kidneys and covering of the liver (*Glory or weighty organ*) he burned *with or as incense* at the altar as the LORD commanded Moses. And the flesh and hide he burned *as in a funeral pyre* outside the camp. *The offering had "glory" in it and was pleasing to God and yet it had an*

*"external aspect" which signified not alone Christ dying at Calvary but the "mankind" aspect. When the writer to the Hebrews says, "Let us go outside the camp bearing the reproach of Christ" he is speaking of telling the world whatever the cost.*

### **THE PRECIOUS BLOOD 12-14**

And he slaughtered the burnt offering and his sons "sought" or "received" the blood for him and he sprinkled it all around the altar. *This "search"[Hebrew axm] for the blood indicates its preciousness. They "searched" for the burnt offering including the head and gave it to him and he burned it on the altar. Again the emphasis is on "searching" for Christ who is like an offering hidden behind the animal offerings. It is very evident what the title of this section is telling us -it is telling us that Christ appears ultimately and is to be sought as the true offering. The anatomical search of the animal body casts light on the historical search for Messiah. He washed the inner parts and burned them and the legs upon the burnt offering on the altar. This shouts at us, "God desires truth and purity in the inner parts".*

### **RIGHTEOUS JUDGMENT 15**

And Aaron brought near the people's approach offering and took the goat of the sin offering of the people and slew it and offered the sin-offering as with the first. He brought near the burnt offering and offered it according to the righteous judgment. *The burnt offering shows us Christ offering Himself to take the righteous judgment of God upon Him; it is the offering of righteous judgement*

## **READING No.2 16-23**

### **CHRIST FORSAKEN: CHRIST ASCENDING 16-17**

He also brought near the grain offering and filled his hand from it and burned it alone *[Hebrew dblm - literally "apart from belonging-lonely]* Nothing could better describe the "forsaken nature of Christ on the cross-it is kindred to the dereliction cry of Psalm 22. *This section truly speaks of the "appearance" of the LORD at His first advent when he offered to reconstitute the nation under his rule but was rejected...Apart from the "ascending" offering of the morning. The notion of "ascension" as well as lonely atonement is inherent within the exposition. Christ also "appeared" risen and ascending to heaven from thence He shall come appear again the second time. (Hebrew 9.28)*

### **THE CONSTRAINING LOVE OF CHRIST 18-20**

He slaughtered the ox and the ram of fellowships or 'multiple peaces ' which belonged to the people and the sons of Aaron found the blood for him and he sprinkled it all around the altar. And the best fat from the ox and ram, the tail and the fat covering, kidneys and covering of the liver-these they placed on the altar on the "breasts"*[Hebrew hzh is a term used for "vision" or "appearance" and so in "the best" offering we better than they can see the Messiah given on the cross for our Peace]* The "breast" in the case of Christ reveals the heart and the love of God. John the divine who "leaned on His breast at supper" knew the strength of that love intimately.

### **DIVINE APPEARANCE ANCIENT AND MODERN 21**

Aaron walked about waving the breast and right thigh before the LORD as Moses commanded. *In all these things Moses is a "prophet" of Christ. The word for wave means "to elevate"-and Moses was making much of what Christ would later do. Combined in this act was the famous "appearance" of the LORD with Jacob when his thigh was put out of joint. Here then is combined the famous Peniel "appearance" context and the prophesied "appearance" of Christ in the latter days as Saviour.*

### **THE BLESSING OF AARON AND OF CHRIST 22**

And Aaron lifted up his hands over the people and blessed them and came down from offering the sin burnt and peace offerings. *It is notable that after the offering is complete the blessing followed. In the NT history the sequel to the cross was the blessing of the disciples. E'er he gave His tender last farewell the Saviour raised his hands over his own.*

### **THE UNIQUE TIMED APPEARANCE OF GOD 23**

Moses and Aaron then went into the tent of meeting and when they issued out they blessed the people and all the people "caused themselves to see" [*Niphal of ary*] the GLORY of the LORD. *This has been described as an overarching cloud. There may well have been a cloud which followed them but this was an "appearance" for an occasion related to high priest-hood and its fulfilment in Christ but it would seem rather to be the divine form so that they recognised the person of the Godhead. The verb suggests the people had to move closer to see and that in some orderly fashion every one saw the LORD'S glory. This event is unique-it is attached to the ordination of the high-priest and thus it complements the NT coming of the atoning Messiah whose person in His time all men sought.*

### READING No.3: 9.24-10.11 THE PEOPLE SING AND SHOUT 24

Fire came out from the presence of the LORD and swallowed up the burnt offering, the offering carried up, the fat and all the people 'acted to see' [*the Hebrew verb adds the sense of "actually" so that however far away they were they saw a "consuming fire" so powerful that to the very edges of the camp it was apparent.*] They were continually shouting [*Piel of the Hebrew mnr*] and they were falling on their faces. *The occasion was profound and the people as at Sinai so again at the tabernacle understood the wrath and holiness of God. This time their shouting may have been in the nature of singing. The only song they knew was the Song of Moses & Miriam (Ex 15 1-21-and it could well be that they sang this:*

*Who among the gods is like you, O LORD?*

*Who is like You-  
Majestic in holiness  
Awesome in glory  
Working wonders.*

*Like Pentecost this ancient occasion promoted much joy and stands out in the history of the Old Testament as an outstanding evidence of God among His people.*

### CHAPTER 10 1-11 THE LORD APPEARS IN JUDGEMENT

The sons of Aaron Nadab (to **make oneself** volunteer as a soldier) and Abihu (His father is God) took a man of his censor and offered fire with it and put incense on it and made it come near the face of the LORD-scattering fire [*Hebrew hrz like sparkling star-light*] which the LORD had not commanded them (to do) And the fire came out (*like soldiers on the march*) from the LORD'S presence and consumed them and **they died** before the presence of the LORD. And Moses spoke to Aaron saying,

**(SPEECH No.79) AARON AND HIS REMAINING SONS CARRIED OUTSIDE.** "This is what the LORD spoke to enlighten,' Among those who approach I will **show myself** holy and to the face of all the people I will be glorified and Aaron was dumb-founded [*Hebrew mmd silent as death*] And Moses called to Mishael (*Who is what God is*) and Elzapan (*whom God has hidden*) sons of Uzziel (*might of God*) Aaron's uncle and said to them, 'Come near, lift your cousins from the presence of the sanctified place to outside the camp. And they came and carried them in their clothes outside the camp as Moses commanded. And Moses said to Aaron Eleazar (*God has helped*) and to Ithamar (*Desire of the palm tree*), 'Do not grow loose and free the frontal hair of your head and do not tear your garments and **you will not die** and the LORD will not be wroth with the whole congregation and your brethren-all the house of Israel shall bewail the **funeral burning** [*Hebrew hprc "a burning for the dead"*] which the LORD of life burned. *The nation and the residual house of Aaron as they mourned the men demise of the men of "strange fire" warn the nation of a similar "carrying away" and punctuation of ministry when the people forsake the truth of God.* Do not leave the door of the tent of meeting lest you die for the oil of the Messiah-ing or anointing of the living LORD is upon you and they did as Moses directed.

**(80) NO INTOXICATION IN GOD'S PRESENCE.** And the LORD spoke to Aaron saying, 'You and your sons are not to drink wine and intoxicating drink when you go into the tent of meeting and **you will not die**. This is an age-long fixed decree for your generations. *This abstention was to run while the Aaronic priesthood stood.* You must be selective as between the holy and the profane; between the

sinful and the clean and you are to instruct [*Hebrew trwh 'to point' (to Christ)*] the children of Israel in all the decrees which the LORD spoke to you by the hand of Moses. *Clearly Aaron had not adopted any teaching policy and his sons did much as they thought fit. Now specific teaching was to be done involving the whole nation. This later resulted in synagogue school of Torah. Its prophetic aspect concerning Messiah was lost sight of at a very early stage.*

## **READING No.4 BACK TO BASICS CHRIST OUR PORTION 12-15**

And Moses spoke to Aaron and his sons Eleazar and Ithamar who caused themselves to stay on, 'Take the meal offering left over from offerings made by fire to the LORD and eat it as cakes of unleavened bread for it is **a holy of holies** *The bread like the Manna took them back to basics-pointed them to fellowship with Christ which the whole people were to enjoy as their lifeblood spiritually in the desert.* And you shall eat it in the place of a Holy One for He is your portion and the portion of your sons from the offerings by fire of the LORD as the LORD commanded. *This signified that Christ was theirs and He is the true burnt offering to satisfy divine justice and take away sin.* And the breast that is waved and thigh that is presented you may eat in a clean place-you and your sons and daughters with you-for it is yours by law and your sons by law being given from the fellowship offerings of the sons of Israel. The thigh that was presented and the breast that was waved must be brought with the fat of the burnt offerings to be waved as a wave offering before the LORD and it shall be a portion for you and your sons according to an age-long law as the LORD commanded. *The breast represented the love of Calvary's Christ and the shank the faith like that of Israel and in these vital truths the priests were to be examples and they were to be the means of their emphasis in the national life.*

## **READING NO.5 16-20 THE COMPASSION OF THE LORD**

And Moses asked about the goat of the sin offering and behold it had been burned and he was provoked to anger with Eleazar and Ithamar the sons of Aaron who stayed on saying, 'Why did you not eat the sin offering in the place of the sanctuary because it is a "holy of holies" It was given you to offer for the iniquity or rebellion of the congregation to atone for them before the LORD'S face. Behold, its blood did not come into the holy place of "faces"(i.e. of God's seeing and appearance) you should have eaten it in the holy place as I commanded. And Aaron said to Moses, 'Today they brought near and offered their sin offering and burnt offering before the LORD'S face". These things have befallen me [*Hebrew arq*] Had I eaten the sin offering today would it have been good in the eyes of the LORD? *Though he may not have touched the sons who died he had seen to their funeral.* When Moses heard this it seemed good to him! *For once Aaron did not feel like ministering-he had lost two sons and perhaps his thoughts were at least in turmoil; he was certainly grieving; maybe he was not feeling good about what God had done. His sons carried out the daily office in his place. There are times when our hearts feel empty and even the high things of God seem hard to go through with at such times. Moses the minister knew that and this compassionate provision stands in God's word as a sign that He too understands our frame*

## **READING No.6 (CHAPTER 11) 1-32 MEAT ON THE HOOF 1-8**

**(SPEECH No.81) DIET-ANIMALS THAT CHEW THE CUD AND DIVIDE THE HOOF**  
And the LORD spoke [*Hebrew rbd used of "the oracle" and of "promise or prophecy" and of "person spoken to"*] to Moses and Aaron saying, 'Speak to the sons of Israel saying, "This is that which you shall eat of all the animals on land-those among the beasts that in dividing the hoof divide them completely and those that cut the cut or distributed (*food*)bringing up that which is cut in the throat"[*The Hebrew uses virtually the same word [SV and SRP for 'cutting'(i.e. full division) and the other 'dividing']*] you shall eat. Only this you shall not eat from those that bring up in the throat and from those that divide the hoof; the camel because it chews the cut but does not divide the hoof. It is unclean for you (to eat) and the Jerboa [*Hebrew npv better rendered "coney" or hyrax from its 4 refs-cf Dt14.7 Ps 104.18 Prov30.26.*

*I have seen this timid animal among the fallen columns at Horvat Minnim along the shores of Galilee] for it chews the cud but does not divide the hoof. It is unclean. And the "hare" [Hebrew *brn*] because it chews the cud but does not divide the hoof-it is unclean. And the hog though as to dividing the hoof it is fully divided it does not chew the cud. It is unclean to you. You shall not eat their flesh nor touch their carcasses. They are unclean to you.*

## **FISH 9-12**

This also you shall eat from all creatures in the sea -all which have fins and scales in the waters of the sea and rivers you shall eat. And all which have no fins and scales in the seas and rivers whether from swarming creatures or all other life in the water are detestable to you. You are to detest them (as food) and their carcasses are detestable [Hebrew *xpv* used of "contaminated" or "abominable"] to you. Anything which lives in the water without fins and scales is detestable to you.

## **BIRDS 13-19**

These you shall detest as food from the birds; you shall not eat and detest the eagle, the osprey and the marine eagle, the vulture, [Hebrew *had* and Greek *γυψ*] and the falcon of all types, ravens of every kind. you shall not eat the female ostrich and the male ostrich; the gull, [Hebrew *pj v* "lean bird"] the hawk [Hebrew *xn*] of every kind, the owl [Hebrew *swk* "The great owl or little owl"] the cormorant [Literally fish catcher] the ibis or heron, the purple or black swan [Hebrew *tmvnt*] the pelican [Hebrew *taq*-"vomiting pelican"] and the black and white vulture. The stork, the parrot or sandpiper [Hebrew *pna*] after its kind, the hoopoe [A very pleasing bird each visitor to Israel should look out for-with a cry from which its name derives] and the bat.

## **INSECTS 20-23**

All creeping things that go on all fours and that fly are detestable to you. Definitely you may eat of the flying insect which goes on all fours using its legs to spring or hop [Hebrew *rtn*] from the ground] From these you may eat *the locust* of any kind, the *winged locust* of any kind, the *galloping locust* of any kind and the "veiled" leaping locust of any kind. *Perhaps the man best placed to understand the locust and to whom this verse meant a lot was John the Baptist-who depended on God for this pure food and through his entire ministry, was supported like Elijah.* But all other insects which fly and have legs are detestable to you. You will make yourselves unclean through these. Any who touch their carcasses will be 'unclean' [literally "sin" Hebrew *amf* TAMA from which "contamination" is probably derived] **till evening**. Whoever lifts one of their carcasses will be unclean and shall wash his clothes and be unclean till evening, and every animal that divides the hoof but imperfectly or does not chew the cud shall be unclean to you. Anyone who touches it shall be unclean. *The appearance of "till evening" in the text strongly suggests that there is sacrifice that averts uncleanness rather than that uncleanness wears off or is washed off. A foretaste of the "between the evenings" appearance and sacrifice of Christ who died as the sun faded and before light emerged again and evening fell*

## **BEASTS - THE NATURE OF SCRIPTURE 24-28**

Of all that goes on paws among the beasts who go on all fours shall be unclean to you; whoever touches them shall be unclean **till evening**. *Again the appearance of God in Christ is presented. We must always remember that it is not the full comprehension of what Moses wrote down but what the Word(Christ) said to him that is the prophetic matter.*

(a) *This point is made by Paul concerning scripture when he says, "These things were written down for us on whom the fulfilment of the ages has come"(1Corinthians 10.11)*

(b) *Peter confirms this by saying that "no prophecy of Scripture came about by the prophet's own interpretation-for prophets were carried along by the Holy Spirit". 1Peter 1.21 Thus prophets could write of the long future not by understanding which is vital to interpretation but by revelation from the Word (2Peter 3.20)*

(c) *Peter again says that "the prophets searched diligently trying to find the time and circumstances to which the Spirit of CHRIST in them was pointing when He predicted the suffering and following glory of Christ. It was shown them [Greek *δηλωω* "made clear"] that they were not serving themselves but later time!(1Peter 1.10-12)*

*All of the detailed "uncleanness" section awaits the "appearance" of Christ who alone can deal with defilement of "spirit". The lesson is that the minutest defilement needs the blood of Christ and without his "appearance" and death man cannot appear before God. Anyone who touches their carcasses shall wash his clothes and be unclean **till evening**. These are unclean to you.*

### **CREEPING CREATURES 29-32**

And these are unclean to you among the creeping things that creep on the ground: the mole or better the weasel ...[Hebrew dlj "that which glides" or passes quickly" -Jesus in John 15 18-19 speaks of the world as "HOLED" -a weasel-and this is confirmed in 1John 2.17 "The world and its desires pass away". The supposed Platonism of John is actually Hebraic symbolism derived from Jesus conception of the world as "fleeting" like a weasel diving towards a black hole in a wall. The word is used for the swift passage of life and time in Psalm 39.6; 89.48 Job 11.17 The studies of Murray McCheyne must have brought him to this scriptural concept]

*When this passing world is done; when has set yon glowing sun,  
When we stand with Christ in glory looking o'er life's finished story,  
Then, dear LORD shall I fully know, not till then the debt I owe.  
When I stand before the throne dressed in beauty not my own,  
When I see Thee as Thou art...love thee with un-sinning heart,  
Then dear LORD shall I fully know, not till then how much I owe.  
When the Praise of heaven I hear Loud as thunders to the ear  
Loud as many waters noise, sweet as harp's melodious voice  
Then, dear LORD, shall I fully know, not till then how much I owe.*

...the field mouse (Bochart derives its name from "devouring the field") and the lizard [Hebrew bx used of "comfortable carriage" as "going on a litter"-for the lizard moves slowly jauntily. From meditating on their names one gets some impression of the original value of the descriptions Adam gave when he named the creatures] after his kind, the "groaning" gecko, the large strong lizard, the ground cleaving lizard, the spear like lizard, the heavy breathing chameleon. These are unclean to you of all the (small) reptiles; whoever touches them when they die shall be unclean **till evening**. When one of them falls on something in their death -every wooden vessel or garment or hide or sackcloth -every vessel that is made to minister in them shall be brought to water and be unclean **till evening** and then it will be clean. Here the process of immersion or soaking in water is described.

### **READING NO.7 33-44**

#### **THE LORD IS CONSECRATED TO HIS THOCRATIC SAVING WORK**

And each of those reptiles which fall into a clay pot will be unclean. All that its contents shall be unclean and your must break the pot. Any food that would be eaten but water comes on it is unclean and all and potable water from each such vessel is unclean. And anything their carcasses fall on is unclean be it oven or fire pan shall be broken. It is unclean and shall be unclean to you. Certainly a spring or well will be clean from the gathering of water but the one who touches the carcasses will be unclean. And if a carcass falls on any seed sown the seed remains clean. But if the seed has been watered and the carcass falls on it the seed is unclean and if there is a death among the beasts you may eat and someone touches the carcass he is unclean **till the evening**. Anyone who eats of the carcass shall be unclean till evening and anyone who lifts the carcass shall wash his clothes and be unclean **till evening**. Anyone who lifts up the carcass shall wash his clothes and be unclean **till evening**. Every creeping thing that creeps on the ground is detestable and not to be eaten.

### **BEGINNING OF THE SPIRITUAL CODE OF HOLINESS**

*Often the LORD refers back to His own consecration as a basis for his people's setting themselves apart once for all. The self-consecration He undertook was that of vowing to act sacrificially to atone for their sins through Messiah Y'shua*

All that goes on its belly and all that goes on all fours to that with many feet of all creeping things that creep on the earth do not eat them for they are detestable. Do not make your souls unclean by all the creeping things that creep and do not have been made unclean by them and do not cause yourselves to

be unclean by them. For I am the LORD your God and "***you shall have been***"[Hebrew Hithpael of *vdq*] ***holy or consecrated for I am holy*** and you shall not continually [Hebrew Piel of *ʾamft*] defile your souls with all the creeping things that creep on the earth. *This section brings the matter round to the need for a "past" fundamental and confirmed act of spiritual consecration which is modelled on the LORD'S consecration of Himself for us.*

#### SUMMARY 45-47

For I am the LORD your God who brought you up from the land of Egypt to be your God and you shall **be holy for I am holy**. These are the **TORAHs** concerning beasts and birds and all living creatures that move in the waters and concerning every living creature that crawls or creeps on earth. You must separate [Hebrew *l'db* used of 'separating alloy from genuine silver'] between clean and unclean and between what can and cannot be eaten. *This separation is compared to the "precious" and the "dross". The control of disease is within the gift of cleansing and avoiding species which carry water borne and other diseases. The control of carcinogens and other benefits lay in the gift of the second set of food laws. It is not to be doubted that the manner of killing of livestock and the types that we eat are vital to hygiene and health even today. Kosher food must be the best. This section on the LORD'S appearance finishes with a flourish on His consecration of Himself in the light of his coming and purpose to take away sin and appear in the latter days to rule a holy people.*

The End of Part 3 "He will appear"