


**TORAH  
TABLETALK  
PART 3**

**OUR PRIEST & SIN OFFERING**

**LEVITICUS**

**ABC TORAH  
DEVOTIONALS  
FOR CHRISTIANS**

# DEVOTIONAL EXPOSITION OF LEVITICUS

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This 5 part yearbook represents the fruition of a long contemplated task- adapting Torah readings familiar to Orthodox Jews to Christian. **“Torah” (a pointer[to Christ])** litters this text at profound Christocentric reference points. The purpose is to make these daily readings is to truly affirm the books of Moses and their innate purpose as the schoolmaster to bring us nearer to Christ. After all the “I am” of Moses is “The Christ”; Moses’ tabernacle vision at Sinai furthered by the “hand of God in Christ” now greatly enhances our understanding of the atoning work of our Lord. Moses’ Peniel experience of the Lord “passing by” at Sinai- to which he testified in Genesis 32.31 convinced Moses of the “form of God” that we call the “pre-existent” Christ after whom Adam was imaged and of His compassion whom we call “the Son of Man”. In “The devotional exposition of Genesis” **the arithmetic progression of sevenfold lessons** repeated through the whole Torah is introduced. “What is that” I hear you say. It is the emphasis and reiteration of each of over 50 topics “seven times” through the 5 books of Moses- *an inbuilt teaching model* recognized and extrapolated since the days of Ezra. This series uses the *Patirim* of Ezra which divided the Torah into **54 Sections** designed to cover a calendar year and expounds the *sederim* (the distinct sevenfold daily divisions) as designated readings on the weekly themes. These extraordinary spiritual tutorials have supported Israel over two millennia and interpreted through the lens of Messiah distil their pure fragrance in their full devotional flowering in Christ. The work reflects our debt to Our Lord, to Moses and Ezra.

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## Part 1

### Leviticus 1.1-5.26 God Calling WEYIQARA

#### New Testament reference

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

#### Day1(148) 1.1-13

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

##### God's call to approach and fellowship 1-2

**(71)And the LORD called to Moses and spoke to him** from the tent of meeting saying, "Speak to the children of Israel and say to them when a man from among you *comes near* to present an offering (*Hebrew brq meaning "come near" and "present an offering" because approaching God's holiness is only possible by blood offered- cf Lev 17.11*) to the LORD you shall present your offering from the cattle, the herd, the flock. *F.W.GRANT held that the bullock being the "doer" is the primary sacrificial type. Jesus "did" the Father's will.*

##### Atonement - skin retained man's "covering" the blood alone "satisfies God"

If he offers as his approach offering a male of perfections from the herd he shall approach to the door of the tent of meeting and offer his approach offering to be received graciously (*Hebrew hxr-"delight of association" or "grace of acceptance"*) before the face of the LORD. And he shall lay his arm (*Hebrew jSm "lean his hand" or "rest heavily upon" as one would rest on a mattress hkyms in sleep-both words have the same stem*) upon the head of the burnt offering (to

be offered) **and cause himself pleasure in respect of the atonement**( Hebrew *רpk* used of "the ark's bitumen" and a "covering of hair" as in the case of the original "coats of skin of Eden and also of "covering sins in pardon") **over him.**(Hebrew *l* used of "above" or "night" to him or "rushing" to his relief) And he shall destroy (Hebrew *tjv* used of "acting wickedly" or "ruining" so that this act is one which shows his "ruin" and encapsulates his sinner-ship)the son of the herd before the LORD and the priests the sons of Aaron shall bring near the blood and they shall sprinkle the blood on the altar all around which is(Hebrew *רva* meaning "which is the door of the tent of meeting." or "where the door of the tent of meeting is" or "because it is the door"-Jesus said, "I am the door" Jesus said "I am the way" Jesus said, "except you drink my blood you have no life" so that the way strictly is the blood of the sacrificial lamb. The opening is a gap-a symbol-a "nothing in itself" but the blood takes the priests through that gap though in the old time and though the sinner did not approach any nearer- since the shed blood was the way he had entrance no matter where he was he was accepted. I like the thought that the blood was sprinkled as priests went from altar to tent) a door of a tent of meeting. He shall strip off the skin of the burnt offering and give it to be cut to pieces. And the sons of Aaron the priest shall provide fire for the altar and lay the wood of trees in order (*jr* used of "a straight line" or "army battle order" which varies by line and column" thus in a cross formation)on the fire. And the priests, the sons of Aaron shall lay the pieces given-the head and the fat-on the trees which are on the fire which is on the altar. *This procedure is very kindred to what Abraham did -but it is different.* **The approaching giver takes the skin as it was originally given for a "covering" to our first parents** it remains a sign of atonement. Of this he too may have made coverings in the desert days. The "head" represents the sins carried by another and the "fat" its preparation and fullness of perfection. **The priest shows the sacrificed body is fragrant to God-who cancels past sin** And his "innards (literally "near parts") and legs (Hebrew *rk* used of "bent or afflicted knees") he shall wash in water and the priest is to make the whole altar of the burnt offering an incense offering of fire(whether by adding incense to the fat to make what is totally distasteful most fragrant as the oily fat takes up the incense) -a sweet odor (Hebrew *hm* used of "sweet settling down" and "leaving behind") to the LORD So the past is forgotten by the combination of **priest and whole burnt offering.** The "heart and viscera" represent the Spirit of Jesus as well as his blood for the blood originates in the body-and by these as mirrored by the offering-His body and His precious blood He brings us nigh. **And if his approach gift is a burnt offering of the flock from the ewe lambs or the goats he will approach offering a perfect male.** A "male of perfections" is the type of a "perfect man" the antitype is Jesus the Christ who was "unblemished" in thought word and action. And he shall kill it on the north side of the altar before Yahweh and the sons of Aaron the priest shall sprinkle the blood around the altar. The "north" or "hidden" side of the altar holds the secret of Calvary the LORD who spoke to Moses would keep closely guarded for 1300 years. It was to be north of the sacram that Jesus would be slain as a perfect man at Calvary perfectly fitting the revelation then noted but concealed. And the sons of Aaron shall sprinkle the blood on or "beyond"(The Hebrew *l* has "high above" or "beyond" as its first usage the altar roundabout so it would seem that the blood makes a way to the holiest) And he shall give it as it should be divided both its head and its fat. The priest shall lay them upon the trees which are upon the fire which is upon the altar. But the "innards" and "legs" (literally the "viscera" "near or approach parts"[cf the Saviour's broken heart] and "bent legs" suffered under death) he shall wash in water Washing secures against defilement inward or outward. The NT offering of the Lamb of God was pure within and without. The priest shall burn it all on the altar-an offering by fire- fragrance **rest or leaving behind**

## **Day 2(149) 1.14-2.6: CALLED TO COME WITH OUR SORROW**

**COME WITH THE LEAST CONCERN AND FAILING** And if his approach offering to the LORD be selected from the bird species he shall make his approach offering of turtle or of

sons of the dove (*the rock pigeon noted for its love and sorrow*). And the priest shall cause it to approach the altar and cut off its head and burn it upon the altar and its blood shall drain itself away upon the wall (or) side of the altar. He shall remove the fattening or crop with the excrement and throw it alongside the altar eastward to the place of ashes. *This small offering was used for minor defilement*. He shall divide it from its wings but not divide it (in two) and the priest shall burn it on the altar on the trees on the fire. It is a whole offering by fire and a sweet smell of **leaving behind** to the LORD. *The little bird is described in Psalm 68 as "having wings of silver" - the type of redemption. This bird of love prefigures our Saviour whose sorrow and love for us accomplished our redemption. If the cockerel's crowing rebukes denial the dove's coo affirms our debt to Christ.*

## **Chapter 2**

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

And the priest shall burn it as a "contemplation offering"(Hebrew *rkz* means "memorial" or "that recalled" or "that mentioned celebrated and contemplated. The offerings as types demand that God can "remember forwards" or "contemplate ahead". It is in this manner that these ancient rites find acceptance because the LORD contemplates His atoning sacrifice which is mirrored in the ancient votive and substitutionary sacrifice of Abraham if we must go back but more significantly this and all offerings are on the base of God's first sacrifice of an animal in

Genesis to provide man "covering" as it was fixed to the gospel of Eden and fixed to the death of the lamb of God) on the altar which is a fragrance of "rest" (putting aside) to the LORD. The redundant parts from the grain offering belong to Aaron and his sons—a holy of holies from fires of the LORD. The remaining part went through "fire" to become a special emblem of Christ's "contemplated" sufferings yet to be.

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

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

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

### **Day 3 (150) 2.7-16**

#### **CALLED TO COME—PRIESTS COME—AND CONTEMPLATE ONE WHO TOOK ETERNAL JUDGEMENT**

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

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

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

#### **Offerings which do not relate to forgiveness**

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

#### **The Covenant of Salt warns of eternal destiny**

And every approach offering of meal you shall salt with salt and **you shall not cease or rest from covenant salt of your God** in all your meal offerings -over all your approach

offerings you offer the approach offering with salt. *Salt is now contrasted with fire which stands for the **wrath of God falling on the substitute** offering. On the other hand salt is memorial of the **wrath of God falling on the sinner** himself as in Sodom. In Mark 9.49 we read the LORD'S own description of the doom of the lost, "Everyone will be salted with fire and every sacrifice will be salted with salt" The eternal danger of the sinner is to be recognized in every offering.*

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

And if your bloodless approach offering to the LORD is first-fruits let it be green ears of *agitated corn roasted in the ear with fire*, you will offer your approach offering of first-fruits of garden produce to the LORD Again *the corn must be agitated or beaten to demonstrate the whipping of Christ and roasted with fire to show that any approach must be by wrath falling on another and a substitute.* You shall give oil over it and frankincense -it is a bloodless offering. *Because by nature it is a meal offering other means are adopted to ally it with the redemption of the Lamb of God. It is covered with priestly frankincense to demonstrate the priestly office of Christ and with fatness to show the perfect human nature of Christ* And the priest shall burn the *contemplation offering* of agitated corn and the "rich production" (Hebrew *hmvm*) besides all the frankincense an offering by fire to the LORD. Again *the "beauty and completeness" of Christ in His humanity is associated with his Priestly work of uniting God and man and **taking away the wrath of God in** the symbolism. In these signs Christ suffers for the harvest He seeks in the pictures we are reading. "Except a seed of corn fall into the ground and die it abides alone but if it die it brings forth much fruit" (John 12.24)*

### **Day 4(151) 3.1-17**

#### **CALLED TO COME NEAR-AND OPEN OUR LIVES TO GOD**

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

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

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

### **SHEEP**

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

### **GOATS**

If his approach offering is a goat he shall approach the face of the LORD. *The animal that is available is acceptable to God.* He shall rest his arm on its head and slay it before the door of the tent of meeting and the sons of Aaron shall sprinkle its blood on the altar round about. And he shall come near with what he has to offer as approach; he shall offer it by fire to the LORD with the fat that hides the innards and all the fat which is connected close to the innards. And both kidneys and the fat which is upon them which is near the loins and the residue which is upon the liver near to the kidneys he shall remove. And the priest shall burn the food offering; all the fat is for a sweet smell of "leaving behind" to the LORD. This is an age-long statute for generations everywhere you live-you shall not eat at all of the fat or the blood. *The "connectivity" between abdominal organs serves to illustrate the fast bonds God desires with his people. Where the truths of these offerings are taught some reference to human anatomy should be made and the equivalences of the integrated work of the body explained. Together with the 15 references to the very close bonds between the organs offered there are 9 usages of the word "near" as a preposition in connection to the altar the wood and the fire.* **Everything in this segment of the book answers to the "call to come nigh to God"**

## **Day 5(152) 4.1-26**

### **THE SIN OFFERING**

#### **SINNING ON ONE POINT OF LAW 1-2**

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

#### **THE CASE OF THE PRIEST IS FIRST TAKEN 3-4**

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

procedure. And the anointed priest shall take the blood of the bull and bring it to the tent of meeting.

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

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

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

And the anointed priest shall dip(Hebrew *lbf* -used of "dipping" or "immersing" promiscuously -when like "Bapto" it is applied to baptism it really works for either party to the dispute on "dipping" or "immersing") his finger(Hebrew [*bza* usually of index finger]) in the blood and sprinkle(Hebrew *hxi* as in Isaiah 52.15 when Messiah "sprinkles nations" which context demands "expiating" and "judging") the blood seven times or seven paces(Hebrew *m[p]*) before the LORD and before the curtain of the holy place. *The holy place was 15 feet across so his steps would be 26 inches roughly and the whole frontage would be blood spattered. If "before the LORD" is taken literally it would be sprinkled along the way through the holy place which as Aaron was "tall" would bring him to within reach of the Altar to "pray" and offer incense and apply the blood to the horns-this would seem the better understanding. The blood was not a line un-crossable but a mark that would wear off but stood for some time of residence as a reminder that his sin was atoned for and that it was not to be repeated and best of all a confirmation of access and his welcome to approach God.*

### **TWO GRACIOUS REMINDERS 7**

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

### **THE CLOSENESS GOD SEEKS WITH HIS REDEEMED 8-10**

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

### **CALVARY 11-12**

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

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



## **SIN OF THE CONGREGATION 13-17**

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

## **THE BLOOD EMBLEM OF CHRIST THE DOOR 18-21**

And from the blood he shall put some on the horns of the altar which is before the LORD in the tent of meeting and all the blood he shall pour toward the base of the altar of burnt offering which is the door of the tent of meeting. *Several times over we have been told that the blood so poured out is the "door" because the altar itself is not the door. The "loosed door, the "gateway", the "way laid open", the "liberty of access" for the sinner is not there though the great bronze masterpiece of Bezaleel that "sanctifies the gift "stands in all its glory.* He shall take all the fat from it and burn it on the burn altar. And he shall do in respect of the bull exactly as with the bull of the sin offering -thus he shall do and the priest shall atone for them and they will be pardoned. *The" assurance of pardon" lies here for unintentional and inadvertent sin. It is demanded both that there be a priest and blood symbolising the person and work of Christ. It is demanded that there be imposed faith on the part of the penitent and desire to heed the approach call of God.* And he shall cause the bull to be taken to the outside field belonging to the camp and burn it there as he burned the first bull. This is the sin-offering of the congregation. *This is in a sense "punishment" which falls on another and in that it points to the Lamb of God*

## **LEADERS' SIN 22-26**

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

## **Day 6(153) 4.27-5.10**

### **SIN RUINS THROUGH THE WEAKNESS OF FLESH 27-28**

And if on account of the people of the land (*a comprehensive term for "a whole nation" or the "indigenous people")one soul sins in error (when we first meet this Hebrew term ggV in Genesis 6.3 we read "My spirit shall not strive for an age with Man[the current race] in his error FOR IT IS FLESH-from which it would appear that the "big" in the culture of violence was perverse*

*flesh connected relationships-both promiscuity and homosexuality and intermarriage with Nephilim; the sin dealt with in this Levitical context is kindred in type but perhaps minor in gravity though in multiplication like that of Genesis 6 it could affect the nation or race: God called for it to be dealt with on account of this sin of "mixture")in acting against the commands of the LORD as he ought not to do. When he is appraised of his sin he shall come near offering a perfect female goat for the sin he sinned. The sin is reflected in the offering-as is the ransom. The "gender" tends to show the nature of his offence and the "goat" shows he acted outside the provisions of the law under circumcision as they applied to the nation*

### **CHRIST'S DEATH EXECUTES SIN SOONER OR LATER 29**

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

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

Then the priest will take of the blood with his index finger and put it on the horns of the altar of burnt offering and he shall pour all the blood towards the base of the altar. He shall remove all the fat as the fat of the offering of "many peaces"(or) fellowship (*the significance being peace about everything-what the psalmist calls "great peace"*) and the priest shall bun it on the altar for a sweet smell of "leaving behind" to the LORD and the priest shall atone for him and he shall be forgiven. *Like prediluvian sin this sin that could in mushrooming ruin the race is pardoned and God has forgotten it-it is a brave new world for the subject of such forgiveness.*

### **ASSURANCE OF FORGIVENESS 32-35**

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

## **CHAPTER 5**

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

**Because** a soul sins and hears a matter spoken of and he does not report the testimony of what he has seen or knows he will bear the burden of his sin. **Or** the soul who touches anything that is unclean or is in contact with a carcass of an unclean beast or with unclean livestock or the unclean corpse of a reptile or insect even though it is concealed from him he is unclean and has become guilty. **Or** when he is in touch with the uncleanness of man though he knows nothing of all the uncleanness he touches when he does know he is guilty. **Or** when a soul takes an oath unadvisedly in matters which become apparent for good or ill concerning all the man unadvisedly swore and was ignorant of-when he becomes aware he will be guilty in one of these. And it will happen that as he is guilty of one of these he must cause it to be known how he

has sinned in these ways. And he shall bring for his **guilt** to the LORD concerning the sin a female lamb or goat from the flock and the priest shall atone for him over his sin. *Of the four cases here one could be avoided by not "swearing" and Jesus advised us "not to swear" and James corroborated this in James 5.12 (Matthew 5.34) It is to be borne in mind that "touching" may be translated as "smiting" or "striking" where there is body on body contact*

### **THE POOR MAY BRING A TURTLE & DOVE 7-10**

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

### **Day 7(154) 5.11-23**

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

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

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

(72)And the LORD spoke to Moses saying. *This is the 69th time God spoke to Moses as recorded in the Pentateuch. In all I calculate there are 162 speeches throughout Genesis-Numbers. If, however, the words at the bush are counted as one there are 150 others that follow in Moses life time that are recorded for us, and one final speech at 31.4 making 163 There are 35 "speeches" recorded in Leviticus when Moses was near to God and He gave Moses charge or guidance. There are also twelve speech "reminders" in Deuteronomy and one final speech at Deuteronomy 31.4 When a soul shows faithless perversity (Hebrew לְמַאסָּה a usage connected to "the mantle" of "cover-up") and sins in ignorance of the holy things of the LORD he is to bring a "guilt or trespass offering to the LORD-a perfect ram from the flock to the of proper value in silver shekels in the shekel of the holy place. It is a guilt offering. It is not to be an inferior*

offering. It is to be of high value and perfect. And because he has sinned in respect of holy things he shall add a fifth to it and give it to the priest and the priest shall make atonement for him with the ram of the guilt offering and he will be forgiven. *This sort of failure is one fails to fulfill the requirements of God in seeking forgiveness. Silver which is made by process of melting and refining until the refiner's face is seen in it is the coinage of redemption. Silver must be added to the offering and it is the LORD who measures the standard by the shekel of the sanctuary.* And if a soul sins and does one thing that should not be done from all that God commands though he is unaware of it he is guilty and shall bear his sin. He shall bring the priest a perfect ram of arranged estimate from the flock and with it the priest shall make atonement for his trespass or act of ignorance which he has shown which he did unawares and he shall be forgiven. It is a guilt offering. He has been guilty of guilt again Yahweh. *Basil Atkinson notably quotes Paul as a case of the "ignorant sinner" whose ignorance was so heinous that he called himself "chief of sinners" (1Timothy1 13-15)*

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

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

**SUMMARY 5.24-26**

**STOLEN PROPERTY MADE GOOD PLUS INTEREST.**

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

The End of Part 1 "The Call"

**Part 2**

**Leviticus6.1-8.36 God Calling hix The command/will of God**

**THE MEANING OF "COMMANDMENT"**

*The Hebrew hix carries the force of a settled will effected-of the last testament affirmed in connection with someone's death. So God's commandment has to be inextricable from 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 strict Torah obedience but quite the opposite-because it was integral to his Testamentary will the commandments on sacrifice were the basic means of understanding*

atonement before the reality of His death. He in the sacrifice of Himself 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 1Corinthians 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 1Corinthians 9.13(6.16,26). The second is found in 1Cor 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.

### **Day 1(155) 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 1-4 (Hebrew)**

**(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 מ 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 of 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 רַחֵף 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.**

### **Day 2(157) 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 תִּיבֵּן*) 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*

### **Day 3(158) 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** (prophesies in connection with 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 *mj) 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 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) ANIMAL OFFERINGS & VOWS END WHEN CHRIST RETURNS 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 carcass 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 off 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.*

### **WAVE OFFERING - THE LOVE AND GOVERNMENT OF CHRIST 28-30**

**(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  $j\ v\ m$  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.*

### **Day 4(159) 8.1-13**

### **ORDINATION OF PRIESTS THE WILL OF GOD IN CHRIST -THOSE CALLED MUST SEEK & GIVE GUIDANCE FROM GOD**

#### **CHAPTER 8: THE PEOPLE GATHER 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  $j\ v\ m$  'anoint' or "spread" short of a  $y$  which added to the final  $j$  would literally read as 'Messiah'  $j\ y\ v\ m$  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

### **Day 5(160)8.14-17**

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

He then "moved(the bull) forward" (*Hebrew  $\nu\eta$ -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,Mark9.2)

### **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**

### **Day 6(161) 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.*

### **Day 7(162) 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 rjfp ) 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"

### **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 1Peter 1.16 (11.44-45)

#### **Day 1(163) 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*

## **Day 2(164) 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 arj*] 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.*

## **Day 3(165) 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 mr*] 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 *mm'd* 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 *trh* '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.

### **Day 4 (166) 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.*

### **Day 5(165) 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*

### **Day 6(167) (CHAPTER 11) 1-32 MEAT ON THE HOOF 1-8 (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 cud 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-of 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 living 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 *pjv* "lean bird"] the hawk [Hebrew *xn*] of every kind, the owl [Hebrew *smk* "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 *rtu*] 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 (2Peter3.20)*  
 (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 *δηλω* "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.

#### **Day 7(168) 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 *vdqj*] **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 ltb 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"

## Part 4

### Leviticus 12.1-13.59 "CONCEPTION" [yrzt

#### The Start & Spread of Sin

#### THE LORD JESUS REITERATES (a) OR RE-FOCUSES (b) MOSES' LAW

On circumcision (b) Luke 1.59, 2.21, Jn7.22 Ac 15.1(12.3) as good but breaches Sabbath law though Christ made light of technical breach in speaking of his Sabbath healing of a man; on the law of purification (b) to show that Mary was not immaculate as she had to offer for her cleansing; on leprosy (b) the law is cited to be a testimony to the power of God among priests.

#### NOTE ON THE WORD "LEPROSY"

*It is worthy of comment that the word leper in Hebrew [rx "to strike" is akin to [rg "to take away" through an affinity of g and x in that language. The word in one of its earliest uses is found in Job 15.4 where Eliphaz accused Job of "withholding prayer from the face of God." Certainly when a hornet or snake "strikes" it is tantamount to "taking away" life or certainly healthful peace. Now applied to leprosy when sin strikes it has the effect of taking away both peace and spiritual well-being and sin results in death. So it comes about that "leprosy" is a perfect mirror of "sin" and of the law of "sin and death." The gradual process by which sin works through all of nature as leprosy through the whole body renders the parallel even more cogent. The Hebrew word "leper" regularly has an "m"[Hebrew m] prefixed-which adds the notion of "sort of" or "type of" in respect of the appearance of leprosy which required careful diagnosis because it presented in both prominent and subtle forms of scab and colour. This again is true of sin which can masquerade as something pleasurable and harmless.*

#### Day No.1(169) 12.1-5

**(82)THE DEATH OF CHRIST -SOLE AGENT OF TRUE CLEANSING** And the word of the LORD came to Moses, saying, "Speak to the sons of Israel saying, 'Speak to the sons of Israel saying, "A woman who conceives and gives birth to a male shall be unclean seven days as in the days of the washing of her periodic cleansing she is unclean. In the eighth day he shall circumcise the flesh of his foreskin. *The Hebrew Niphal of lmm lays the responsibility for cleanliness and alignment with the covenant people firmly with the child though because of his minority parents act for him.* She must rest or abide thirty three days in the blood of her cleansing and not touch anything holy or go to the sanctuary until the completion of the days of her purification. *The mathematics (33)we would express as "just over a month" but in it's*

precision it is related to nothing else than the life of Christ and the year of His death which is the ultimate source of all cleansing. And if she gives birth to a daughter she shall be unclean as in her periodic purification of two weeks and she shall rest during the blood of her cleansing.

### **TWO OFFERINGS-SIGN OF A ONCE FOR ALL ATONEMENT FOR SIN**

And at the fulfilment of the days of cleansing for son or daughter she shall bring a first year lamb for a burnt offering and a one year old dove or turtle for a sin offering to the door of the tent of meeting to the High-priest. *This represents her renewed "approach" to God. It also affirms the importance the LORD attaches women and their spiritual worship-quite different to other faiths then and now as to His worship.* He shall draw near the face of the LORD and atone [Hebrew Piel of *rp̄k*] for her and she shall be clean from the fountain of her blood. These are the Torahs for the birth of a male child or daughter. And if her hand is not able to find sufficient (money) for a lamb (sheep) she shall take two turtles or doves ; one for a burnt offering and one for a sin offering and the priest shall atone [Hebrew Piel of *rp̄k*] on her behalf and she shall be cleansed. *The use of the Piel does not mean that the Priest offers more sacrifices for the one sacrifice makes continual atonement. The emphatic "once" of the NT writer to the Hebrews comes to mind with his εἰς ἅπαντας [once-for-all] "This He did once when He offered" "Now once in the end of the world" "Christ was once offered to bear sins" Hebrews 9.26, 9.28, 10.10.*

## **CHAPTER 13**

### **(83)LEPROSY SHOWS HOW SIN SPREADS AND INIQUITY DEEPENS 1-5**

And the LORD spoke to Moses and to Aaron saying, "When there is a man with a brightness of flesh rising or a scab or white scurf and there is a brightness in his flesh belonging to the injury of leprosy he shall be brought to Aaron the priest or a priest among his sons. The priest shall look at the future aspect of the plague -at the brightness of his skin and if the hair is turned white and if the injury has deepened from brightness in the skin the plague is leprosy [Hebrew *t[rx]*] and he shall examine him and he shall be continually unclean[Piel of *amf*] And if the spot or area is white in the shining section of skin and there is no deepening to be seen in the skin and the hair is not turned white the priest shall shut the one affected indoors for seven days. And the priest shall examine him on the seventh day and see if the plague is still active in his view. If the affected area has not increased the priest shall confine him for a second week

### **Day 2(170) 6-8**

### **LEPROSY DEMONSTRATES HOW SIN IS OFTEN HARD TO DETECT**

### **THE LEPER LIKE THE SINNER IS DECLARED CLEAN**

### **"THE CONFESSION OF THE SINNER"**

And the priest shall examine him on the seventh day and if the affected area has not increased it is just a scab. He shall pronounce him clean and the man shall wash his clothes and be clean. But if the rash does spread again after he saw the priest he shall cause himself to be seen again by the priest. And when the priest shall examine him and sees the rash spreading in his skin he shall pronounce him unclean; it is leprosy.

### **ONLY THE LORD CAN DECLARES RIGHTEOUS & RE-AFIRMS IT 9-17**

When it happens that any man is struck with leprosy he shall be brought to the priest. The priest shall examine him and see if there is transparency (as in swelling) in the skin that has turned the hair white and if there is living flesh in the swelling. It is a well advanced (*literally "old"*) leprosy in the brightness of the skin. It is leprosy. The priest shall; not confine him for he is unclean. And if the disease in spreading spreads right over his skin and the disease is confirmed to have struck from head to foot and the priest sees the disease covers all his skin he is clean-as he has turned white he is clean. But if on the day he is examined his flesh is raised and raw he is unclean. When the priest sees his raw flesh he is unclean; he is diseased. Or if the raw flesh turns [Hebrew *bm̄* used as in "repentance"] and changes to white he shall come to the priest. And the

priest shall look and see if the affected place has turned white and the priest *shall keep pronouncing* [Hebrew Piel of rj f] the subject clean; he is declared clean. *The lesson is quite profound. The High Priest is a type of Christ and once the sinner is justified our High Priest continues to support the holy work He did in our lives.*

### **Day 3(171) 18-23**

#### **SIN LIKE LEPROSY CLIMBS ON THE BACK OF OUR WEAKNESSES**

When there is an ulcer in the flesh of his skin and it heals of itself. And in the place where the ulcer was there is a white swelling or reddish white scurf he shall show himself to the priest. The priest shall examine and see if it is level with the skin and the hair has changed to white it is leprosy broken out where the ulcer was. And when the priest examines and there is no white hair in it and it has not become lower than the skin the priest shall pronounce him unclean. Leprosy has struck breaking out at the site of the boil. And when the priest examines and sees that there is no white hair and the area is no lower than the skin around he shall confine him for seven days. And if it is spreading in the skin the priest shall pronounce him unclean. Leprosy has struck. But if it stays as it was and has not spread it is scar tissue of the boil. The priest shall pronounce him clean. *The lesson is that sin takes hold by the weakness of the flesh.*

### **Day 4(172) 24-28**

#### **THE HALT OF INFECTION IS GOD'S HEALING "MINISTRY"**

Or when the flesh of the body is struck by fire and a reddish white scurf occurs with the burn or a white spot, the priest shall investigate it and look if the hair in the scar has turned white or it is deeper than surrounding skin and leprosy has broken out in the burn, and it is unclean and the priest shall pronounce it is infective leprosy. And when the priest examines and sees there is no black hair in the shining scurf of white hair and it is not lower than the skin but there is a pale spot the priest shall keep him in doors for seven days. If on the seventh the priest sees he has broken out on his skin the priest shall pronounce him unclean. It is an infective leprosy. *Leprosy as in v.50 could even infect clothing and clearly had in a virulent characteristic to that is not present today.* And when there is a halt [Hebrew dm] used of "ministry"-it is the LORD who abates the influence and strength of sin in our lives] in the white scurf and the skin has not broken out the priest shall pronounce him clean; it is just scar tissue of a burn.

### **Day 5(173) 29-39 CHRIST'S BEARD PLUCKED**

When a man or a woman has a plague on the head or on the chin and the priest examine the plague and sees that it is more than skin deep and the hair in it is yellow and thin the priest shall pronounce it unclean; it is a scab [Hebrew qtn used of scab perhaps nearer to our "cancer" of the skin] a developing disease of the head or chin. When the priest sees the site of the scab and there is nothing more than skin deep and there is no change in the black hair the priest shall place the infected person indoors for seven days. On the seventh day he examines the person and the itch has not spread and there is no yellow hair and the wound is no more than skin deep. He shall have been shaved [The Hithpael refers at least to all facial and cranial hair-it is used of "shaving oneself"] except for the scull where the hair is falling off and the priest shall confine him seven days longer. *The word "shave" has a large Gimel (our "G") which serves to draw attention to the fact that Christ's beard was plucked and He was treated as a leper.* And the priest shall examine the itch on the seventh day and see if it has not spread in the skin and if there is no sign of anything more than skin deep so the priest shall pronounce him clean. He shall wash his garments and be clean. *"Washing the robes" reminds the Christian of those who "have washed their robes and made them white in the blood of the lamb" Washing was done by putting the garments under foot and forcing water through their fabric. The garment is the "covering" of justification but we have our part by humbling ourselves to remain white and sanctified. The TORAH and lesson is that of sanctification. In the NT and apocalyptic sense it*

*speaks of that holiness that consists in persistent subjection of personal glory and a desire to be exactly as Christ would have us and made us to be.* But if the itch continues to spread in the skin after his cleansing the priest shall examine and look if the itch is spread in the skin. The priest is not to bother about yellow hair. He is unclean. If in his opinion the itch is at a standstill and the black hair has sprung up the itch is cured. The priest shall pronounce him clean. When a man or woman has bright shiny white spots and more spots in their skin and the priest examines and finds these spots in their flesh where the skin is broken are of a *feint white* the person is clean.

### **Day 6(174) 40-54 (THE THIRD EMPHASIS ON SKIN DISORDER)**

When a man has become smooth of head he is bald he is clean. When the front of his head, his forehead is bald he is clean. When there is a reddish white mark on the crown of his head or forehead it is disease breaking out on his head or forehead. And the priest shall examine him to see if the mark is reddish white like the form of a disease of the skin or surface of the flesh. The man is diseased. He is unclean. He is constantly unclean or unclean for life (Hebrew Piel of *amf*). *When lepers shouted "unclean, unclean" it meant "unclean, unclean."(the hope that never came in the OT was held out in Christ when lepers were cleansed)* The priest shall pronounce him unclean -he is constantly smitten in his head. The leprosy person who has the sore -his clothes shall be torn and his head shall be worn loose and free. He must cover his lips and call out "unclean, unclean". All the days of uncleanness must live alone-outside the camp

### **MILDEW 47-54ff**

When his clothing is contaminated (*by disease*)-any clothing of wool or linen or woven or mixed (*knitted*) of flax or cotton and wool or with hide or anything worked in leather And if the contamination is greenish or reddish in the clothing or leather or woven or knitted material or in any vessel of hide there is a mark of disease it must be shown to the priest. The priest shall examine the stricken or spotted garment and isolate it for seven days. And he shall examine the spot on the seventh day if it has spread in the garment or woven linen or knitted material or leather of whatever use. The plague or contamination [*Hebrew [gn] is a bitter scourge (mildew)*], it is unclean. He shall burn the clothing or woven or knitted article of wool or linen or any article of leather which has the scourge in it shall be burned with fire. And if the priest examines and sees that the contamination is not spread in the garment or woven or knitted furnishing or leather article he shall command that the contaminated area be washed and isolated a further seven days.

### **Day 7(175) 55-56**

### **SIN MUST BE DEALT WITH LEST IT SPREAD**

And the Priest shall examine the contamination after it is washed and if it has not changed to view though it has not spread it is unclean whether the "hole" (literally 'depression') is in the back or the front. When the priest examines it and sees the contamination has faded or lessened after it was washed he is to tear it from the garment or leather or woven or knitted material. *The lesson here is that often an otherwise good garment would be spared by tearing out the despoiling section. The "depth" of contamination like that of sin demands that it be dealt with.*

### **SUMMARY 57-59 SIN MUST BE JUDGED**

And if it is seen again in a garment or woven or knitted material or in any article of leather it is spreading and whatever has the contamination in it is to be burned with fire. The clothing or woven material or knitted item or leather that has been washed and contamination is cleared shall be rewashed of contamination and be clean. These are the **TORAHs** for scouring disease of a garment of wool or knitted material or linen or woven or mixed material or any article of leather belonging to its being clean or unclean

The End of Part 4 "The start & spread of sin"

## Part 5

### Leviticus 14.1-15.33 "STRUCK" [rxm] The Scourge of sin

#### PROPHETIC REFERENCES PICKED UP IN THE NEW TESTAMENT

Sixty nine passages of this "holiness" book are cited in the NT. In this section seven are referred back to by NT writers. These are:-

(1)14.2 Matt 8.4 Jesus said, "Go show yourself to the priest" of the importance of Jesus as priest by His *intercessions in heaven* is central to "holiness"

(2)14.2-3 Lk 17.14 "Go show yourselves to the priest"- "as they went they were healed"- *obedience* is underscored as critical to holiness

(3)14.2-32 Mk 1.44 "Tell no-one" "offer the sacrifices Moses commanded as testimony"

Lk 5.14 the sacrifices point to Jesus' death and offering for sin to make us holy

(4)14.4 Heb 9.19 "When Moses had given the commands to the people he took the sacrifices with water scarlet wool and hyssop and sprinkled the blood of the covenant on the scroll, all the people and the tabernacle and its total content." *The blood of Jesus consecrates every member of his church* and unless it is applied in the gospel people remain "unholy"

(5)14.4-32 Mt 8.4 When Jesus healed the leper after the Sermon on the Mount which declared his Kingdom he commanded him to show himself to the priest & offer as Moses commanded. This would not so much establish Moses' law but *obedience to Jesus* and respect for Him as Lord and God of the "holy of holies." The process gave testimony not only to Christ's sacrifice as a basis for holiness but for the energies of the Holy Spirit also in the "oil" applied under Moses' rules

(6)15.18 Heb.9.10 Ceremonial washing exemplified by washing after intercourse has no relevance excepting hygienic value in the "new order" of the gospel. Neither is intercourse unholy nor is there any other process of *maintaining holiness in this connection than by obedience to God's principles* set out in the gospel and epistles.

(7)15.25 Mt 9.20 An "unclean" woman who had a haemorrhage for 12 years touched Jesus but she sought cleansing and she was healed and cleansed. Holiness does indeed involve *what we touch* and the *how we think* as we act. With the coming of Jesus a new impetus and enabling virtue comes to those who seek inner holiness of spirit as of body.

#### Day 1(176) THE REDEEMER'S BLOOD CLEANSES FROM SIN

The LORD spoke to Moses Saying, These are the Torahs of the one struck with leprosy in the day of his cleansing .He shall be taken to the priest. The priest shall go outside the camp and examine him and the priest shall see if the one struck with leprosy has healed of himself. The priest shall order that he take for his cleansing two live clean sparrows and wood of cedar and scarlet yarn and hyssop. And the priest shall command that they (*the unnamed "slayers" are highly suggestive of unpleasant violence such as occurred at the cross*) kill one of the birds in a vessel of pottery over living waters. He shall take the cedar wood, red yarn and hyssop and dip them and the living sparrow in the blood of the sparrow slain over living water. And he shall sprinkle the one to be cleansed from the leprosy seven times (*The blood of Christ was drawn from his hands and feet; his heart and head and his back or torso by stripes. These seven sites of bleeding are pre-figured by the priestly sprinklings*) over living water. *The two birds as prophetic TORAH symbolise Christ coming from heaven to die and rise again and the pottery vessel helps us to see Christ as man suffering unto blood for us. From the Cedar of Lebanon to the hyssop of the bog-from the highest to the lowest man on earth all need the cleansing of Christ. ...he shall be clean and he shall send the living bird free over the face of the field.*

*Cleansing has two parts-that before God which is primary and is followed by renewed relationships with others.* Jesus said, "If you know of ought your brother has against you first be reconciled to him and go and offer your gift" The one cleansed shall wash his clothes; shave off all his hair and wash and be clean. After this he may come into the camp but he must stay outside his tent seven days. And in the seventh day he shall shave off all the hair of his head, his

beard eyebrows and all his hair and wash his clothes and person and he shall be clean. On the eighth day he shall take two perfect male lambs and one female lamb both a year old and three tenths of an ephah of meal mixed with oil and one log of oil. And the priest who ministers the cleansing shall cause them to stand with the man himself before the face of the LORD at the door of the tent of meeting. And the priest shall take one of the lambs for a *guilt offering* along with a log of oil and shall wave them before the LORD as a *wave offering*.

### **Day 2(177) 13-20 SIN AND SANCTIFICATION**

He is to slay the lamb in the place where the sin offering and the burnt offering is slain-in the holy place-for the guilt offering like the sin offering belongs to the priest. It is a holy of holies. *Sin and guilt belong together and they are both atoned for by Christ the Holy One* And the priest shall take some of the blood and put it on the lobe of the right ear of the one to be cleansed and upon the thumb of his right hand and the toe of his right foot. And the priest shall take some of the log of oil and pour it in the palm of his left hand and the priest shall dip the forefinger of his right hand in the oil in the palm of his left hand and sprinkle the oil seven times before the LORD. *The "oil" represents the Holy Spirit completing the sanctification of the believer* and from the remainder of the oil in his hand the priest shall sprinkle on lobe of the right ear, the thumb of the right hand and toe of the right foot of the one to be cleansed upon the blood of the guilt offering. The remainder of the oil the priest shall put on the head of the one to be cleansed and the priest shall atone for him before the LORD. The priest shall offer the *sin offering* and make atonement [*Hebrew rpk This "cover" atones for a man's sin by transferral of the same to a vicarious animal. This act in and of itself could have no atoning efficacy separate from the "Messianic atonement to which it points as prophetic TORAH in fulfilment of the "WORD OF GOD"*] for the one to be cleansed from his uncleanness and afterwards he shall slay the *burnt offering* The priest shall offer the burnt offering and the grain offering and make atonement for him and he shall be clean.

### **Day 3(178) 21-32 SIN& GUILT THE EFFICACY OF ATONEMENT**

And if he is poor and these are not within reach let him take a male lamb of one year as a guilt offering to be waved to atone for him and a tenth of an ephah mixed with oil for a meal offering and a log of oil *the divinely esteemed work of the Holy Spirit is symbolised* and two turtles or two doves which he can afford-one for a sin offering and one for a burnt offering. He shall bring them the eighth day for his cleansing to the priest to the door of the tent of meeting before the LORD. And the priest shall take the lamb of the guilt offering and the log of oil and wave them before the LORD. The priest shall slaughter the lamb of guilt offering and take the blood of the guilt offering and put it on the lobe of the right ear, the thumb of the right hand and big toe of the right foot and pour of the oil into his left hand. He shall sprinkle from the oil in his left hand with the forefinger of his right hand seven times before the LORD.

The priest shall put some of the oil in his left hand on the right lobe and right thumb and toe in the place of the blood of the guilt offering. The remainder of the oil in his hand he shall put of the head of him who is to be cleansed to atone for him before the LORD-**TORAH** of applied atonement. He shall offer one of the turtles or doves which he could afford. He shall offer one for a sin offering and one for a burnt offering as is affordable together with the meal offering and the priest shall atone for him before the LORD. These are the Torahs for one with leprosy who cannot afford the regular offerings. *Atonement is placed within reach of everyone by the LORD. Obedience is required but atonement lies with the Priest in the final analysis upon the base of the blood shed. Christ as Gods anointed Son and high priest of our profession by the means of His "precious blood" is the basis both of atonement granted by future provision to the Jews and historic past provision to the Church in this dispensation of Grace. As the application of atonement involved oil so the application of salvation involves the work of the Spirit of God.*



## **Day 4 (179)33-53 SIN & TEACHING IMPLICATIONS: CHRIST'S FIRST COMING & SECOND(RAPTURE)**

And the LORD spoke to Moses and Aaron saying, 'When you come into the land of Canaan which I am giving to you for a holding or possession and I give a "touch" of leprosy in a house in the land you own the man in whose house it is shall come and inform the priest, 'it appears to me there is a bit of mildew or disease in my house.' The priest is to order that the house be emptied [*Hebrew Piel hmp literally "over and over" or totally.*] before he goes to see the plague and nothing of all the contents shall be declared clean and after this is confirmed the priest shall go and see the house. *The loss of all the contents of the house of Israel was suffered because of its sin of rejection of the Christ.* He (the priest) is to examine the plague and see the greenish or reddish hollows of plague growth in the walls of the house that appear to be lower or below the surface of the wall. And the priest shall go from the door of the house and shut it up seven days. *This is a prophetic TORAH of the absence of Israel as a nation from her land since the first coming of Christ and also of the absence of the church from her setting through the tribulation.* On the seventh day **the priest shall return to see** if the plague is spread in the walls. *The fundamental reference symbolically is to the advent of Christ which comes indeed at a time when the plague of sin has spread widely in the earth and holiness is at a premium.* And the priest shall command that they draw out or **disengage the (contaminated) stones** which are in the house of the plague and have them sent outside the city to an unclean place. *It is notable that at the fall of Jerusalem the city wall was taken apart stone by stone after Jerusalem as a house had rejected the Christ.* And he must have the house scraped wall to wall internally and pour out the dust which is taken off outside the city in an unclean place. Then they are to take other stones and clay and plaster the house. And if the plague returns after the stones are removed and the house is scraped. And if the plague returns after taking away the stone scraping the house and plastering the priest shall go and see if the plague is spread in the house and if from his inspection it is diseased the house is unclean. He shall cause the stones of the house its timbers and mortar to be taken outside the city to an unclean place. Anyone who enters the house during days of its being beyond bounds shall be unclean till evening. He who sleeps and eats in the house shall wash his clothes. And if the priest comes and sees the plague is not spread in the house after it is plastered -the priest shall declare the house clean for the plague is healed. And he shall take for its cleansing two sparrows, cedar wood scarlet wool and hyssop. He shall slay one in a clay pot above water. And he shall take the cedar wood hyssop scarlet wool and the live sparrow and dip them in the blood of the dead bird and sprinkle the house seven times. He shall cleanse the house with the blood of the sparrow the living water the living sparrow the cedar wood hyssop and scarlet wool. Then he shall send the living sparrow out of the house over the open field and atone for or over the house and it shall be clean. *The hyssop represents faith, the scarlet Christ's rich blood, the wood His cross and the two birds His death and resurrection. By precisely this means both Israel and the Church of the Gentiles are to be made pure and holy as households of faith.*

## **Day 5(180) 14.54-15.16 NATURAL SINFULNESS OF OUR WHOLE NATURE**

These are the Torahs for every time disease strikes and for skin disease that makes skin itch and hair come out; for leprosy in clothing or in a house; for swelling and for scabs and for bright or angry ulcerations.

### **(84)DISCHARGE (15.1)**

And the LORD spoke to Moses and Aaron saying, 'Speak to the sons of Israel and say to them, 'When **every man** has an overflow from his body the discharge is unclean. *The LORD shows that he realises this is a universal fact at some stage in a man's life thee will be discharge of some sort-on the one hand it renders man unclean and demands of man that he acknowledge that fact. On the other hand man can continue to be holy by acknowledging he is a sinner and seeking*

atonement though by nature he will miss the mark of perfection. These will defile him in discharge, *spittle* discharged or a **full discharge** from his body will defile him. He is unclean. **Any bed** the man lies on who has a discharge is unclean and **any furniture** he sits on will be unclean. And **any man who touches his bed** shall wash his garments and bathe himself and be unclean till evening. So shall **one who sits where he sat**. So shall the **man who touches one** with a discharge. So shall **one who is spat upon** by one with a discharge. **Everything ridden** by the man shall be unclean and **whoever touches anything that was under him** will be unclean till evening and any who lifts those things shall be unclean and wash his clothes and bathe in water and be unclean till evening. **Any clay pot** which one with a discharge touches shall be shamed and **every wooden vessel** thoroughly rinsed. And when a man is cleansed from discharge he shall number seven days for cleansing and shall continually (i.e. daily) wash his garments and bathe (or be bathing) his flesh in running water. And on the eighth day he shall take two turtles or two doves and come before the LORD at the door of the tent of meeting and give them to the priest. And the priest shall sacrifice them; one for a sin offering and one for a burnt offering and the priest shall make atonement before the LORD for his defiling discharge. *Ten consequential defilements potentially arise from this one discharge situation. From this we get some idea how sin travels fast and infects the wheel of nature as James says. The doctrines of universal sinfulness and total depravity as taught in this prophetic TORAH are readily acknowledged when we see how far-reaching God's holiness extends into our so-called private lives where uncleanness survives without a query.*

### **Day 6(181) 15.16-28 INCONTINENCE & MENSTRUATION Total corruption**

And when (a) a man is sleeping there is an emission of semen he must bathe all his flesh in water and be **unclean till evening**. And every garment or blanket upon him and all the nudity or chaff upon him in sleep he shall wash in water and be unclean until evening. In the case of a man who lies with a woman where there is an outpouring of semen to her they shall wash in water and be unclean till evening. And a woman who has a (menstrual) flow of blood and her menstrual flow shall be seven days and all who touch her shall be unclean till evening. And all she lies on during **her "period"** shall be unclean and anything she sits on shall be unclean. Whoever touches the bed she lies on shall bathe in water and be unclean till evening. And any who touches anything on which she sits shall wash his clothes and bathe in water and be unclean till evening. And whether it is a bed or anything else that she sat on he shall wash and be unclean till evening. And if a man lays with her and her monthly outflow touches him he shall be **unclean seven days** and any bed he lies on will be unclean.

When (b) a woman has a prolonged discharge other than her period she shall be unclean just as when she has her period. Any bed she lies on and anything she sits on will be unclean as in the days of her period. And everyone who touches them will be unclean and shall wash his garments and bathe in water and be unclean till evening. When she is cleansed from her discharge she shall count 7 days and then she is clean. *This TORAH of natural corruption is perfectly plain*

### **Day 7(182)15.29-30**

#### **SIN & UNCLEAN BLOOD-ATONEMENT & INSTANT CLEANSING**

On the **eighth day** she must take two turtles or two young doves and bring them to the priest at the door of the tent of meeting. The priest shall offer one for a **sin-offering** and one for a burnt offering and **atone for her** in the LORD'S presence & **she shall be clean** from her discharge.

#### **SUMMARY 31-33**

#### **DISCHARGE & MAN'S FALLEN NATURE**

You must restrict [*Hebrew רצו* literally "restrict" or "separate" as in Nazarite consecration] the sons of Israel from their uncleanness so they will not die in making unclean the dwelling place where I am in their midst. These are the Torahs of a man with discharge when a semen discharge

goes from him to contaminate him. They apply both for male and female discharge and to a man and woman when he will lie with one who is ceremonially unclean. *Whereas Torahs point to Christ ultimately THESE TORAHS serve to show how perfect our LORD was in being "undefiled and separate from sinners"(Hebrews 7.26) by divine nature. It is only in the Hebrew writer that this intimate aspect of the "holiness" of Christ is brought into focus to shine light on the absolutely impeccable nature of Christ Jesus.*

The End of Part 5 "The scourge of sin"

## Part 6

### **Leviticus 16 .1-18.30 "AFTER DEATH" תַּמְּרַךְ אַ 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)

#### **Day 1 (183) AARON CONSOLED (85) APPROACH 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 *lx* [ "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 by His blood- TORAH*

## **Day 2(184) 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.*

### **Day 3 (185) 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 blj '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 hn[ '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.

### **Day 4 (186) 17.1-7 ONE SACRIFICIAL PLACE (cf 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.*

### **Day 5 (187) 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 -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 essentialia' {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. *He had no atonement for his way of life for he lifted his hands in rebellion.*

### **(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.*

#### **Day 6(188) 18.6-21 No sex with a blood relation ***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.

#### **Day 7(189) 18.22-26**

*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"

## **Part 7**

### **Lev.19 .1-20.27 "AFTER DEATH"myvdq PRIESTHOOD OF BELIEVERS**

#### **COMMENT ON HOLINESS**

*In these two chapters the phrase, "Be ye holy for I am holy" occurs at the beginning and end of each section to emphasise that man who was created in God's image was to be "holy" [Hebrew vdq used of 'a worshipper', of a consecrated one', of 'Jews' in society under God and of 'priests.'] In the Apocalypse it is used of Christians whom John terms "priests unto God" (Rev 1.6 5.10 & 20.6). Tradition tells us that John in later time dressed to reflect this calling and felt both the divine authority and consecration of this spiritual office that Christ instituted. It could be questioned if this "single act of consecration" which is referred to in Revelation 5.10 [Greek aorist εποιησας] is by His death and our "union with Him" or in our "out-resurrection" except that we have a very clear supplementary statement given by Peter. Peter who is writing to those "begotten again by the resurrection" tells us that Jesus by his "precious" death laid the foundation stone of a new house in which believers are "a chosen generation, a royal priesthood, an holy nations, a peculiar people; that you should show forth the praises of Him*



who has called you out of darkness into His marvellous light"(1Peter 2.9) Holiness as envisaged by the NT writers was not simply personal holiness though that is absolutely entailed but it stretched to holiness within the church as within the camp and nation of Israel. This is what Peter is telling us. Holiness besides being thoroughgoing in our personal living should figure widely in our relations with other believers everywhere. Holiness calls for involvement with the church worldwide and yet demands the maintenance of the principles of Christ in what Peter calls the body of His "peculiar people"[Greek περιποιησιν λαος used of "a people remaining over and above as God's"(whilst the Jews are scattered) and a "purchased and preserved people"] consecrated to his perfect will.

### **THE LORD JESUS REINFORCES (1-8,10) AND REPEALS (9,11) MOSES**

[1] 19.2 Mt5.48 Be perfect as your Father in heaven is perfect

[2] " 1Pet 1.16 As He who called you is holy so be holy in all you do

[3] 19.12 Mt 5.33 Do not break your oath

[4] 19.13 Mt 20. At evening call the workers and pay their wages

[5] " Jas 5.4The wages you failed to pay are crying out against you

[6] 19.15 John 7.24 Stop judging by mere appearance

[7] " Acts 23.3You whitewashed wall, you judge me by law yet violate law by saying, "Strike him"

[8] 19.17 Mt 18.15If your brother sins against you go and show him his fault

[9] 19.18 10 refs Mt 5.43, 19.19, 22.39 Love of neighbour Mk12.31, 33 Lk10.27 Rom 13.9, Gal 5.14,

Jas2.8Don't revenge Rom12.19.

[10] 19.32 1Tim5.1 Do not rebuke the elder

[11] 19.5 Romans 12.1 On pleasing sacrifice

### **Day 1(190) 1-14THE CONGREGATION CONSTRAINED TO BE HOLY (88)SACRIFICE AND ENJOY RELATIONSHIP WITH GOD**

And the LORD spoke to Moses saying, 'Speak to the whole congregation of the children of Israel and say to them, "Be holy for I the LORD your God am holy.'" Each much be reverent towards his mother and father and keep my Sabbaths; *I am Yahweh your God* Do not turn yourself to the presence of idols or and gods of cast metal; *I am Yahweh your God* When you sacrifice a "peace" or "fellowship" offering to Yahweh sacrifice it that you may be pleasing to the LORD [*Hebrew יִרְאָה 'a delight' 'favourable' 'acceptable' -Paul must be referring to this in Romans 12 1 "Present your bodies...holy and pleasing to God"*]On the day you sacrifice it shall be eaten or on the next; anything remaining till the third day must be burned with fire. *It is the "faith" that breaks out in joy and festivity over renewed fellowship that God honours. He is not pleased with formality that fails to believe anything is changed by sacrifice. cf Reference to Hebrews 11.6 "without faith it is impossible to please God"* If it is eaten on the third day it is foetid and not accepted. *Thus sacrifice not accompanied with faith reflects a sour and distant acquaintance with God.* The one who eats shall bear his iniquity because he has profaned [*Hebrew יָדָה used of "piercing" hence its application to the cross*] This also is **TORAH** concerning the failure to appreciate the peace offering of Christ and failure to accept and enjoy the peace He offers...the holy one [vdq -this exact term is used of the 'holy ones' (it would seem within the omniscience of the trinity) in Daniel 8.13] That soul shall be cut off from his people Although this is a diffuse context it presents **TORAH** with reference to failure to appreciate the "peace offering" of Christ to which we are pointed. Such as do not enjoy "peace with God as in Romans 5.1 will not appear among God's people or be received into Glory. In cutting the harvest of your fields do not complete cutting the edges of your field and do not glean the gleanings of your cutting. This was a provision for the poor from which of course Ruth benefited. Do not repeat gathering in your vineyard and do not gather up fallen grapes of your

vineyard. Leave them for the poor and the stranger; **I am Yahweh** Do not steal; do not deceive flatter and be false; do not lie or violate an agreement with your fellow-man. Do not swear *falsely* by my name and profane... [Hebrew 11j "pierce -for profanation strikes at the name of Christ] *Such swearing is a maintenance of supposed connection and covenant without a relationship. It is what moderns do when they glibly own God as professors but not a possessors; it is what they who crucified the LORD did as they sore at the same time allegiance of Yahweh...*the name of your God **I am Yahweh** Do not by fraud or violence extort your neighbour or strip him of money [Hebrew 1zj "fleece"] Do not lodge the wages of your workman till the morning. Do not curse [Hebrew 11q used of "belittling"] **the deaf** or place a cause of stumbling [Hebrew 1vk often of "moral stumbling block"] before **the blind**...and be in awe of your God **I am Yahweh**

## **Day 2(191) 15-22 JUSTICE & LOVE: GENETIC ENGINEERING FORBIDDEN CORRECTION OF THOSE WHO TAKE ADVANTAGE OF THE WEAK**

Do not do wickedly [Hebrew 11j used of "turning away" or "declining" a cry for help] in judgement; do not lift up the face of the poor or honour the countenance of the great; in righteousness do justice toward your fellow man. Do not carry about slander against your fellow-man. Do not rise or stand against the life of your neighbour **I am Yahweh** do not hate your brother in your heart; rebuke your fellow man and do not raise up sin in his life. (cf Matthew 18.15 "If your brother sins against you go and show him his fault") Do not rise against or avenge [Hebrew 1fn used of aiming a shot at] the sons of your people; Love belongs to your neighbour as to yourself. **I am Yahweh** Prophetic **TORAH** of Christ who also said seven times "I am Yahweh" and of His teaching see that you keep my statutes: Do not put two kinds of animal to mate; do not plant seed of two kinds in your field; do not put clothing of two kinds of thread upon you. If a man lie with a woman and give her seed and she has been scorned as a female slave of a man who has not redeemed her nor given her freedom there has to be punishment but they are not to die for she is not free. The man must bring his guilt offering to the LORD to the door of the tent of meeting -a ram of guilt offering. And the priest shall atone for him with the ram of guilt offering before the LORD and his sin will be forgiven.

## **Day 3(192) 23-32 FRUIT AND CHRIST'S HOLY LIFE NOT IMBIBED**

When you come to the land and plant a fruit tree the fruit is forbidden; for three years it is to be forbidden to you; it forbids being eaten [Niphal 1ka] In the fourth year its fruit will be holy, a **first offering** [Hebrew 11j literally 'A pierced offering'] to the LORD. *The fruit will fall on the ground and be pierced and bruised. This TORAH tells us that even trees point to Christ. The tree points to his earthly ministry of three years and after that to his crucifixion. Everywhere in the books of Moses, which are amongst the world's most ancient preserved literature, Christ and his work are mirrored by the intent of the LORD Himself who rendered the first books of scripture a testimony to Himself.* In the fifth year you may eat the fruit; all this to increase your income of harvest, **I am Yahweh**. Do not eat blood; do not do enchantment; do not do divining [Hebrew 1m] literally cloud divining or reading] Do not cut the sides of the hair of your head or mar the edges of your beard. Do not cut your flesh for the dead and do not put cuttings of brand marks in you. **I am Yahweh** Do not profane your daughter to make her a prostitute and the earth(land) will not be abominable or cast off and the land filled with wicked devices and intents.[In the days of Noah the "intent" of men's hearts was evil daily] Keep my Sabbaths and be in awe of my holy place **I am Yahweh** Do not turn your face to necromancy [Hebrew 1ba 'spirits of the dead'] lit. "returnees"-the word means "bottle" because the magician or ventriloquist turning his skill to the bad became possessed by a demon] and do not seek those who know [who divined by the spirit of Python or the serpent] **I am Yahweh** Rise in the

presence of the grey-headed [*Hebrew root akin to "turning" -so one turning older*]and show honour in the presence of the aged and be in awe of your God; ***I am Yahweh***

### **Day (193) 19 33-37 GOD'S HOLINESS PROTECTS THE STRANGER**

When an alien lives in your land do not oppress him [*Hebrew hny used of 'driving out' or 'violent oppression'*] A stranger among you will be as one of you who has his roots in the land. Love him as yourselves for you were strangers in the land of Egypt ***I am Yahweh***: do not do evil in judgment of measure of length money or liquid measure. Be just "weighers" with just weights-a just ephah and a just hin- ***I am Yahweh*** who brought you out of the land of Egypt. *In Egypt they were clearly deceived by the Egyptians in purchases and were ultimately required' to make bricks without straw'; they were not to foist on others such injustice.* Keep all my statutes (we might say 'standards' and righteous judgements and do them ***I am Yahweh***.

### **Day 5 (194)GOD'S HOLINESS PROHIBITS SPIRITISM 1-7 (89)CHAPTER 20**

And the LORD spoke to Moses saying, 'Speak to the sons of Israel saying," Any man from Israel or the stranger who settles in Israel who gives his seed to Molech shall die. The people shall stone him to death. I will set my face against that man and cut him off from the midst of my people for he gave his seed to Molech in order that he might defile my holy place and profane my holy name. *The profaning of God's name is on a par with crucifying the LORD before time [The Hebrew term "profane l l j means 'to pierce ' or to 'wound']This is to say that in dealing so with the youth of our race men are dealing in the piercing of the LORD Himself.* If the people of the land cover their eyes from the man and fail to put him to death I will set my face against that man and his family to cut him and all who follow him off from the midst or from coming near their people in doing whoredom to Molech. And the man who looks to necromancers and to diviners to commit harlotry after them I will cut off from his people. Consecrate yourselves and be holy ***for I Yahweh Your God am holy***

### **Day 6(195)YAHWEH IS THE SOURCE OF HIS PEOPLE'S HOLINESS 8-22**

Keep my statutes and do them ***I am Yahweh Mekadishcem*** [*Literally 'the One Who makes you holy. The commands in them selves do not render a nation or church holy-but God's commands are His enablings and do by calling He separates; by blood He cleanses and by the Spirit of Holiness He sanctifies*] For any man who profanes father and mother shall be put to death. He has cursed [*Hebrew l l p 'shamed' or 'diminished'*] father and mother; his blood is upon him. If a man commits adultery with the wife of another man he shall be put to death and the adulteress also. The man who sleeps with the wife of his father has uncovered the nakedness of his father. Both must die. Their blood is on their own head. Their blood is on their own head. If a man sleeps with his daughter in law they must both die; it is profane, their blood is on their heads. If man sleeps with man as with woman he has done an abominable or detestable practice. [*The Hebrew b [t is used of the divine abhorrence Amos 6.8 of one abhorred by the nation Isaiah 49.7; of that which is in itself abhorrent Job 15.16]* and both must die; their blood is on their own heads. If a man takes to wife both a woman and her mother they shall be burned in fire (when they die) that no wickedness [*hmz used of sins of 'uncleanness'*] shall be among you. A man who yields to lie with an animal shall die and the animal shall be slaughtered. When a woman who comes near to any animal to copulate with it both woman and beast shall be slaughtered; they must die, their blood shall be on their heads. The man who takes his sister, daughter of his father or mother and has seen her nakedness and she has seen his; it is a disgrace. He shall be cut off from the eyes of the children of his people. He has revealed the nakedness of his sister. He shall bear his sin. A man who lies with a woman during her period has uncovered the place of her outflow of blood as she has and they shall both be cut off from the midst of their people. Do not have sex with the sister of your father or mother for that reveals a relative's nakedness. They will bear their iniquity. The man who sleeps with his aunt has dishonoured his

uncle; they bear their sin, they will die childless. The man who takes in marriage the wife of his brother has dishonoured him. They shall die childless. Keep all my decrees and all my judgements to do them and the land where I bring you to rest [*Literal Hebrew tbv 'to Sabbath' emphasising 'holy living' or 'living and worshipping'*] will not vomit you out.

## **Day 7(196) 23-24**

### **GOD'S HOLINESS DEMANDS SEPARATION**

You must not walk in the statutes of the nations which I expelled before your face because they did all these things and I became weary of them [*Hebrew שׂוּק "loathed" or "vomited" or "was aroused to anger"-the basic root being 'to vomit out' 'and the usage is exactly as in Revelation 3 .16] I said to you, 'You will possess the fertile land; I will give it to you for an heritage; a land flowing [*Hebrew בַּיַז -this statement speaks of a life-giving flow of a different sort-although it is used of water and semen so yielding a fitting contrast to the immorality of the people-the land was virile ]with milk and honey; **I Yahweh Your God** who separated you from the stony peoples.**

### **SUMMARY 25-27**

#### **GOD'S HOLINESS FORBIDS SPIRITISM**

You must separate the clean animals from the unclean and the unclean birds and the clean. Do not defile your soul with an animal bird or creeping thing of the earth which I have set apart as unclean to you. You are to be holy ones for **I Yahweh am holy** and I have separated you from the peoples which that you should be mine. A man or woman among you who is a necromancer or diviner shall die. You shall stone them to death with a stone and their blood shall be on their own head. *The stoning is to be done with a single stone-so it would be dropped upon such a person as a **TORAH** of the judgement that is ultimately to fall on mankind [cf Dan2.34 & Revelation 6.16]*

The End of Part 7 "Holiness"

### **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 in austere isolation but nigh desiring to be among His people and that they take on His likeness. This Yahweh is also our Christ.*

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

Jesus gave us a new focus on the highly significant feast of 'tabernacles' John7.2(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 Matt26.65(24.16, Mk14.64, Jn10.33 &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

## **Day 1(197)21 1-15 (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 Luke9.60) 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. New Testament Christians feed on Christ and 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.**

### **Day2(198) (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 -IMPUTED RIGHTEOUSNESS essential 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 hml a*] 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 l l j '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*

### **Day 3 (199)17-33 ONLY THE PERFECT SACRIFICE SANCTIFIES (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 l|j '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.*

### **Day 4 (200)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[im used of 'meeting' and 'festival' and arising from the root d[j] 'to espouse' or 'appoint' which itself is cognate to the verb [d] '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 PARENTHEIS -COMMENT ON 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* [חַוֵּת from חָרַץ '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 חֲכָל מַעֲשֵׂה of public service or artisan and agricultural tasks or wealth creating work] and on my **Sabbath cessation for holy reading or holy proclamation** [Hebrew וַדָּק אֲרָמַתְבַּו תְּבַו] 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 יִסַּר 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 חֲמֵץ "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 of 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.***

### **Day 5(201) 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 חנ[ '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

## **Day 6(202)23.33(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 dblm '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 hmb1 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.

### **Day 7(203) (100) CHAPTER 24.1-20 PROPHETIC CURTAIN,LAMP& 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.*

### **(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"

### **Part 9**

#### **Leviticus 25.1-26.2**

#### **"IN THE MOUNT" BeHAR**

#### **JUBILEE MUSIC OF FAITH & FREEDOM**

#### **THE SPECIAL REVELATION AT SINAI**

*When the LORD drew the tribes under Moses to Mount Sinai we all know it was to give them His law. What is often forgotten is that the LORD gave at Sinai the clearest revelation of Himself since Eden. The LORD reveals himself(a) in wrath against sin and(b) in fellowship with sinners who seek Him who are atoned for by blood Scripture tells us that the leaders of Israel and seventy elders saw the LORD and He did not move a finger of judgment (despite the fact that "no man can see God and live"(Exodus 33.20)-the latter statement being issued on the back of Israel's idolatry and a measure not applied retrospectively. They saw the firmament under him-as if he was Master beyond the sky. They feasted in His presence in the mount as a preliminary to a long fast which was probably broken by shouts of idolaters and the licentious from the camp. Nothing is starker than the contrast between enjoyment of the LORD and enjoyment of pleasure and sin(Exodus 24.9-10)*

*The bondage of sin which Sinai comes to represent can only be broken by the shed blood of Christ. Fellowship with God is lastingly impacted by sin until the Jubilee of Christ which is **TORAH**. In the light of two N.T. statements about the "mount"(Galatians 4.24-25 & Hebrews 12.18)we tend to dismiss the "mount" as "bondage"-but Jerusalem (by parallel associated*

*with bondage [Galatians 2.25] also show-cased the visitation of Christ in grace and shares with the Sinai as the setting for revelation and fellowship with the LORD when 12 elders and Israel's leaders under Moses 'ate and drank there and saw God' For such reasons both Elijah and Paul himself subsequent to conversion spent time at the Sinai, by the mount of the LORD (Genesis 24.14 ,Exodus 18.50,1Kings 19.8& Acts 7.30)*

### **Day 1(204)REDEMPTION AND FAITH (SPEECH No.102)CHAPTER 25 1-7 THE SABBATICAL YEAR**

And the LORD spoke to Moses in Mount Sinai saying, 'Speak to the children of Israel and say to them when they come into the land which I am giving to them that the land is to Sabbath a Sabbath rest to the LORD. For six years sow your fields and prune your vineyards and collect what comes in but on the seventh year is the Sabbath to be kept as a rest to the LORD. Do not sow your fields or prune your vineyards. Do not harvest self-sown seed; [*Hebrew SAPHAH 'spreading'*] do not harvest your un-pruned [*Hebrew NAZIR 'nazirite grapes'*] It is the year of the Sabbath of the LORD for the land. In the Sabbath(year) of the land there shall be food for you, for your men who serve, your maids who work for you, your hired men and strangers who settle with you. There will even be food for your animals and the wild creatures-al that is produced in the year is for eating. *The LORD promised food sufficient for every family and stranger. He also cares for the wild-life. The only reserve he has is that there is no hoarding or storing up. The high purpose of this Sabbath year of the LORD of the land is to teach the people to live by faith. Josephus in his Antiquities 12.9 tells us that AD 70 was a Jubilee year and reading backwards the previous Jubilee was AD 20-nine years before Jesus began His public ministry. Yet in Luke 4 we have a greater captive release and wider redemption through the favour or grace of Christ.*

### **THE YEAR OF JUBILEE AND LIBERTY 8-13**

Count seven Sabbaths -seven years times seven years and the days of seven Sabbaths make forty nine years. You shall cause the trumpet to pass [*Hebrew ABAR 'as a flowing river'*] and be blown everywhere in the tenth day of the seventh month. **On the day of Atonement** you shall cause the trumpet to pass through all your land. Make the fiftieth year holy and call for liberty [*Hebrew DARAR 'a free flow' 'a flying like swallows' 'a circling round joyfully like horse in a field', 'an exuberant spreading and growth' 'a radiance like a star or gem'*] among all that inhabit the land. It is a Jubilee rest for you. Each man shall return to his holding and to his family roots. *The word "Jubilee" is onomatopoeic and is "musical" in pronunciation. The year was intended not just to be a celebration of "liberty" but a celebration of the LORD who gave the land and to be filled with praise. When Jesus stood up in Nazareth it was a "liberty year" and He ceased work and moved all round the country with the trumpet of the good news. The fiftieth year is a Jubilee year for you. Do not sow or reap that which is self-seeding harvest your untrimmed vines. It is a holy Jubilee for you from the land (i.e. working the land) and you shall eat its natural produce. In this Jubilee year every man is to settle back in his (earliest) holding.*

### **Day 2 (205)14-18 REDEMPTION AND FRUITFULNESS**

If you make a (land) sale to your fellow Jew or buy from his hand do not oppress your brother. You are to sell to your fellow Jew (governed by the price) according to the count of years after the Jubilee and you shall buy from him according to the income left (by the count of Jubilee years) *Fair set prices were arrived at on the basis of earnings possible over the given fraction of 50 years that had passed in the case of sales and that was to come in the case of purchase. Prices dropped as Jubilee neared.* With the outlook of a large number of years you increase the price and with a short term of years it is decreased. This is because he is in effect selling you the crop potential. Do not oppress your neighbour but fear your God. **I am Yahweh.** Do my decrees and keep my righteous laws to work them and you will Sabbath or rest with confidence or

security or "full assurance" [*Hebrew BATAH 'throwing yourself on your back as carefree as when sleeping' or casting yourself on me'-so with faith*]

### **Day 3 (206) 19-23 REDEMPTION A UNIVERSAL CONCEPT**

Will the earth give her fruit and will we eat on the seventh year and can we rest our reliance upon her? And when you say, "Look, **what shall we eat** in the Sabbatical year if we do not sow seed and harvest as well?" I will command such blessing in the sixth year that you will take in enough harvest for three years. When you sow the seed in the eighth year you will be eating from the old [*Hebrew YASHAN 'sleeping'*] crop and you will be eating the old crop when harvest on the ninth year is brought in. The land may not be sold permanently [*Hebrew TZAMATH 'to be cut off, 'while it stands'*] for the land is mine and you are my permanent sojourners [*Hebrew GUR used of 'a lion's whelp whilst being weaned'*] and tenants. Through all the land you hold you must give place to the "redemption" of the land. *In-built to the provisions of tenure is the fact that Israel are "permanent tenants" and that God is capable at any time of "redeeming" His land for his appointed tenants.*

### **Day 4 (207)25-28 REDEMPTION AND JUSTICE**

When a fellow Jew becomes reduced in means and sell his holding his nearest Redeemer shall come and redeem what his friend has sold. If that man does not act as Goel-Redeemer and his own hand is able to reach and find (the money) he shall redeem it himself. He shall estimate the years since he sold it and return the surplus or money that is over to the man to whom he sold his holding. And if he cannot find to hand what he sold will remain in the buyer's hand till the year of Jubilee and in that year he can go and return to his property. *The vendor in this case has two options and if both fail God's justice will enable the return of his holding. Thus inflated prices were avoided and also the endless multiplying of resources as in giant take-overs which today despoil character and reduce fairness.*

### **Day 5 (208)29-38 LEVITE HOUSES REDEEMED**

A Man who sells a house in a walled city may become Redeemer of his property from the buyer until the end of the days of the year. If it is not redeemed at the completion of the full year and restored the house in the city will remain the possession of the buyer and his posterity and shall not be returnable at Jubilee. But village houses with no walls around them are considered as fields of the land; they may be redeemed and shall be returned at Jubilee. The houses in the watchful or protected cities of the Levites -cities they possess-shall always be redeemable. They are Levite cities. And such house may be redeemed from Levites and pass from one who bought it and he (the Levite) shall hold the city in the Jubilee. *The Levite cities seem to be subject to such law as ensures them firmly and into perpetuity as a holding of the Priests.* The houses in protected towns are Levite- held in the midst of the sons of Israel But the fields of pastureland of their protected cities is not to be sold; it is their perpetual holding. *The Levite cities are not described as "walled" but they are "watched" and lay in the heartland of the nation. In a special sense God was their keeper and protector as He is ours. David said, "Except the LORD keep the city the watchman remains awake in vain."*

### **CARE OF THE POOR: NO INTEREST ON LOANS OR ON FOOD 35-38**

When one of your fellow Jews becomes poor and appeals to you (for work) assist him as you would a stranger or settler who is among you. Do not take from your fellow Jew multiplied interest and fear you're God and your fellow countryman will live by you. You must not give him silver with interest or add usury in selling your food. *Today where food which is the gift of God is subject to tax beyond the duty imposed for carriage this regulation is discarded by Gentiles. The large food chains have ratcheted up huge profits as a consequence and virtually become banks. I am the LORD your God who brought you from Egypt to give you the land of Canaan; I am Yahweh your God There are four possessives in the statement. (i)The God who belongs to you (ii)Who belongs to your life (iii)that belongs to you (iv)who belong to God.*

### **Day 6(209) 39-46 REDEMPTION ENDS SLAVERY**

If a fellow Jew becomes poor and sells himself to you do not enslave him to work as a slave. He shall be as a paid worker or settler with you. He shall serve you till the year of Jubilee. Then **he shall go out with his family and return to his wider family** and the holding of his forefathers. Because the Israelites whom I brought out of Egypt are my servants they shall not be sold and marketed as a slave would be. Do not rule over them with rigour [*Hebrew PARAKH 'to break them'*] but fear your God. Your male and female servants are to come from surrounding Gentiles. From them you may purchase men to serve and maidservants. Also from the sons of those strangers who settle among you may purchase and from their families with them and they shall be yours to hold. You can give them as an inheritance to your sons after you for possession-to hold them for life [*The Hebrew word LEA'OLAM which can express 'age-long' is here used of a 'life-time'*] and cause their families to serve with them. *As a master the Jew was to use the family of a slave and keep the family of the slave together.* You are not to rule with rigour over a man of the sons of Israel

### **Day 7(210) 47-54 THE AVAILABILITY AND COST OF REDEMPTION**

And when a stranger and settler with you extends his hand of wealth and your fellow Jew becomes poor and sells himself to the stranger settled among you or to the one who as a stranger is uprooted from his family after he sells himself the right of redemption remains for him. One of his family may redeem him. An uncle or cousin or any who remains of his family members may redeem him or if he gains wealth he may redeem himself. He and his buyer shall estimate from the year he was bought till the Jubilee and the cost of his redemption shall be proportionate to the value of the years he was with him. If there are a great number of years until redemption he shall pay more silver. If the residue of years is less till the Jubilee he shall estimate that and he shall pay according to the years he faces. It shall be for him as the years of a hired worker and he shall not be harshly dealt with before your eyes. If he is not redeemed in these ways he and his children shall go free in the year of Jubilee.

### **SUMMARY 25.55-26.2**

#### **REDEMPTION AND FREEDOM THROUGH YAHWEH**

For the children of Israel belong to me as my servants. I brought them from the land of Egypt *I am the LORD their God.* Do not make idols [*Hebrew mjl a*] and a sculptured or molten image [*Hebrew l sp*] or raise up standing images [*Hebrew NAZAB 'pillar images'*] or figures [*Hebrew SACAH 'ideas of god' "contemplations"-also "longings & expectations" cf ideology*] to worship them for *I am Yahweh your God* Keep my Sabbaths and be reverent towards my sanctuary; *I am Yahweh*

The End of Part 9 "Jubilee & Redemption"

### **Part 10**

#### **Leviticus 26.3-27.24**

### **"IN MY DECREE" BEHUQOTHAW ... A TIME OF FAVOUR**

#### **PREFACE TO PART TEN**

*In this climax and summary section of the book we move into deeply prophetic writing with very bright glimmerings of the Messiah and the era that all scripture purports to extol as God's high dawn of redemption-the kingdom era of Christ. This section majors on Redemption which is a suited climax to a book stating the sinfulness of man and the nature of man's approach to God under the former dispensation. The **TORAHs** point prophetically to NT redemption*

### **Day 1(211) 26 3-5 THE REST OF FAITH**

If you walk in my decrees or ordinances and are vigilant about my commands and do them I will give your showers of rain in their precise times. The earth will yield her produce and the tree of the field her fruit. Your threshing time [*Hebrew DAISH from DUSH*] will continue until vintage [*Hebrew BATZIR*] and your vintage will stretch till seed time [*Hebrew ZARA*] and you will eat your bread in abundance and rest from your labour **in faith** or confidence in the land. *This is one of the shortest readings in the TORAH but it points to the providential care of the Father who with our LORD Jesus Christ freely gives us all things (Romans 8.32) It reminds us that "obedience" and "faith" are intricately linked. Above all we are drawn to "live the life of faith" alongside the farmer who as James says, "waits for the rain" in its season.(James 5.8)*

### **Day 2(212) 26.6-9 THE FAVOURED TIME OF CHRIST AND HIS KINGDOM**

I will give peace to your land and you shall lie down and no-one shall "make you concerned" or "tremble" [*Hebrew HARAD*]. You shall be at rest from wild beasts and the sword shall not pass through your land. *We have three encouragements where God's laws are kept. Fear does not stalk the land; wild beasts are controlled and war ceases.* You will chase your enemies and they will fall before the sword. Five of you will chase a hundred and a hundred of you will chase ten thousand and your enemies will fall before the sword. My face will be towards you and I will make you fruitful and increase your numbers and act upon my covenant with you. In case of offensive warfare success would be assured and fruitfulness and national growth and most of all God would 'cause His covenant to rise. *Constituting of the covenant can only mean bringing in what was promised to Abraham through the seed. This is TORAH pointing far ahead to Christ and to His kingdom which settles its foundation of peace at Jerusalem in the latter days. The "covenant of God" is not a New Testament but includes the work of Christ which we call New Testament but it is the long promised Kingdom of God with a constitution. Just as the "obedience of faith" is essential in the Christian to come under the terms of Christ's covenant so the obedience of the Jews is essential to realising these promises.(cf Deuteronomy 30 3-10)*

### **Day 3(213) 26 10-46 THE SHEEP & SHEPHERD SUSTAIN FIVE WOUNDS THE GOD OF THE EXODUS PROMISES TO WALK IN ISRAEL 10-13**

*A Midrash speaks about five acts of God like the bruising of a sheep. These are listed by Moses (14 ff, 18f, 21ff, 23ff and 27-39)*

You will be eating the old harvest as it grows old but it will need to be removed before the new. I will place my dwelling in your midst and not cast you away [*Hebrew GAHAL 'toss away' as the shield of Saul 2Samuel 1.21*] This **TORAH** is a pointer to Christ coming to live in Bethlehem and Nazareth and in the latter day to rule in Jerusalem. I will put my dwelling place in your midst and not put away my soul of you. *The LORD'S favour extends to promising not to ultimately distance Himself from His people Israel. I will have walked in your midst and I will be for you your God and you will be for me as a people. The passive verb "I will have walked"[Hebrew HATHHALACH] is deeply suggestive. It takes us to the unrecognised or incognito coming of the LORD Jesus Christ who walked among the Jews for three years largely unrecognised as the Christ. I am the LORD your God who brought you from the land of Egypt and from being their servants and "will act to break the yokes" [*Hebrew Hiphil future MOT ASHEBOR George Goodman followed the English translation past tense but I am quite sure the emphasis is on prophecy from an historical example of God's power to break every yoke as stated in Isaiah 58.6*] upon you and I will journey with you for your rising. [*Hebrew תְּיַמְמִיץ 'uprising' a single bible usage which is the nearest we come to "revolution" in Hebrew though in the context it is TORAH of the change that Messiah will effect through his walk among men*]*

### **THE SHEEP BRUISED No.1 14-17**

If you will not obey me and do all these my commands; if you lightly esteem my decrees and put away or abhor in your souls my judgments by not doing all my commands **in breaking my**



**covenant** [Hebrew PEREKEM from PARAK 'to tear limb from limb'] Even more [Hebrew APH] I will visit upon you "terror" [Hebrew BEHAL] (we would say 'terrorism') thinness [Hebrew SHAHEPETH] (we would say 'consumption') and burning fever [Hebrew KADDAHATH] failure of eyesight [Hebrew KALAH] and pining of soul a melting or languishing of spirit through "fear" [Hebrew MADIBOTH from DOB] You will sow your seed in vain; your enemies will eat it. I will give my face against you (be your enemy) and you will be defeated [Hebrew NAGAPH] in battle before your enemies and those who hate you will rule you and you will flee while none pursues. *The long story of Jewish struggle brought the "terror" of the Philistines, the Midianites, Babylon-cum-Assyrian terror, of Antiochus and Titus, of Hitler and of Hamas terrorism*

### **THE SHEEP BRUISED No 2 18-20**

And if you do not obey me I will add to chastise you **seven times** (fully) for your sins. I will break your growing pride [Hebrew GEON hUSZEKEM' from hUZ "strength so "prevailing' 'sublimity' or 'majesty' or 'splendour'] and make the sky iron above you and the earth brass beneath. *For a nation noted for prayer whose very flag is a prayer shawl to experience an iron heaven would be devastating. Prayer would not be answered and the earth would be hard to cultivate. For the LORD to close His ears to one's petition is the most difficult chastisement to suffer. Those Roman soldiers looked in vain for immediate sign of an answer following Christ's "My God my God why have you forsaken me? The flock of God under the Third Reich apparently prayed in vain yet subsequently the resurrection took place and a "nation was born in a day" "Your strength will be completely used in vain and the earth will not give her produce or the fruit tree its fruit. Prayer will be in vain and prosperity will evade the disobedient. This TORAH history attests all too terribly.*

### **THE SHEEP BRUISED No.3 21-22**

And *if you go on opposing* me and do not desire to listen to me I will add to your chastisement seven times for your sins. *It is worthy of note that the apostle Paul in 1Thess 2.16 writes, "the wrath is come upon them to the uttermost"-Israel as an object lesson of history has exemplified God's moral world government both in their experience of His fierce anger and its tender love. I will send the beasts of the field (by metonym 'living ones of the empire') and they shall bereave you of children and cut off your animals and reduce you in numbers and the roads will be deserted. This prophetic TORAH was in part fulfilled in the days of the judges, under the Babylonian captivity and Roman dispersion but most like all prophecy of scripture its latter day fulfillment cannot be overlooked.*

### **THE SHEEP BRUISED No.4 23-26**

And if in the house of these things you do not chastise yourselves belonging to me and "walk in opposition with me" I certainly will walk in opposition with you and strike you seven times for your sins. This is **TORAH** which explains a neat point of Jewish history since the advent of Christ. God has "walked with her" and yet "Has walked in opposition to her" -which prophetically mirrors the sad reluctance to receive her Messiah. And I will bring a sword (metonym for 'war') of vengeance against you to avenge the covenant and when you withdraw yourselves or collect yourselves into your cities I will send a word (LXX 'fire hail famine and death-all these are created for vengeance' renders rbd "death" Sirach 39.29 This use is kindred to our expression "the oracle" of death) that is, "death" into your midst and give you over to your enemies. *The most notable fulfilment of this was under Titus siege of Jerusalem when Josephus tells us Jerusalem was besieged at Passover and 3 million plus Jews were gathered for the occasion. From Nisan (March) to Tammuz (June) 115,850 bodies were carried through one gate alone. (Josephus Wars 5.12) Josephus after noting the number of persons at Jerusalem for Passover in AD69 was two million seven hundred thousand adds "the entire nation was now shut up by fate as in a prison" (Wars 6.9.4) Not till holocaust did such incidence of death occur by calamity since the days of Moses*

When I break your staff of bread ten women will bake your bread in one oven and will reckon your bread by shekel weight and you will eat but not be satisfied. *The precision of prophesy*

*demands a precise future time. In the Roman siege 11,000 perished for want of food and the whole multitude were in want of corn for sustenance. (Wars 6.9.2) The day of the ten bakers may have passed but in the by-going it serves to demonstrate the pitiable state of a nation which, in Christ's words, knew not the time of its visitation.*

### **THE SHEEP BRUISED No.5 27-35**

If in this you do not listen and obey but walk in opposition with me I will walk in my anger in opposition with you and surely chasten or censure you seven times for your sins. (1) You will eat the flesh of your sons and daughters. (2) I will break down your high places and cut down your images to the sun (*cf 2Chron34.4 Baal Haman 'sun lord'*) (3) and place your carcasses on your dead idols (4) and my soul will abhor you. *These prophecies for the main respect Israel in her idolatrous phase before the Babylonian captivity. Israel's earlier sins of idolatry which brought on her captivity are noted in Jeremiah 3.9.* (5) I will give your cities to desolation and lay waste or **make an object of astonishment your holy places or sanctuaries.** *The temple of Solomon was ultimately destroyed by the Babylonians who took the vessels to Babylon and the Roman destruction of the temple was unavoidable because the Zealots would not surrender. On the matter of the sanctuary in Titus' siege the commander said, "I do not force you to defile your sanctuary; if you will but change the place whereon you will fight, no Roman shall either come near your sanctuary or offer an affront to it; nay, I will endeavour to preserve you your holy house, whether you will or not"*(Wars 6.2.4) *The temple was burnt both by Babylonian and Roman on the month of July (Ab) Titus' expiatory prayer is of interest. As he witnessed valleys full of the dead and the putrefaction he groaned and spread out his hands to heaven calling God to witness that this was not his doing; and such was the sad case of the city itself."* (6) And I will not delight in the fragrance of your sweet incense offerings (*associated with prayer*). (7) I will devastate the land and your enemies who settle there will be amazed. (8) I will sow you as seed among the nations (Israel's dispersion) and (9) I will cause a sword to be drawn from its sheath after you; (10) the land will be devastated, (11) your cities ruined. Then or after that time the land will enjoy her Sabbaths all the days it is desolate and you are in the land of your enemies; then the land will rest and enjoy Sabbath. During desolate days it will enjoy Sabbath rest it forfeited when you did live there and did not rest on your Sabbaths. As for those of you who make yourselves a remnant (12) I will bring cowardice upon your hearts in the land of your enemies. They will flee at the sound of a leaf chasing them; they will flee as one fleeing from a sword and will fall with none to help. They will stagger each over his brother as before the face of a sword while no-one pursues and they will by no means rise against the enemy. (13) You will perish [*Hebrew 'by ABADDON'*] among the nations; (14) the land of your enemies will devour you, those who remain as a remnant will melt away or consume away in your sin in the land of your enemies and because of their father's sins.

### **CONFESSION 40-46**

(a) **But they (will) have confessed their rebellious sins** and those of their fathers in their treachery [*Hebrew ALAM 'long garments hiding daggers' The ideas of "length" & "hiding" come with the verb*] in which they have acted faithlessly against me and also that in which they **have walked with me in opposition to me.** Surely I have walked with them in hostility and made them go into a land of their enemies (b) or **when they will humble their hearts** of un-circumcision and when they make compensation for their rebellious sins... I also will remember My covenant with Jacob and with Isaac and with Abraham and I will remember the land. *This is a conditional statement and it shows the way out of this five-fold and deepening series of woes for Israel.*

For the land will be deserted by them and will enjoy its Sabbaths in its rest from them and they will pay for their rebellious sin because they testified against [*Hebrew hm[-this adverse testimony embeds easily in the setting of the trial of Christ]*] my righteous judgments and rejected my ordinances so my soul will abhor them. Yes and more there is also this-while they are in the land of their enemies I will not reject them; I will not abhor them to destroy them, to

break my covenant with them for *I am Yahweh their God*. These are the statutes or ordinances (to generations) and the righteous judgments and the torahs which Yahweh gave between Him and the sons of Israel in Mount Sinai by the hand of Moses

#### **Day 4(214)27.1-15 torah ON THE HIGH PRIEST & GRACE IN REDEMPTION (103)CHAPTER 27 A FAT SHEEP -A WOUNDED SHEEP**

Then the word of the LORD came to Moses saying, Speak to the children of Israel and say to them, when a man makes a wonderful vow you shall estimate or set lives in order belonging to the LORD.

The value of the male between the age of twenty and sixty years of age shall be fifty shekels of silver in temple shekels. If a female is vowed in sacrifice to the LORD the value shall be thirty shekels. *The vow involved giving a family member who is willing to serve the LORD. However if that member was to be released a redemption price is set.* If the person is between five and twenty years the value of the male is twenty and the female ten shekels. If the person is between a month and five years of age the estimate for a male shall be five and for a female three silver shekels.. If the person is sixty or more the value shall be fifteen shekels for the male and ten for the female. And if he is poor and the estimate beyond him he shall place himself (in ministry) *before the priest* and the priest shall make an estimate from his verbal appeal as to what the man who vowed can afford. *In our poverty we need to appeal to our high priest who has a means of redemption for every sinner who humbles himself or herself and comes to Him. From the child of understanding to the aged person who still has faculties of comprehension the means of redemption is to be received and acted upon.*

#### **REDEMPTION [HEBREW GOEL] THE GOD-MAN TORAH**

And if it is an animal of approach that he offers from all that he has anything that he gives from the whole of what he has shall be holy to the LORD. He must not change it *-there is a parallel with our dedication to Christ-it is complete and the only change can be "more" dedication!*[Hebrew plj 'give alternative'] and if he makes the exchange [Hebrew rmm 'equivalent'] of good beast for bad or bad beast for good both it and the alternative animal shall be holy to the LORD. *This wise law prevents foisting a poor animal in place of a fat lamb. Hence the scribal comment or Midrash-"FAT AND WOUNDED" which is the section heading.*

O choose me in my golden time in my dear joys have part  
Lord, not for Thee my fading fires the ashes of my heart

If any animal is impure by law which he cannot use as an approach offering from his means approaching the LORD the animal is to be placed before the priest. The priest will then estimate its value deciding it is good or bad and that estimate shall stand. If he wants to redeem the animal he must add a fifth to its value. *The LORD is so gracious-he values the bad animal. Christ as our High Priest values every sinner. The fifth part represents "fatness" or the best not just a sacred number-although "five" is the number of divine government, of the God-man or Immanuel our gracious Redeemer.* If a man dedicates his house the priest shall estimate its condition-good or bad and that value shall stand. And if a man who dedicates his house redeems it he adds a fifth in temple shekels and it becomes his.

#### **Day 5(215) 16-21 Torah ON SEED & GOOD FAITH IN REDEMPTION**

And if a man dedicates from his land holding to the LORD its value will be estimated by verbal statement by **the value of the seed** he sows thereon-fifty shekels to a homer. If he dedicates his field in Jubilee year its value shall still stand. *Despite giving the field to God when land returns to their owners if it must be bought back he pays for it in that year. The value of any man's work is connected to his sowing of the seed of the word of God.* If it is dedicated after the year of

Jubilee the priest shall estimate its silver value from the opening of the vow to the next Jubilee and its value shall be lessened. If the man wants to redeem it he adds a fifth of its value and it becomes his. If he does not wish to redeem the field but sells it to another man he cannot ever redeem it. *He may sell it as his own though it is devoted but he forfeits the right to its holding ever again because he acted out of good faith with his vow. Lack of faith is a bar to redemption. Divine grace is posited along with faith in the recipient.*

### **Day 6(216) 22-28 THE SILVER COIN "CHRIST'S IMAGE" ON US TORAH**

If a man dedicates to the LORD a field he bought which is not a family holding the priest shall determine the value for him up till the year of Jubilee and he shall give that sum on the day he dedicates it to the LORD. In the year of Jubilee the field returns to the man from whom he bought it; to him the land holding belongs. All valuation is set according to the holy shekel; twenty Gerahs to the Shekel. **Certainly** the firstborn animal will always be firstborn belonging to the LORD; none may dedicate it to the LORD be it ox or sheep. It is the LORD'S. If it is not a clean animal it may be ransomed at its price; if he will not redeem it **he shall add a fifth** and it may be sold at its value. Definitely all that is dedicated [*Hebrew HARAM "to consecrate" reflects the "nose" which in the case of the camel was bored through for a ring and in this case devoted to man's purposes-antonym of HALAL 'to free or desecrate'*] which a man will dedicate of all he has—from a man to a beast or a field shall not be sold or redeemed. Every devoted thing is holy to the LORD.

### **Day 7(217) 29-31: THE CURSE AND THE CROSS**

Every accursed person who is cursed from mankind shall not be redeemed; he shall die the death. *There is under the law no price that can be paid for a man "under the curse." "Christ was made a curse for us" and can free us from the curse (Galatians 3.13)* All tithes of the land from seed of the earth and from fruit of the tree belongs to the LORD. It is holy and it is God's. If a man redeems his tithe he must add a fifth of its value. *The force of this statement is to underline that nothing which does not enjoy the favour of God but lies under His curse is able to be redeemed. This TORAH yields the stark message of eternal damnation as a warning at the climax of this book on God's holiness.*

### **CONCLUDING SUMMARY 32-34: THE JUDGMENT IS CHRIST'S**

The whole tithe of the herd and the flock all that my tithe which passes under the rod (or is counted) is holy to the LORD. A man must not exchange between good and bad and must not exchange and if he makes a substitution exchange both it and the substitute shall be holy to the LORD. It shall not be able to be bought back. These are the commands which the LORD commanded Moses for the children of Israel in Mount Sinai (the "miry" mountain)*The pastoral action which was very familiar to Moses himself is given as a picture of what each Shepherd can count. The Herd or Shepherd will of course care for the health and well-being of his herd or flock but he is not to look with a fine tooth comb as we would say to keep the best back or give the worst away. It is the priest's prerogative to select and estimate the value of what is given to God. So it is ultimately Christ who alone as our High Priest can judge of his flock. Thus ends a section that ties the favour of God to Redemption and ties the work of redemptive judgment and designation to the High priest and by TORAH to Christ.*

Finis(Torah Readings adapted for Christians Part 3)

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