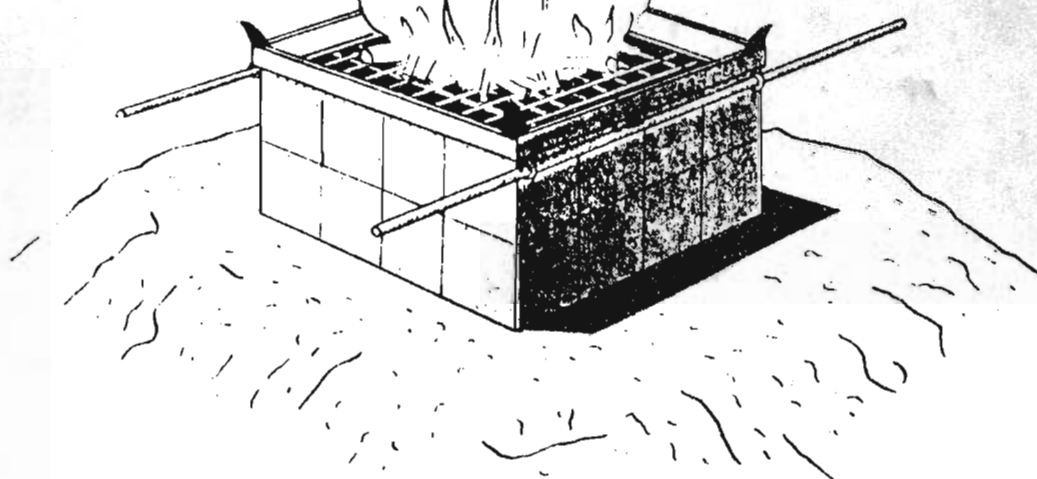


# SACRIFICE AND OFFERING



A consideration of the six basic Altar Offerings  
of the Law of Moses

# LEVITICAL OFFERINGS

TITLE	OFFERING	OFFERER'S DUTY	PRIEST'S DUTY	GOD'S PORTION	PRIEST'S PORTION	OFFERER'S PORTION	SIGNIFICANCE
BURNT LEV. 1:1-17	1. Herd 1:3-9 2. Flock 1:10-13 3. Fowl 1:14-17	Identification Kill it	Sprinkle Blood	All that was burned	Skin	—	Dedication
MEAL LEV. 2:1-16	1. Fine Flour 2:1-3 2. Unleavened Cakes 2:4-7 3. Parched ears of First-fruits 2:14-16 Oil and Frankincense	Bring to Priest	Offer a handful	The handful	Remainder	—	Consecration
PEACE LEV. 3:1-17	1. Herd 3:1-5 2. Flock 3:6-17	Slay offering	Wave Breast & Shoulder, Sprinkle Blood	Fat of Inwards	Breast & Shoulder	Remainder	Fellowship
SIN LEV. 4:1-5:13	1. Priest - Bullock 4:3 2. Congregation - Bullock 4:14 3. Ruler - Goat 4:23 4. Commoner - Various 4:27-5:12	ADVERSARIES (one kills) Identify Himself OFFERER kills	Sprinkle Blood	The Whole Fat of Inwards	Nothing Remainder	—	Atonement
TRESPASS LEV. 5:14-6:7	Ram 5:15; 6:6	Bring to Priest Make Amends Add 1/5 part	Sprinkle Blood	Fat of Inwards	Remainder	—	Restitution

LEVITICUS CHAPTER 14.

DIVISIONS.

1. Ceremonies outside the camp. Verses 1-9

(Termination of ceremonial death - re-entry into the camp.)

Verses 1-3      Priestly inspection.

Verses 4-7      Offering of the Birds.

Verses 8-9      First cleansing, seven days outside his tent.

2. Ceremonies within the camp. Verses 10-20

(Reinstatement to Priestly class and Worship.)

Verses 10-14    The Trespass Offering.

Verses 15-18    Anointing of the Leper.

Verse 19        The Sin Offering.

Verse 20        The Burnt Offering.

3. Offerings of Poverty. Verses 21-32

PURPOSE OF THIS SECTION.

To set forth the principle that Yahweh Ropheka is the great healer of the scourge of mankind, namely Sin and Death. Note the connection between disease, sin and death.

"Who forgiveth all thine iniquities;  
who healeth all thy diseases;

Who redeemeth thy life from destruction". Psa. 103: 3-4

Leprosy was the most suited of all diseases to demonstrate the principle.

PRACTICAL APPLICATION.

Having healed a Leper Jesus instructed him...

"Go shew thyself unto the priest, and offer the gift that Moses commanded, for a testimony unto them". Matt. 8:4

What a testimony this would be, perhaps for the first time this law of cleansing is now invoked, for although others such as Miriam and Naaman had been cleansed there is no record of the Law being applied in their case. What a great lesson to priests to humiliate themselves and condescend to go "outside the camp" and show compassion to the social and religious outcast.

1. CEREMONIES OUTSIDE THE CAMP. Verses 1-9Verses 1-3 PRIESTLY INSPECTION.

v2. "Day of his cleansing" - Significant phrase, cleansing took seven days in all, the "day" then is a period of time. Same phrase used when covenant renewed after Nazarite Vow had been broken (Num. 6:9). Leper was to pass, constitutionally from Death to life (1 John 3:14).

"shall be brought unto the Priest" - Hence "Go shew thyself unto the Priest" (Matt. 8:4; Luke 5:12; 17:14). However they as outcasts could not enter into the camp, but could only express their desire to see the Priest (cp. II Kings 7:10), and were then at his mercy to await his pleasure. As moral Lepers we approach our priest for cleansing which he has affected in himself. (Heb. 1:3). (Grk. "Having himself purged our sins...").

v3. "The Priest shall go forth" - The Leper having made his approach, it is now up to the Priest to exercise "Compassion upon the ignorant and them that are out of the way" (Heb. 5:1-3). Both parties must cooperate to affect cleansing. Leper must in humility approach, Priest must condescend to the unfortunate.

"out of the camp" - From the precincts of cleanliness and holiness the Priest must be prepared to venture forth to the place where "Reproach" is borne (Heb. 13:13).

"the priest shall look" - R.S.V. "Shall make an inspection".

"Leprosy be healed" - The Law of Moses had to await cleansing which it could not effect. The Lord Jesus sent Lepers to Priest BEFORE they were healed, which cleansing took place "on the way" (Luke 17:13-14). Having demonstrated their Faith by their action in moving toward the Priest, their cure was affected by that Faith, accomplishing what the Law was powerless to perform.

Verses 4-7 THE OFFERING OF THE BIRDS

v4. "Two birds" - Yet really only one sacrifice. Note how the Living Bird becomes associated with the slain bird v6. The same principle applied in the case of the two Goats used on the Day of Atonement N.B. Lev. 16:5 "Two Goats for a Sin Offering". For sacrifice to be efficacious it must contain both negative and positive principles. If Death is acknowledgement of "God's righteousness" then Resurrection is the seal of God's approval upon the perfect Sacrifice. So then if Christ be not raised we are yet in our sins. (I Cor. 15) The dual principle is annunciated.....

"Who was delivered for our offences,  
and was raised again for our justification". Rom. 4:25

Under the shadow institution of the Law it was not possible that the blood of bulls and Goats could take away sin, and seeing that the resurrection of the animals or birds was out of the question, it became necessary to use the two so as to express in type the one complete offering.

1. CEREMONIES OUTSIDE THE CAMP ... Continued

4.  
Cont.

Note also that the Hebrew word here used for "Birds" signified the common sparrow (as margin shows) whereas the Law consistently specified "Turtledoves and Pigeons" to be used in Sacrifice. Here then is something really outside the sacrificial scope of the law, though used by the Law here. These sparrows were unclean, and were of little value ("...two sparrows sold for a Farthing" Matt. 10:29-30) and were wonderful symbols of the lowly estate of the Leper in his isolation from the Tabernacle Worship. Yet though they were so humble in their natural abode, these little creatures were used as symbols of "cleansing" (here) and "Liberty" Isa. 34:5, and whilst the Pilgrim made his weary way to the place of Gods throne and Worship he was caused to envy these little birds whose very freedom of action had acquired for them a place near Gods Altar. (Psa. 84:3)

Sacrifice is the annunciation of Humility and dependance upon the deliverance of God (Psa. 22:8). The Sparrows were apt symbols in this case of cleansing of Leprosy.

"Alive and clean" - The birds do not signify the Leper, he is virtually dead and unclean, cp. v8. They are the sacrificial symbols of his representative, and of the state that he now hopes to attain. See Eph. 2:1-5.

"Cedar wood and scarlet and hyssop" - It is possible that these three items were used to construct a mop, the wood as the handle, the scarlet thread being used to bind the hyssop to the end, to act as the absorbent material which soaked up the sacrificial blood to facilitate sprinkling. Even so the materials here mentioned had each of them its own significance adding to the richness of the symbology. They were symbols of Incorruptibility - the nature of Sin - Humility, and were used together with cleansing of the Leperous house, removal of the taint of death with Red Heifer, confirmation of the mosaic covenant Exod. 24:6-8; Heb. 9:19-20.

"Cedar wood" - Incorruptibility - The timber was highly prized for its quality, durability, and its attractive appearance, greatly enhanced when polished. For these reasons it was extensively used in the construction of Solomon's Temple (I Kings 5:5-6; 7:1-12). It contains within itself sap which resists borers.

"scarlet" - The Nature of Sin - Heb. "Towla" "A Maggot", the grub from which the crimson dye was obtained by crushing the female of the species, the colour coming from the seed bodies carried by her. This same word is used in Psa. 22:6, when in prophecy the Lord Jesus is described in the days of his flesh as "a worm". Bearing our nature he submitted to the cross, crushing the desires of the body, so providing that precious blood, which by reason of the life of obedience it symbolised, becomes the saving power of all those who associate with him in that sacrifice.

In the New Testament the Greek equivalent is "Kokkos" "a Berry" because the grub in question was so shaped to resemble a berry. (Heb. 9:19; Matt 27:28; Rev. 17:3).

1. CEREMONIES OUTSIDE THE CAMP ... Continued

- v4. Cont. "Hyssop" - Humility - This small plant is contrasted to the mighty Cedar, (I Kings 4:33). It gives off an aromatic scent, has a peppermint taste, and is somewhat refreshing to chew, it is said that many a weary traveller has been revived by these qualities in their journey in the wilderness where it grows. The leaves of the hyssop are covered with a fine downy type hair, which enables it to soak up liquid readily, and as such made it ideal for use in the sprinkling of sacrificial blood. David terribly conscious of his uncleanness in the matter of Bathsheba sees this humble plant as a symbol of the cleansing power of Yahweh's forgiveness through the sacrifice of his providing. (Psa. 51:7 cp. also Num. 19:18).

It is of the greatest significance that the last act performed by the Lord as he expired upon the cross was the reception of the vinegar from the hyssop lifted to his lips. Then as was about to expire in death, so terminating the types of the law, and by that act providing the cleansing from the taint of death, and the removal of that of which Leprosy was but the type, he used those moving and powerful words.... "it is finished". (John 19:30.)

- v5. "Earthen vessel" - Symbol of Human nature (Isa. 45:9; II Cor. 4:7). Bird killed in this vessel indicates the lepers relation to death, and that on account, not only of his disease, but that of his very nature, dead because of sin (Rom. 5:12).

"Running water" - Heb. "Living water" Symbol of the spirit Word of life (John 4:10-14; 7: 38; Rev. 21:6; 22:1). Here is "water and blood" those two elements that came out of the side of the crucified Jesus (John 19:34). "He came by water and blood" (I John 5:6). A body (earthen vessel) in which propensities are overcome (killed) and the life (blood) dedicated to God through the indwelling power of the Word (water) so as to affect our cleansing. (John 6:63; 15:3).

- v6. "the living bird" - Identified with the bird just killed v6. Note Heb. 10:20 "Recently killed yet living" (diaglott). A sacrifice in which the principle of death is swallowed up of life, by the operation of God who raised him from the dead. (Col. 2:12).

- v7. "sprinkle" - Heb. "Nazar". "To spirt" that term reserved for the sprinkling of blood in relation to the removal of sin, where blood is given the utmost prominence, as contrasted to that which was merely "Sprinkled (different word) around about the Altar".

"seven times" - Number of completeness, and so used of the "Covenant" (Lev. 26:15, 18, 21, 24, 28). Note how that Naaman also had to wash seven times in Jordan in order to be cleansed from his Leprosy. (I Kings 5:10-14).

"the living bird loose" - This bird let go into "the open field", no chance now of recapture, so emphasizing the goodness of Yahweh in the freedom now obtained from the dreaded scourge. We too will be made free from the bondage of mortality, when by Gods grace our sins are forgiven and our natures are cleansed...." so far has he removed our transgressions from us" (Psa. 103:12 cp. Micah 7:18-19).

Verses 8-9 FIRST CLEANSING - SEVEN DAYS OUTSIDE HIS TENT

v8. "wash his clothes and shave off all his hair" - Here is complete cleansing before entering the camp. Leprosy as a symbol of living death, and the principle of sin as its cause, must be completely removed, none of the corruption must come within the camp, and we cannot allow moral corruption to come into the Ecclesia to spread its pernicious influence. (II Cor. 6:16-18; 17:1).

"Tarry abroad out of his tent seven days" - His first cleansing symbolic of moral cleansing, this restores him to social contact with his family, and with the nation, but does not as yet qualify him to approach near to the divine presence. See the similar case in regard to the restoration of Miriam. (Num. 12:15).

v9. "On the seventh day" - Day of his Final cleansing. The seventh day! Note that this time he shaves all of his hair, including his eyebrows! Every vestige of hair must now be removed from his body, as well he must wash, not only his clothes, but now his body. After undergoing this process the Leper would surely have "the flesh as of a little child" (II Kings 5:14). Indeed this was the lesson for here was a new beginning. This was typical of that final cleansing of this "Vile Body" that we may be partakers of that divine nature, and be fashioned with that glorious body, which our Lord Jesus Christ at present possesses. (Phil. 3:20-21). Compare also Joseph's cleansing as he ascended out of his egyptian prison (Gen. 41:14).

2. CEREMONIES WITHIN THE CAMP - REINSTATEMENT TO PRIESTLY CLASS Verses 10-20Verses 10-14 THE TRESPASS OFFERING

v10. "The eighth day" - New beginning "First day of the week" the day our High-Priest emerged from the tomb to be released finally from mortality. (Matt. 28:1). It is the day of circumcision (Gen. 17:10-14), itself typical of the spirit birth, when by the very act fleshly descent was denied, and the child of promise born to Abraham and Sarah, was "Born after the spirit" (Gal. 4:29). Circumcision signified that a "new creature" had been born (Gal. 6:15). This Eighth day was the day Aaron entered into the High-Priestly office (Lev. 9:1-9). Upon this day the Nazarite renewed the vow that he had broken, he had a new beginning. (Num. 6:10). It is typical of the bestowal of immortality, and of our entry into the functions of the Eternal Priesthood for which we shall then be morally and physically fitted (Rev. 3:14; 5:9-10).

"Two he lambs ... one ewe lamb". - Three animals, there lessons here briefly explained, as deduced from the matters considered under the section dealing with these and other sacrifices. (Chapters 1 - 7.) --- see notes.

Male Lamb. Trespass offering. Acknowledgement of service lost, in which the third party, Yahweh himself, had been robbed of service due. (Lev. 5:14 to 6:7)

Male Lamb. Burnt Offering. Determination to rededicate himself to the service of God, as a necessary prerequisite to his acceptance and cleansing (Lev. 1:1-17).

2. CEREMONIES WITHIN THE CAMP - REINSTATEMENT TO PRIESTLY CLASS ... Continued

- v10. Cont. Female Lamb. Sin Offering. After being accepted back with the almost identical ritual of the High-Priest, and constituted among the Priestly class, this offering of the "commoner" would serve as reminder of his actual status, until the day when he could fully realise his ambition to serve God in the capacity of Priest. (Lev. 4:27-28).
- "Three tenth deals of fine flour" - Normal amount for one lamb equals one tenth deal Num. 15:4-5, here is amount for the three animals. (see notes on meal offering Lev. 2:1-16).
- "one log of oil" - Unusually large quantity, about an half pint, regulation amount for a lamb was only "fourth part of an hin" (Num. 15:4.) Note how this log of oil was "waved...before Yahweh" v12, thus rendering it comparable to the Holy Anointing oil, though not exactly equivalent. (Exod. 29:31).
- The additional oil in this ritual is highly significant, as it is used to reinstate the Leper as a member of the priestly class, anointed to office as "light-bearers" among the nations. (Exod. 27:20).
- v11. "the priest that maketh him clean" - Jesus Christ is our High-Priest, we are "made the righteousness of God in him" (II Cor. 5:21).
- v12. "Trespass Offering" - The most important offering in this schedule. Normally the Trespass Offering was a Ram, there were no alternatives to this (Lev. 5:15), The fact that Yahweh substitutes the Lamb here indicates the importance of this offering above the others to be offered in conjunction with it, the lamb being substituted when one offering was to be lifted above others, as in dedication of child the male lamb is used for the Burnt Offering, so emphasizing the lesson for the child's future, that of "Dedication" (Lev. 12:6).
- In keeping with the emphasis placed upon this offering it is "Waved" v12. to add to the significance. This also is unusual, and it is done so that offering may be made to resemble Aaron's wave offering at his consecration ceremony. (Lev. 8: 26-27.)
- So important is this offering in this context that even when lesser animals are allowed for the poorer class, they must still procure the lamb for the Trespass Offering. v21.
- The principle is that service has been lost toward God, by one who on account of his contraction of defilement has been debarred from the Holy places of worship, and has been ritually dead (Isa. 38:18-19).
- (It must not be inferred from this that God necessarily regarded all Lepers as moral sinners above others, but rather as using a defiling disease, to underline by ceremonial means, the desperate need of all human kind embroiled in Sin, and consequently faced with physical corruption, of which Leprosy was but an accelerated process.)



## 2. CEREMONIES WITHIN THE CAMP - REINSTATEMENT TO PRIESTLY CLASS ... Continued

- v14. "Upon tip of the right ear...thumb...Toe" - Identical ritual used to inaugurate the High-Priest into office (Lev. 8:24), thus indicating that his consecration was representative of the whole nation. Now the former Leper is received again as a member of the Priestly nation, a position he lost whilst the plague clung to him.

In the case of the High-Priest the blood that was touched upon his Ear, hand and foot, came from the Peace Offering, as indicating his fellowship with God on behalf of the nation. In the case of the Leper it was the Trespass Offering that supplied the blood, as restoring him to a position formerly held, and in acknowledgement of service lost.

### Verses 15-18 ANOINTING OF THE LEPER.

- v15. "the palm of his left hand" - So as to be free with his right hand to anoint the head of the former Leper (cp. Ps. 48:10).
- v16. "Sprinkle" - Heb. "Nazar" "To spirt" conspicuously. (see note on v7).
- "Seven times before Yahweh" - Formerly sprinkled seven times with the blood of the bird v6-7, and that "outside the camp", now sprinkled with oil (symbol of the spirit) and this inside the camp, and that "before" or in the presence of Yahweh. He is now fully restored to the worship of God, and in type is cleansed "from all filthiness of the flesh and spirit" (II Cor. 7:1).
- v17. "Upon the blood of the Trespass Offering" - Upon his acknowledgement that his condition was a loss to God, his service now accepted on the basis of the Spirit.
- v18. "Four upon the head" - Only the High-Priest was anointed upon the Head (Lev. 8:12). As such he is described as "Priest that is anointed" (Lev. 4:3, 5, 16). Cp. Num. 35:25. It was this anointing that distinguished him (Lev. 21:10-12). (N.B. in this context, the contrast between anointing of oil (spirit) and a dead body!) See also Ps. 133:2.

Christ as "the head of the Body" (Col. 1:18,) partakes of the anointing of the spirit, so connecting that Head with his Father in Heaven, as representative of the whole Body.

### Verse 19 SIN OFFERING.

This is a token of Sin forgiven, even so the Trespass Offering is given prominence above it. Note that his Sin Offering is a Ewe Lamb, the animal which marked a person out as being one of the common people (Lev. 4:27-28), he is thus reminded that whilst he may have been accepted back under the ritual of the High-Priest, he is still one of the common people. The same reminder was given to one who fulfilled the Nazarite vow. (Num 6:14)

### Verse 20 BURNT OFFERING

Now it is a question of renewed dedication.

2. CEREMONIES WITHIN THE CAMP - REINSTATEMENT TO PRIESTLY CLASS ... Continued

v20. "Shall be clean" - Now complete restoration. N.B. the repeated phrase  
 Cont. "that is to be cleansed" Vv. 4, 7, 8, 11, 14, 17, 18, & 19.

3. THE OFFERINGS OF POVERTY Verses 21-32.

Note that he is to take two birds, instead of the Male Lamb for the burnt offering and a ewe lamb for the Sin offering, whilst the amount of fine flour is reduced to one tenth instead of three tenths.

However, no alternatives are allowed for the Trespass Offering, nor is the amount of oil reduced. Sin and Burnt Offering may be minimised, but the notion of Trespass, of service lost, and his reinstatement on the basis of the spirit must remain. In this way the former lessons of the Law are reinforced, and indicate that our interpretations are basically correct.

THE CLEANSSED LEPER - A NEW BORN CHILD.

1. Two birds. One killed the other alive. One dead now alive.
2. All his hair shaved, even to eyebrows v9. flesh of a new born.
3. Eighth day ceremony reminder of circumcision v10.
4. Priest officiates for him throughout Verses 11-13 notion of new and helpless baby.

LEPROSY - THE PROCESS OF CLEANSING.

1. Leper met by the High-Priest outside the camp. Heb. 13:13.
2. Accepts two-principled sacrifice (2 birds) death and life Rom. 4:25; 6:4-6.
3. Earthen Vessel (Human nature II Cor. 4:7) Blood (death of that nature Heb. 2:14) Water (Spirit Word the means of victory Rom. 8:13).
4. Oil sprinkled seven times, Covenant relationship Heb. 13:20.
5. Wash, shave, clean to enter camp (Ecclesia) II Cor. 6:16-18.
6. Seven days abroad, out of his tent, not yet totally clean I John 3:1-2.
7. Eighth day all his hair shaved. New beginning Phil. 3:20-21.
8. Trespass offering, and oil are "waved" on the basis of his recognition of past lost service, and by the work of the spirit, he is now appointed to priestly people. Rev. 5:9-10.

A CONTRASTTHE HIGH-PRIEST1. Representative of Yahweh.

"Holiness to Yahweh" Exod. 28:36

2. Manifestation of life.

\* Never in proximity of a dead body. Lev. 21:10-12.

\* Never to uncover his head.

\* Never to rend his clothes.

3. Example of maturity.

\* Not to shave or disfigure his beard. Lev. 21:5.

4. High-Priest consecrated as representative of the People.

\* Blood of peace offering touched upon right ear, thumb, toe. Heb. 5:1-2.

\* Anointed with "Holy anointing oil" Psa. 89:20.

THE LEPER1. Representative of Mortal Man.

"Utterly unclean" Lev. 13:44.

2. Manifestation of Death.

\* Mourner at his own funeral Lev. 13:45

\* His head bare.

\* His clothes rent.

3. Example of immaturity.

\* "To cover his upper lip" (Heb. "Beard") Lev. 13:45. To shave before cleansing Lev. 14:9.

4. Cleansed Leper re-instated to Priestly class.

\* Blood of trespass offering touched upon right ear, thumb, toe. Exod. 19:6.

\* Anointed with common oil "Waved before Yahweh" Lev. 14:12;18.

THE LEPROUS HOUSE - CHAPTER 14:33-54.Divisions

1. Report of the owner of the house Verses 33-35.
2. The first inspection. Verses 36-37.
3. The second inspection. Verses 38-42.
4. The third inspection. Verses 43-45.
5. Defilement within the house. Verses 46-47.
6. Cleansing the house. Verses 48-54.

VERSES 33-35 REPORT OF THE OWNER OF THE HOUSE.

- v33. "Moses and Aaron" - Note only "Moses" when dealing with the cleansed Leper 14:1, Here the High-Priest is involved in the whole "House of Israel."
- v34. "Which I give you for a possession" - Note the difference between the Law and the Promise, Promise to Abraham was an "Everlasting" promise, and was unconditional Gen. 17:8; 22:15-18, under the law it was conditional, and they could still be subject to the plagues.
- "I put the plague of leprosy" - This he promised as a punishment for disobedience (Deut. 28:58-61) and would indicate the presence of "the plague of his heart" (I Kings 8: 37-38). The curse of Yahweh rests in the house of the wicked (Prov. 3:33; 21:12).
- The plague in question would probably be dry rot in the walls, or dampness, causing fretting of the mortar, and general unhygienic conditions leading to the prevalence of disease.
- "House of the land of your possessions" - Contrast David's "House of my pilgrimage" (Psa. 119:54).
- v35. "Owner of the house" - Yahweh is the owner of the "House of Israel" (Duet. 32: 9; Isa 5:7) and also of "The household of God (Eph. 2:19; Heb. 3:6).
- "Tell the Priest" - Yahweh constantly sent his prophets with warnings (Jer. 35:12-15) to tell of the condition of the house, the Priests bore the responsibility to supervise and correct disease conditions. (Mal. 2:7).

## CHRONOLOGY

### THE WILDERNESS WANDERING - 40 YEARS.

#### MAIN SECTIONS

- |  |                                   |
|--|-----------------------------------|
| 1. Egypt to Sinai  | 50 Days                           |
| 2. Events at Sinai                                       | 11 Months                         |
| 3. Sinai to Kadesh-Barnea                                | 10 Months                         |
| 4. Hopeless Wandering - Kadesh Barnea to Valley of Zered | 38 Years      40 Years            |
| 5. Last Days of Moses                                    | 1 Month                           |
| 6. Joshua leads the people to Promised Land              | 14 Days <i>into the 40th year</i> |

#### 1. EGYPT TO SINAI - Exodus chapters 12 to 29. Num. 33 v 1-15.

- |             |                                |           |   |
|-------------|--------------------------------|-----------|---|
| 15:1:1      | Leave Rameses in Egypt         | Num. 33v3 |   |
| (Num. 33v3) | Succoth                        | "         | 56 "Heb. Booths"                          |
|             | Etham                          | 7         | " " "Edge" ie., of the Wilderness         |
|             | Pt. Hahiroth                   | 78        |   |
|             | Passage of Red Sea: 3 days to: | 8         |   |
|             | Marah                          | 8         | "Bitter" waters made sweet.               |
|             | Elim                           | 9         | "Mighty Ones" 12 wells and 70 Palm trees. |
|             | By the Red Sea                 | 10        |   |
| 15:2:1      | Wilderness of Sin. (Ex. 16v1)  | 11        | "Wilderness of the Bush."                 |
|             | Dophkah                        | 12        |   |
|             | Alush                          | 13        |   |
|             | Rephidim                       | 14        | Water from Rock -- War with Amalek        |
| :3:1        | Sinai (Ex. 19v1)               | 15        |   |

#### 2. EVENTS AT SINAI - Exodus Chapters 19 to 40.

- |                     |              |   |
|---------------------|--------------|---|
| Moses FIRST Ascent  | Ex. 19v3-6   | (1) Reminder of Yahweh's care.<br>(2) Promise of Royal Priesthood.  |
| Moses Descends      | Ex. 19v7-8   | (1) Peoples willing response.   |
| Moses SECOND Ascent | Ex. 19v8-13  | (1) Yahweh announces His descent upon Sinia the third day.<br>People to be sanctified, none to come near Mountain.      |
| Moses Descends      | Ex. 19v14-19 | (1) People Sanctified<br>(2) Fearful manifestations accompany voice of Yahweh.  |
| Moses THIRD Ascent  | Ex. 19v20-24 | (1) Warning the people not to come near.<br>(2) Priesthood to be separated.<br>(3) Aaron only first permitted in Mount. |
| Moses Descends      | Ex. 19v25    | (1) Moses warns the people.   |

*THE 10 COMMANDMENTS - NOT THE LAW*  
*See Exod 24:12-18 & 34:28-31*

EXODUS 20 v 1-20 - THE 10 COMMANDMENTS

- |                     |                     |   |
|---------------------|---------------------|---|
| Moses FOURTH Ascent | Ex.20v22<br>to 24v2 | (1) Law of Alter - Social Laws Sabbath (Day and Year) - Feasts.   |
|                     | <i>Ex. 23 20</i>    | (2) Angel promised, Aaron's family & 70 elders invited closer.  |
| Moses Descends      | Ex.24v3-8           | (1) Willing Response of People<br>(2) Writes Laws in book. Sets up 12 pillars around Alter<br>(3) Blood of the Covenant on Book and people.   |
| Moses FIFTH Ascent  | Ex.24v9-18          | (1) Moses takes Aaron's family and 70 Elders, who see "A Vision of Elohim" and partake of fellow-ship meal. These left "afar off."<br>(2) Moses takes Joshua further He then continues alone. |
- 40 days. *Neither bread nor water Ex. 24 28*

EXODUS 25 to 31. "PATTERN OF TABERNACLE IN THE MOUNT".

EXODUS 32v1-14. "SIN OF THE GOLDEN CALF."

- |                      |                             |  |
|----------------------|-----------------------------|--|
| Moses Descends       | Ex.32v15-30                 | (1) Break Tables of Covenant, Destroys Golden Calf.<br>(2) Moses and Tribe of Levi take vengeance. <i>Ex. 32 20</i>  |
| Moses SIXTH Ascent   | Ex.32v31-33                 | (1) Intercedes on behalf of People.  |
| Moses Descends       | Ex.32v34; <sup>3</sup> 34v3 | (1) 'Angel of Presence' withdrawn, Moses & Joshua erect 'Tent of Meeting'.<br>(2) Moses requests Yahweh's presence & to see the replaced Glory.<br>(3) Instructions to make new tables of stone.   |
| Moses SEVENTH Ascent | Ex.34v4-28                  | (1) Manifestation of name bearer to Moses. Re-writes 10 commandments.<br>(2) Renewal of Land Covenant to people. Warning to destroy Caananites.<br>(3) Passover - Dedication of firstborn - Redemption of Firstborn man & ass, Sabbath Feasts. |
| Moses descends       | Ex.34v29-35                 | (1) Moses' face shines, he tries to veil the 'fading splendour.'   |
- (40 days neither bread nor water Ex. 34 28)*

EXODUS 35 to 39 TABERNACLE CONSTRUCTED.

(Workers reminded of Sabbath Law - Building 6 months less 25 Sabbaths 152 days).

- 1-1-2 Tabernacle set up (ex.40v1-17).
- 1-1-2 to
- 8-1-2 Consecration of Aaron & his sons (Ex.40v12-16 & 31,) cp. (Lev.8v6 & 35-36).
- ~~9~~ 1-2 E Offerings of Princes at dedication of Alter (Nu.7v1-2,84)
- 12-1-2
- 14-1-2 Passover celebrated (Num.9v1-8).
- 1-2-2 Census of the people, organization of the camp (Nu.1v1-2)
- 14-2-2 Second or "Little" Passover kept. (Num.9v9-11)
- 20-2-2 Cloud lifted up Israel march. (Num.10v11)

ISRAEL 11 MONTHS AT SINIA FROM THIRD MONTH FIRST YEAR.  
(Ex. 19v1 to 20-2-2 Num. 10v11).

3. SINIA TO KADESH-BARNEA

- Num. Exodus 10v33, 11v1-3. Three days to Taberah.
- Num. 11v11-34. Kibroth-Hataavah "Graves of Greedy" - Here a month? cp.v19-21
- Num. 11v35, 12v1-15 To Hazeroth. Envy of Miriam and Aaron. Here 7 days.
- 5-2 Num. 11v16 Wilderness of Paran (Kadesh-Barnea Num.12v16 Deut.1v19
- (Time of First-ripe grapes Num.13v20). Spies sent out. Num.13v1-2,32v8
- Num.14v32-34 Sentence of Rejection - 40 yrs. wandering.

5-6  
(PERIOD ~~10~~ MONTHS  
(LEFT SINAI 20:2:2: Num.10v11  
(WANDERED IN WILDERNESS 38 YEARS. Deut.2v14) } 10 MONTHS }

4. KADESH-BARNEA TO BROOK ZERED (38 Years Deut.2v14)

38 yrs. "AT KADESH MANY DAYS" (Deut.1v46) --MOSES--  
"COMPASSED MT. SEIR MANY DAYS" (Deut. 2v1-2) =SUMMARY=

- 1. Whole period of 38 years in Num. 14v45, 20v1.
- NUMBERS 15 Laws of Meal and Drink offerings. Heave offerings (meal) sins of ignorance & presumption. Sabbath-breaker. Ribband of blue.
- 16 & 17 Sin of Korah & Co. - Aaron's rod that budded.
- 18 More specific representative duties of priesthood.
- 19 Law of Red Heifer. (May have been instituted after the death of Miriam Josephus)
- 1-40 20v1 Wilderness of Zin. Miriam dies in Kadesh.
- 20v2-13 Water from rock - Meribah-Kadesh. Moses speaks in-advisedly.
- 20v14-17 Messengers to Edom. Refused passage.
- 1-5-40 20v22 Kadesh to Mt. Hor. Aaron dies. Num.33v38
- 21v1-3 To Israel "by the way of the spies"
- Opposition by King Arad.

21v4-9 Journey around Edom - Brazen Serpent  
 21v10-11 Wilderness of Moab.  
 40 years Deut. 2v14  
 21v12 Valley of Zared - End of 40 Years.

#### CONQUEST OF LAND = EAST OF JORDAN.

Numbers 21v13 To south side of Upper Arnon.  
 21v14-35 Conquest of Sihon (Amorites) Og (Bashan).  
 22v1 Plains of Moab - Shittim.  
 22v2, 24v25 Prophecies of Balaam.  
 25 Sin of Baal-Peor.  
 26v1-65 Second census of people. Census of Levites.  
 27v1-11 Inheritance of Daughters of Zelophahad.  
 27v12-14 Told of his death - Moses must not enter.  
 27v15-23 Appointment of Joshua.  
 Chapters 28-30 Offering at various feasts - Law of Vows.  
 31 Defeat of Midian - Death of Balaam.  
 32 Inheritance of Reuben and Gad.  
 34 Borders of Land.  
 35 48 cities of Levites; 6 cities of Refuge,  
 Law of murder.  
 36 Intermarriage between tribes forbidden, *only on the*  
*women who*  
*have their father's*  
*inheritance.*  
 guarantee of inheritance.

#### 5. LAST DAYS OF MOSES.

1-11-40 Deut. 1v3 Moses last speech - Deut. Chapt. 1 to 30.  
 31v22-27 Moses writes book of law, deposits it in the Ark.  
 Chapters 32 & 33 Moses farewell song. He blesses the tribes.  
 7-12-40 34 *band of the 12 tribes*  
 Moses dies. Buried in a valley in Moab by  
 Beth-Peor

#### 6. JOSHUA LEADS PEOPLE INTO LAND.

10-1-41 Joshua  
 4v19 Israel crosses Jordan, exactly 40 years from Exodus.  
 14-1-41 5v10 Passover kept at Gilgal.  
 15-1-41 5v11-12 Manna ceases.



JEWISH YEAR  
&  
SACRIFICE SCHEDULE

# THE JEWISH YEAR

MONTH	NUMBER SACRED-CIVIL	SEASON	MODERN	FESTIVALS
<b>THE ABIB</b> (Ex. 13v4, 23v15) "Green ear of Corn" <b>NISAN</b> (Esther 3v7, Neh. 2v1)	1   7 30 days	Latter or Spring rains (Joel 2v23) Jordan in flood (melt- ing snows)(Joshua 3v15) Barley Harvest (II Sam. 21 v9)(Ripe just before Exodus)(Ex. 9v31-32)	MARCH  APRIL	10. Passover Lamb set apart Ex. 12v3 13. Search for Leaven Ex. 12v15 14. Feast of Passover Ex. 12v6 15. Feast of Unleavened Bread. Lev. 23v6-8 1st day Holy Convoca- tion. 16. Offering of First Fruits Lev. 23v9-14 21-23rd day Holy Convoca- tion.
<b>ZIF</b> (IKings 6v1) "Brightness-Splen- dour", i.e. flowers in bloom". IJAR	2   8 29 days	Wheat Harvest	APRIL MAY	14. Second Passover Num. 9v10-11
<b>SIVAN</b> (Esther 8v9)	3   9 30 days	Summer begins: rain un- usual. From April to September (ISam. 12v7) Hot and Dry	MAY  JUNE	6th Feast of Weeks Deut. 16v10 Feast of Harvest Ex. 23v16 Feast of Pentacost Acts 2v1 First Fruits of Wheat Lev. 23v16-17
<b>TAMMUZ</b>	4   10 29 days	Grape Harvest	JUNE JULY	
<b>AB</b>	5   11 30 days	Heat increases	JULY AUGUST	
<b>ELUL</b> (Nehemiah 6v15)	6   12 29 days	Dates and summer figs (Amos 8v1-2; Mic. 7v1-2)	AUGUST SEPTEMBER	
<b>THE ETHANIM</b> (IKings 8v2), "True-verity" "Incessant Rain"? "TISHRI"	7   1 30 days	Vintage general Former Rains Plowing Barley & wheat sown	SEPTEMBER  OCTOBER	1. Memorial of Blowing Trumpets. Nu. 29v1 10. Day of Atonement Lev. 16v29 15. F. of Tabernacles Lev. 23v34 F. of Ingathering Ex. 23v16 1st day (15th) Holy Convocation. Lev. 23v35 8th day (22nd) Holy Convocation. Lev. 23v36
<b>BUL</b> "Rain or Produce" "MARCHESHVAN"	8   2 29/30 days		OCTOBER  NOVEMBER	
<b>CHISLEW</b> (Neh. 1v1). Zech. 7v1 KISLEV	9   3 29/30 days	Winter-rain increases (Ezra 10v9-13)	NOVEMBER  DECEMBER	
<b>PEBETH</b> (Esther 2v16).	10   4 29 days	Hail-snow in highlands	DECEMBER JANUARY	
<b>SHEBAT</b> (Zech. 1v7).	11   5 30 days	Almond in blossom	JANUARY FEBRUARY	
<b>ADAR</b> (Esther 3v7).	12   6 29 days 30 dys Leap yr.	Signs of spring	FEBRUARY  MARCH	
<b>VE-ADAR</b> (The Second Adar).		This month intercalated seven times in the cycle of 19 years 3 - 6 - 8 - 11 - 14 - 17 - 19. These are the leap years in a Lunar cycle.		

# Sacrifice Schedule

for the special days of the year

FESTIVAL	SPECIAL OFFERING	DAILY	SIN OFFERING	BURNT OFFERING			PEACE O
DAILY OFFERING - Num. 28v3 "Continual Burnt Offering"		2 Lambs of 1st year Burnt Offer.		BULLOCK	RAM	LAMB	
SABBATHS	Duplication of the Daily Off. Num. 28v9-10.	"					
PASSOVER (14th Abib)	Male Lamb of 1st year. Ex. 12v3-6	"					
FEAST OF UNLEAVENED BREAD 15th Abib 16th (Lev. 23v10-13) 17th (Num. 28v16-25) 18th 19th 20th 21st	Male Lamb 1st yr.	"	1 Goat " " " " "	2 2 2 2 2 2	1 1 1 1 1 1	7 7 7 7 7 7	
FEAST OF WEEKS-PENTACOST Lev. 23v15-21. 6th SIVAN		"	1 Goat	1 *see fn.	2	7	2 Lambs
BLOWING OF TRUMPETS Num. 29v1-6 Also New Moon Num. 28v1-15 1st Ethanim		" "	1 Goat 1 Goat	1 2	1 1	7 7	
DAY OF ATONEMENT Lev. 16 10th Ethanim	For Aaron For Nation Additional		1 Bullock 2 Goats 1 Goat	1	1 1	7	
FEAST OF TABERNACLES Ethanim 15) 16) 17) 18) Num. 29v12-34 19) 20) 21)		" " " " " " "	1 Goat " " " " "	13 12 11 10 9 8 7	2 " " " " " "	14 " " " " " "	
22ND. ETHANIM "The 8th Day" Num. 29v35-38 "The Last Great Day of the Feast" (John 7v37)		"	"	1	1	7	

\* cp. Num. 28v27. There the burnt offering is 2:1:7  
This could be an additional offering, or a copiest error.

## SPECIAL NOTE ON MONTHS

Only four months have names of Hebrew origin. These names are found in the Bible prior to the Babylonian captivity during Israel's independence. Each of these names have a meaning which has been indicated in the notes. Of those months whose names are of Hebrew origin, there are only four. They are Abib, Zif, Ethanim and Bul. In regard to the names of the other months which appear, these were used by the Jews after the period of the Babylonian exile. Their origin appears to have either been of the Persian or Chaldean Language, and their meaning in difficult to trace.

## THE PASSOVER.

### References to the Passover.

1. Exodus 12:1-57;      The original historic passover. The other references to the feast are ~~all~~ complimentary to this great event, and are calculated to bring this great deliverance to remembrance. However there are features of this original Passover which are unique.
  - (1) The selection of the Lamb on the 10th. Day/
  - (2) Blood sprinkled on the door posts & Lintels.
  - (3) Use of the Hyssop branch to sprinkle blood.
  - (4) Passover eaten in haste.
  - (5) Abstainence from unleavened bread for only one day.
  - (6) Command to remain in doors until the morning.
2. Exodus 13:3-10;      Specific mention of the sanctification of the firstborn & the feast of Unleavened bread.
3. Exodus 23:14-19;  
NB - THE FEASTS      Mentioned in connection with the Sabbath & the other two feasts.
4. Exodus 34:18-26;      With other two feasts & the santification of the Firstborn.
5. Leviticus 23:4-14;      This chapter deals with all the feasts in their order setting out the whole Calender in relation to the three feasts including the offering of the first-fruits during the feast of unleavened bread. Here also we have detailed the days of "Holy Convocation", two such days were the first & seveneth days of the feast of unleavened bread.
6. Numbers 9:1-4      Repetition of the command to keep Passover at the beginning of the second year. Provision of the "Little Passover" in the second month, for those, who for reasons beyond their control, could not keep the First Passover.
7. Numbers 28:16-25;      Details of the offerings to be made over the seven day period of the feast of unleavened bread.
8. Dueteronomy 16:1-6;      Prospective command as to how the feast should be kept once they had entered into the promised land  
Significant difference, Passover lamb to be offered at the place of God's choosing, that is in the city of Jerusalem. Blood to be sprinkled upon the alter, not upon the doorposts & lintels. 2 Chron. 30:15-16.

## THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD

Pass-over was held during the month ABIB, this was the seventh month of the year on Israel's civil calender, but owing to fact that it was to be the commencement of a new era in their national existence, consequent upon their redemption from the bondage of Egypt, Yahweh decreed that it should be "A beginning of Months" unto them. Ex.12:2. The time of their redemption was the time of Spring, during which the Barley harvest was ripening (Ex.9:31) hence the meaning of Abib, "A green ear of Corn". Spring is the season when plant life throws out its new shoots in response to the increasing warmth of the Sun and was an appropriate time for the national birth of Yahweh's firstborn Son Ex.4:22. This first Passover was not only typical of the redemptive work of Christ but also of that last and final redemption of the Jewish people when "Israel shall blossom and bud and fill the face of the Earth with Fruit". Isa. 27:6.

Fundamentally the Passover feast speaks of Redemption from bondage, on the basis of Sacrifice, with the hope of participation as a Firstborn in the divine family, when it is ultimately established. 1 Peter 2:9  
1 Cor. 5:7; Heb. 12:23.

The following table represents the complete picture of the Passover and feast of Unleavened bread, when the records are considered together.

### THE MONTH ABIB.

- |            |   |
|------------|---|
| 10th. day. | Lamb selected by head of the family & reserved against the feast. (This feature exclusive to the original passover)<br>Ex. 12:3.  |
| 14th. day. | Lamb is slain at "Even". Ex.12:18. The Hebrew phrase signifies "Between the two evenings", which was interpreted as meaning the beginning of the decline & the actual setting of the Sun. In Deut.16:6 the phrase is more specific "At the going down of the Sun". Josephus records that the sacrifice took place between three and five o'clock.   |
| 15th. Day. | to the 21st. Day. THE FEAST OF UNLEAVENED BREAD.  |
| 15th. Day. | Opening day of the feast, a "Holy Convocation". Ex.12:16. No work on this day except that which is necessary in the preparation for food. On this day they conducted their search for Leaven, cleaning their houses of every vestige of this symbol of corruption. Ex.12:15.<br>Commencement of the offerings for each day of the feast. The burnt offering, 2 Bullocks, 1 Ram, 7 Lambs. The Sin-offering 1 Goat. Num.28:19-23. |
| 16th. day. | Firstfruits of the Barley harvest waved before the Lord. One sheaf waved & accompanied by a Male lamb of the first year as a burnt offering. Lev.23:9-14.   |
| 17th. day. | Burnt offerings & Sin offering.   |
| 18th. day. | " " " "   |
| 19th. day. | " " " "   |
| 20th. day. | " " " "   |

21st. day. This Final day was also a "Holy Convocation". Ex.12:16, as was the First day. However this day was singled out as having a peculiar sanctity above the other days in so much as it was also styled "A Solemn Assembly". Duet. 16:8. The Hebrew phrase signifying "A Day of Restraint" or "A Shutting In", and as it is applied in the feasts to one other day only, namely the last day of the feast of Tabernacles (Lev.23:36) it clearly indicates "A Closing Assembly". These two days, the last of the feasts which opened & closed the year were therefore of supreme holiness.

# PASSOVER - TRADITIONAL JEWISH OBSERVANCE

## PRE-REQUISITES FOR THE OBSERVANCE OF FEAST

1. All work, except for special trades, suspended for some hours before the evening of the 14th Nisan.
2. No food to be eaten after midday, this fasting especially incumbent upon the eldest Son of the family.
3. No male admitted unless circumcised.
4. Women permitted, though not commanded to partake. Note the example of Hannah and Mary. I Sam. 1:7; Luke 2:41-42.
5. No person of either sex admitted if they were ceremonially unclean. Cf. Num. 9:6. This rule was waived under the special circumstances in which Hezekiah convened his Passover. Cp. II Chron. 30:17-20.

## ARRANGEMENT FOR FEAST

1. Party not be less than ten persons, but generally under twenty, but as many as one hundred could participate, so long as each person partook of a piece of Lamb, no smaller than the size of an olive.
2. The family reclined around the table, with the Father presiding over the meal, sitting on a raised seat at the head of the table.

## ORDER OF THE FEAST

1. First cup of Wine taken, after blessing has been asked upon the meal, with special thanks being given for the wine.
2. Bitter herbs placed upon the table, portion of them eaten.
3. Unleavened bread handed around next.
4. Lamb placed on table, in front of the head of the family.
5. Second cup of wine then partaken of.
6. The son of the family would then question the Father as to the meaning of the feast, in accordance with the instructions laid down in Exodus 12:26.
7. First part of the Hallel (Praise) then sung. Psalm 113 & 114.
8. The lamb then carved and eaten.
9. Third and fourth cups of wine then served.
10. Second part of the Hallel then sung to conclude feast. Psalm 115 to 118.
11. Unlawful to introduce anything more in the way of food.

# THE PASSOVER - Exodus 12

The Passover is the only sacrifice in the Mosaic code that is specifically styled by Yahweh "MY Sacrifice". (Ex. 23:18).<sup>34:25</sup> We note too that in connection with this declaration, emphasis is placed upon the prohibition of Leaven from this offering, it being a symbol of corruption, it would be utterly incongruous to include it with the supreme sacrifice of the Passover Lamb. These two thoughts alone would be all sufficient to direct our attention to that one sacrifice for Sins which Jesus made on our behalf, for he was God's own offering for the sins of the world, and of him it was said that he was "without spot or blemish". Paul is more specific when, in speaking of Christ, he says ... "Christ OUR PASSOVER is sacrificed for us". I Cor. 5:7.

It should occasion no surprise therefore, that as we proceed with the study of the Law that we should find, especially in the sacrificial code, that the various offerings outlined in Leviticus are designed to emphasise certain principles that were clearly embodied in the Passover sacrifice. In illustration of the above, note the correspondence in this broad outline.

The sacrificial code of the Law fell into four divisions, they were under the General headings of :-

1. SIN-offering
2. BURNT-offering
3. PEACE-offering
4. MEAL-offering

Each offering emphasised an essential feature in the etiquette of Divine Worship, all of which are found in the Passover Lamb.

- |    |                |  |
|----|----------------|--|
| 1. | SIN-offering   | Blood the conspicuous feature, as emphasising the need for Redemption. Cp. Passover blood Ex. 12:13.   |
| 2. | BURNT-offering | Essential feature of this offering was its spotlessness as indicating the need for righteousness when offering ourselves in dedication. This sacrifice was totally consumed upon the Altar. Cp. Passover, its Spotlessness, Ex. 12:5, its total consumption Ex. 12:10. |
| 3. | PEACE-offering | This was the offering of Fellowship, and as such was the only one of the code which the offerer himself could partake. Cp. Passover, Ex. 12:8.   |
| 4. | MEAL-offering  | This was constituted of fine flour mixed with oil, and from which leaven was rigidly excluded. Cp. Passover, Ex. 12:8.   |

This principle will be comprehended better when we study the offerings in detail but in order to appreciate our study of the Passover, we need to understand the sovereignty which the Passover has over all other sacrifices. It was undoubtedly the greatest, as listed under the Mosaic system, and from the shadow which it throws forward, we are led to a greater understanding of the substance which is Christ.



EXODUS 12 (Verse by verse)CHAPTER DIVISIONS

- Verses 1-2      Announcement of the Passover.    A new beginning for Israel.
- Verses 3-10     Instructions regarding the killing and cooking of the Lamb.    The need for obedience.
- Verses 11-14    The urgency of the Passover feast.    The need for preparedness.
- Verses 15-20    Preliminary instructions for the seven day feast of unleavened bread.    The need for purity.
- Verses 21-28    Importance of Blood again stressed.    The story of deliverance to be repeated to posterity.    The need for remembrance.
- Verses 29-36    The fearful work of the Angel of Death.    The need for faith.
- Verses 37-42    Israel's exodus from Egypt.    The need for action.
- Verses 43-51    Divine stipulations which qualify for participation in the Pass-over feast.    The need for unity based upon Truth.

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Verses 1-2    A NEW BEGINNING FOR ISRAEL

- V2.      Beginning of months.    Passover was to commence a new life for Israel, as Baptism, in acceptance of the sacrifice of Jesus, does for us.    Rom. 6:4.    The month was the month ABIB, "A green ear of Corn", it was springtime when new life was seen shooting forth in obedience to nature.
- Originally, the Jewish CIVIL year commenced in the month Ethanim which, under this new arrangement, becomes the seventh month. Even though their religious calendar would now date from pass-over, the civil or agricultural year would still commence in the seventh month.    Proof of this is seen in the fact that the Sabbatical years as well as the years of Jubilee were to be dated from the 10th day of the 7th month, Lev. 25:1-17.    Note also that in connection with the Feast of Tabernacles, held on the 15th day of the 7th month, it is said to be "in the end of the year", Ex. 23:16.    This statement can also be rendered "springing forth of the year".
- The civil or agricultural years were Solar years, for they were divided by the law according to seasons, each of the three major feasts being based upon harvests, - Passover (barley), Pentecost (wheat), Tabernacles (complete harvest, including vintage and summer fruits).    This Jewish Solar year consisted of twelve months of thirty days duration, Cp. Daniel 7:25, 12:7 with Rev. 11:2, 12:14, "Time, times and a half" =  $3\frac{1}{2} \times 360 = 1,260 = 42$  months @ 30 days each.    Twelve months are also mentioned I Kings 4:7, I Chron. 27:1-15.

EXODUS 12 ... Continued

V2. (Cont) However, whilst the Civil year was obviously solar, that is, governed by the Earth's rotation around the Sun, it is equally obvious that the months were Lunar, that is, the time taken for the moon to complete its rotation around the earth. The Hebrew word for "month" means "to be new", and is frequently rendered "New moon", e.g. I Sam. 20:5, Isa. 66:13, I Chron. 23:31, as each month was determined by the re-appearance of the new moon, two or three days after the disappearance of its last stage. Thus it is that the Law is based upon both Lunar and Solar reckoning, so fulfilling the divine decree that both the Sun and Moon were to be for "signs and for seasons, and for days and years" Gen. 1:14.

Now, the time taken for the moon to complete its orbit around the earth is approximately  $29\frac{1}{2}$  days, so that a full lunar year consists of 354 days whereas a solar year is made up of 365 days. If the year was strictly lunar, the seasons, determined by the relationship of the sun to the earth, would soon fall upon different months of the year, so upsetting the regulation of the Jewish feasts at set times of the year. To offset this difficulty, an extra month was intercalated seven times in a cycle of nineteen years, this month being styled Ve-adar, that is "the second Adar".

So it was that the Israelite had two beginnings in the course of a year, each of which taught him a spiritual lesson.

1. Passover (1st Month)

Based upon Lunar month. Commencement of his religious life of probation. Redeemed from Egyptian bondage by sacrifice of Lamb, he now walks in newness of life. Here time is measured by the moon, as a symbol of the ecclesia, reflecting the light of the Sun during the time of probation.

2. Sabbath-years and Jubilee (7th Month)

Based upon Solar year. From this month, time was reckoned by which the sabbath-years were determined, so that every seven years would be "a year of rest unto the land", Lev. 25:5. Typical of the "rest that remaineth for the people of God". Heb. 4:9. Seven times seven years would be a Jubilee cycle, a time when "every man would return unto his possession", Lev. 25:10. Indicative of the time when "the Saints shall possess the Kingdom", Dan. 7:22.

Here, time is measured by the Sun, and the anti-typical sabbath and Jubilee can only be introduced at the appearance of the "Sun of righteousness", Mal. 4:2.

Verses 3-10 INSTRUCTION FOR KILLING, COOKING AND EATING OF PASSOVER

V3. "All the congregation" None were exempt from the principles involved in Passover. Membership of the Covenant Nation was predicated upon their identification with the Passover Lamb. So it is with us, identification with Jesus in his sacrifice is pre-requisite before we can claim to be members of the household of faith. Gal. 3:26-29.

EXODUS 12 ... ContinuedV3. "Tenth day of the month"

(Cont) In fulfilment of the passover type, Jesus rode into Jerusalem on the 10th day of the month Abib. Cp. John 12:1. "six days before the Passover" he comes to Bethany, "the nest day", V12, he rides into Jerusalem. Seeing that the Passover feast would take place on the 15th of Abib, this day of triumphant entry would be the 10th of the month.

The Lamb was to be penned up for four days, no doubt to allow for a rigid inspection to ensure its unblemished character. Those unblemished physical characteristics of the animal were typical of the perfect moral qualities of Christ, who spent those last four days of his life in Jerusalem, mainly in remonstrating with the Jewish elders. Every opportunity was given them to examine him for moral blemish, but to his question "Which of you convinceth me of sin?" (John 8:46), no answer was forthcoming. He was without blemish.

Note once again the correspondence between the 10th day of the 1st month, and that of the tenth day of the seventh month. The first was the Passover - individual redemption from the bondage of Egypt to a life probation. The second was the day of Atonement - national redemption from the bondage of sin and death unto inheritance and rest. Paul expounds the first as "Christ, our Passover who is sacrificed for us" I Cor. 5:7, thus introducing us into the community of believers working out our salvation with fear and trembling. From the day of Atonement, the same Apostle expounds the second coming of Christ. For on this one day in the year, the High Priest entered into the Most Holy Place, which Paul explains as being anti-typically "heaven itself". Heb. 9:24., into which Christ has entered. The re-emergence of the High Priest is seen by the Apostle as a figure of the second coming of Christ, when "he shall appear the second time without sin unto salvation." Heb. 9:27.

"Lamb"

Hebrew - "Sey" - literally "Pushing out to graze" "A member of a flock" whether Goat, Lamb, Ewe or Sheep, hence the A.V. marginal rendering of "Kid". Cp. also V5 "Sheep or Goats". In V21. the Hebrew for Lamb is the word "tson", which is a collective term, denoting a flock of lesser cattle, as distinct from herds of larger animals, Cp. Ecc. 2:7.

"A lamb for an house"

House - Heb. "Bayith", has a wide application, used mainly in the sense of a family, II Sam. 7:11. They had previously been in the "House of bondage", Ex. 13:14, parallel to the "Bondage of corruption" Rom. 8:21. Now they stand related to the "House of their Fathers" - V3. equivalent to the "Household of Faith", Gal. 6:10. In every Egyptian house there was one dead V30. In every Israelitish house there was one slain lamb, V46. The former had perished in their own corruption, the latter symbolised he who "laid down his life that he might take it again". By faith we are constituent members of the household of Christ. Heb. 3:6.

## EXODUS 12 ... Continued

V4. "Count for the Lamb"

The principle "Many in one" - "We being many are one body" I Cor. 10:17.  
 "Yet one made up of many" - "For as the body is not one member but many"  
 I Cor. 12:14.

V5. "Your Lamb"

Theirs was a personal association. Complete identification.

"Without blemish" - Hebrew "entire". The word is rendered "Complete"  
 Lev. 23:15. The anti-type is Christ - Peter quotes from this and other  
 records of the sacrifices and applies this to him I Peter 1:19. He  
 alone was the "Complete" man. We are associated with him as his  
 Bride - "The Lamb's Wife" Rev. 21:9, and so must be of like character  
 Eph. 5:27. The 'completeness' of the Bride is in her association with  
 him as the Husband. Col. 2:10.

"A male" The importance of the male element in sacrifice is carefully  
 emphasised in the Law. When the number of the Children of Israel was  
 taken it applied to males only. Num. 1:2. So with the count of the  
 firstborn. Exod. 13:12. Attendance at the annual feasts was enjoined  
 upon males only, Exod. 23:17, Deut. 16:16, (although females could and  
 did attend). The seal of the Covenant could only be in Male flesh.  
 Gen. 17:10. There was a lower assessment for a female in respect to  
 Vows. Lev. 27:4-7. A longer period of purification necessary in the  
 birth of a daughter, Lev. 12:7. Female sacrifices were permissible in  
 the case of the Peace-Offering, Lev. 3:1-6, & Sin-Offerings for the  
 common people, Lev. 4:28,32, 5:6. An interesting exception to this  
 general rule is the case of the Red Heifer, a very important offering  
 under the Law, which will come under notice later.

The reason for this distinction is seen in I Cor. 11:1-3, "For a man...  
 is the image and Glory of God, but the Woman is the Glory of the man."  
 Man has degenerated far from the intended purpose, that he should mani-  
 fest the Eternal qualities of Yahweh himself. The Law was concerned  
 with man's redemption that this purpose might still find its fulfill-  
 ment. Hence, it was that emphasis was placed upon the Male element to  
 indicate Yahweh's intentions in this regard.

"First year" Hebrew "Son of a year". Israel were Yahweh's firstborn  
 Son, Exod. 4:22, and this was to be their 'First Year' in His service,  
 V2. This phrase then gave them to understand that the sacrifice was  
 meant to be representative of themselves. First and foremost however,  
 it pointed forward to him who was to be 'The firstborn among many  
 brethren', Rom. 8:29, Psalm 89:27, Col. 1:18.

V6. "Keep it up" Hebrew "To watch", "an act of custody". The word is ren-  
 dered "watch" Hab. 2:1, II Kings 11:5-7, and "safeguard", I Samuel 22:  
 23. Although Christ, as the Passover Lamb entered into Jerusalem four  
 days before his sacrifice, the Jews certainly did not act as his cus-  
 todians!

## EXODUS 12 ... Continued

V6. "Fourteenth day" Lamb would have been kept by them for five days.  
(Cont) This is the number of Grace, "By grace are ye saved". Eph. 2:8.

"In the evening" That is, between the two evenings (Margin), from the actual decline of the Sun (noon) until about six o'clock (sunset). Christ died just after three p.m., Matt. 27:46. (the ninth hour).

V7. "Two side posts ... upper door posts" Blood of so small an animal could not cover whole house, so the doorway as representing the entrance into house is painted with the blood. Christ is the 'Door', John 10:9. Note that the Blood is not put on the threshold, the reason being stated by the apostle that we should tread under foot "the blood of the Covenant". Heb. 10:29. In the context of the quote from Hebrews a very interesting fact emerges. The blood of the Passover sacrifice is seen by the Apostle to be typical of "The blood of THE COVENANT", in contrast to "Moses' Law" V.28, and typifies their relationship to Christ in a typical representation of the foundation principle of the New Covenant, namely the blood of Christ himself.

V8. "Eat the flesh in that night" cp. Exod. 16:12. During the eve of the Jewish Commonwealth, Jesus was crucified for the sins of the World, Heb. 9:26. We are requested by him to eat his flesh, John 6:51, in the sense of assimilating the doctrine attaching to that great act of crucifixion, namely that 'the flesh profits nothing', John 6:63. Our memorial feast is a constant reminder of those principles involved in our Lord's sacrifice, and as the Passover feast would direct Israel's mind back to that eventful night, so the Apostle says to us, - "that the Lord Jesus the same night in which he was betrayed, took bread", I Cor. 11:23.

"Roast with fire" Sacrifice to be acceptable with God must be that which is purged by trial. Fire is a symbol of trial and Christ himself was made perfect through the things which he suffered, Heb. 2:10. We too must perfect our faith through fiery trial, in order that our sacrifice may be acceptable with God, I Cor. 3:13-15, I Peter 1:7, 4:12.

"Unleavened bread" Symbol of 'Sincerity and Truth', I Cor. 5:8. The Greek for 'sincerity' is a word which comes from a root meaning 'To test by sunlight', and is used in the sense of 'clearness'. It is rendered 'pure' in II Peter 3:1. Hence, unleavened bread is a symbol of that Purity which can stand up to the searching test of the "Sun of Righteousness", and reveals in all its clearness that it contains no impurity, of which leaven is the symbol. The other Greek term rendered 'Truth' means 'not concealing' - it is not deceitful, for it has nothing to hide.

Unleavened bread is also a symbol of affliction, for in Deut. 16:3, it is styled 'The bread of affliction'. This is on account of its insipidity, as it lacks that 'Sharpness' in taste that comes through the addition of leaven. Righteousness is always unpalatable to the flesh, even though it yields sweet results, whilst the practice of evil adds spice to the taste of those who indulge in its wares, though the results

EXODUS 12 ... Continued

V8. thereof are bitter, Proverbs 9:17, 20:17. In a literal sense, the un-  
(Cont) leavened bread also speaks of haste and inconvenience, as when anyone was called upon to prepare a hasty meal for unexpected visitors, unleavened bread often had to be used because the process of leavening took time in those days. Examples of this are found in Gen. 18:6, Judges 6:9.

"Bitter herbs" Israel were in 'bitterness' in Egypt, Exod. 1:14 - (same Hebrew word). Not only so, but such plants as the Endive, Chicory, Wild Lettuce and Nettles constituted an important part of the Egyptian diet. Hence, the 'bitter herbs' would be a yearly reminder of their past condition out of which God had saved them. Note the constant appeal by Moses for them to remember their past, and so to appreciate their present privileges, Deut. 5:15, 15:15, 16:12, and compare this with our reminder, Eph. 2:11.

V9. "Eat not of it Raw" - that is, not perfected by fiery trial.

"Sodden at all by water" That is nothing extraneous to enter into the sacrifice. In Deut. 16:7 and II Chron. 35:13, the word is rendered 'Roast' and, used in relation to the Passover, is the same Hebrew word that is here rendered 'sodden'. However, this is not a contradiction, as the word simply means 'to boil' or 'to be done in cooking'. Note the terms in II Chron. 35:13 - "Roasted (sod) the Passover with FIRE according to the ordinance".

"His head with his legs with the purtenance (inwards R.V.) thereof" Complete consumption of the sacrifice, speaking now of the complete dedication of the offering. The terms concerning these three vital parts of the animal are those used in special relationship with the BURNT OFFERING. Compare references.

1. Ordinary BURNT-Offering, Lev. 1:1-9, 12, 13.
2. BURNT-Offering at the Consecration of the High-priest, Exod. 29:1-15, Lev. 8:18-21.
3. Consecration of Aaron's Sons, Lev. 9:12-14.

Now the BURNT-Offering speaks of complete dedication of our life to Yahweh, and because it is associated with righteousness, it was the only sacrifice under the Law that arose unto him as "A sweet smelling savour", Lev. 1:9. Jesus Christ was the absolute BURNT-Offering, Eph. 5:2, and we are called upon to emulate his example in three important respects.

*Pharaoh's afflictions  
Leviticus 12:33*

HEAD	Intelligence	Rom. 12:1-2
LEGS	Walk	Gal. 5:16
INWARDS	Inward purity	Psa. 51:6

Acceptance of the Passover Lamb in this respect would lead Israel on to their destiny as the Firstborn Nation, and consecrate them as the "Royal priesthood", Exod. 19:6.

V10. "Nothing remain until the morning" Emphasis upon complete dedication. Their whole life consumed in the service of Yahweh.

Verse 11-14 URGENCY OF PASSOVER FEAST - PREPAREDNESS

V11. "Your loins girded" Their clothing consisted of long flowing robes and so to facilitate quick movement it was necessary to lift their robes & fasten them at the waist by means of a belt or girdle. eg., I Kings 18:46 II Kings 4:29; 9:1. The spiritual import. "Let your loins be girded about and your lights burning" Luke 12:35. "Gird about with Truth" Eph. 6:14 "Gird up loins of your mind" I Peter 1:13. "In readiness to do God's bidding, Jer. 1:17 in the symbology of the multitudinous Christ the girdle is one of gold. Dan. 10:5; Rev. 1:13. A tried and precious faith, I Peter 1:7.

"Shoes upon your feet" Ready to march at a moments notice. Our spiritual counterpart is found in Eph. 6:15. N.B. Rotherham's translation of this passage. "And shod your feet with the readiness of the glad message of peace". Here is a readiness to proclaim Yahweh's good tidings. "How beautiful are the feet" that carry this wonderful story of deliverance to others. Cp. Isa. 52:7 with Romans 10:15.

"Staff in your hand" Hebrew word for "staff" .. "to germinate" "A shoot" "a green stick". It used of fresh green sticks of trees, Gen. ~~32:37~~ <sup>32:37</sup> (rendered "rods") of a branch of an almond tree Jer. 1:11. (Rod). Used as a symbol of "Grace" and "Unity". Zech. 11:10-14. Looked upon as object of beauty Jer. 48:17. A symbol of divine guidance and protection. I Sam. 17:40

Combining these last three items, we note the positive steps we must make in our acceptance of "Christ our Passover". Firstly our approach must be a mental one, we must "Gird up" or prepare our minds to understand the import of the Truth and the wonder of God's offer in Christ. Secondly there must come action, we must now decide to "walk" in that way which we have come to understand as the Truth. Thirdly we must endeavour during our walk to build into our lives that quality of trust, that enables us to be conscious of the Divine "Protection", and so in confidence make our way to the Kingdom.

"eat it in haste". The Hebrew word means "to start up suddenly", and is used twice in relation to the Passover feast, (Exod. 12:11; Duet. 16:3) illustrating the urgency of the occasion. Only one other time does this particular Hebrew word occur in the record and there it is used in respect to a greater deliverance, of which the Passover was but the type. Speaking of Israel's deliverance, not merely from Egypt, but from bondage of the whole World, Isaiah says "For ye shall not go out with haste, nor go by flight; for Yahweh will go before you; and the God of Israel will be your rearward" Isa. 52:12.

Now note in particular the context of this passage from verses 1 to 5, and see how that the Prophet is using the Egyptian deliverance as a type of that which will be effected at the coming of Messiah. Note too that Paul quotes verse 11, "Depart ye, depart ye, go ye out from thence, touch no unclean thing", and applies this to our separation from the

EXODUS 12 ... Continued

V11. World. II Cor. 6 17. So Moses, the Prophets and the Apostles combine (Cont) to complete the story of the Passover.

"The Lord's Passover" This is the first occurrence of the term "Pass-over". The word means "to step over" "to overleap" and speaks of Yahweh's merciful provision in the "Passing over" of our sins. From the same root word we have "pass over" in Verses 13 & 23.

#### THE SEVEN RECORDED PASSOVERS

1. Exodus 12. The original historical Passover.
2. Numbers 9:1-5 Held at Sinai in their second year out of Egypt.
3. Joshua 5:10. The first Passover upon entering the Land. Forty years from Egypt.
4. II Kings 23:21-23 Josiah's Passover in the eighteenth year of his reign. N.B. This was the greatest Passover ever held, in respect to its strict observance to the letter of the Law, V25. It failed to have the effect that Josiah intended, even as throughout their history Israel failed to find "The righteous of faith" in their pre-occupation with a legal observance of "The Law of righteous". Romans 9:30-33.
5. II Chron. 30:1-18 Hezekiah's Passover, through which he endeavoured to unite the divided tribes of Israel. Now it is said of Hezekiah "that after him there was none like him among the Kings of Judah". II Kings 18:5 This is not a contradiction with that which is spoken concerning Josiah in II Kings 23:25, for Hezekiah's work was greater in this respect, that the Passover which he convened was kept "otherwise than it was written" II Chron. 30:18. Hezekiah appealed to the mercy of Yahweh, knowing that "the letter killeth, but the spirit giveth life". II Cor. 3:6
6. Ezra 6:19 Convened by Ezra upon return from Babylon.
7. Luke 22:15 The fulfilment of all the Law. Christ and Apostles keep the Anti-typical Passover.

V12. "The god's of Egypt" The first nine plagues were summary judgements executed by Yahweh upon the Deities of the Egyptians. For example they worshipped the river Nile, Yahweh turned its waters into blood, so spread-death, not life. Exodus 7:20. The slaying of their First-born was His final stroke in demonstrating the powerlessness of their gods.

"I am YAHWEH" Before the plagues began Pharoah has said "Who is Yahweh that I should obey his voice and let Israel go". Ex. 5:2. Now through



- V13. "The blood ... for a Token" Hebrew "A flag" "A signal" word is rendered "Ensign" Num. 2:2, and is there used of the standards of the camp of Israel. Frequently rendered "Sign". eg., Exod. 4:8, Duet. 6:8. Blood is a symbol of the life of all flesh Lev. 17:11, the sign of it upon their doors indicated the acceptance of the principles of the Atonement as expressed in sacrifice. Heb. 11:28. In Paul's exposition of the Atonement there is a remarkable parallel in his words with that of the Passover record. Compare Exodus 12 with Romans 3:25.

Exodus 12

Blood shall be a token (sign upon the door.)

"I will pass over you".

Romans 3:25

God hath "set forth" (literally placed in front.)

"Remission of sins that are passed" (The Greek word for "Remission being only used here, literal meaning "Passing over" Note margin.)

"Pass over you" This is from same root word for "Passover", but note that Yahweh is to "Pass through" the land of Egypt V12. this being a different word. The distinction between Israel and Egypt is more pointed in V23. (Rotherham Translation) "Yahweh will pass along to plague the Egyptians .... then will Yahweh pass over the entrance and not suffer the destroyer to enter your houses".

- V14. "An ordinance forever" "An enactment" from a root meaning "To hack" "engrave" rendered "Lawgiver" Judges 5:14. This Passover then was to be endelibly inscribed in to history of the nation, as a never-to-be forgotten institution. *2<sup>nd</sup> Cor 3:1-3*

Verses 15-21 THE FEAST OF UNLEAVENED BREAD. THE NEED FOR PURITY.

- V15. "Seven days". For a period of seven days they were to abstain from partaking of leaven. Seven is the Covenant number, and symbolises the complete cycle of their existence. Acceptance of the Passover sacrifice is followed by the rigid command to abstain from all forms of corruption, notice the insistence upon this principle. Vvs. 17-18-19-20. Likewise we, after our acceptance of Christ as our Passover, we must now walk in "Newness of life" Rom. 6:4, and by applying the Word in our lives we shall "Escape the corruption that is in the world through lust" II Peter 1:4.

"Unleavened bread" Leaven was an old piece of dough in a high state of fermentation and as such was an apt symbol of corruption, hence the Apostle Paul's reference to "Old Leaven" I Cor. 5:8. According to the Apostle it symbolises "Malice" and "Wickedness" v.8. The Greek words are interesting. The word "malice" has the sense of "badness" "Depravity" as essential characteristics which are typified by the "Old Leaven". On the other hand the word for "Wickedness" signifies those same characteristics in active and hurtful manifestation and typifies the effect of leaven as it permeates the whole lump into which it is put. see Gal. 5:9.

EXODUS 12 ... Continued.

V15. Jesus used the leaven as a symbol of the corrupting influence of the (Cont.) "doctrine of the pharisees" Math. 16:6-12, Mark 8:15, Luke 12:1. An exception to this general rule, is the use the Lord also made of the permeating principle of the leaven, when we used it as illustration of the spread of the Gospel of the Kingdom. Math. 13:13, Luke 13:21. In relation to the Unleavened bread there are three Hebrew words which are related to this subject. All of these appear in juxtaposition to one another in Exodus 13:7. They are ...  
Leaven Heb. "Scor". "To swell up" "Effervescence" "fermentation". This particular word is found only five times in the record of scripture. Ex. 12:15,19; 13:7; Lev. 2:11; Duet. 16:4. (here rendered "Leavened bread")

Leavened Bread Heb. "Khametz" "Sharpened bread" "Pungent" in taste "Dazzling" as used of colour, in this latter sense the word is rendered "Dyed" Isa. 63:1. Also rendered "cruel" Psa. 71:4.

Unleavened Bread. Heb. "Matzzoth" "Sweetness" "Purity".

'Out of your houses.' Before the commencement of the Passover feast a thorough search had to be made and all leaven completely removed from their homes. Paul applies this very principle in respect to the offending brother, who, because of his corrupt ways, will also corrupt those with whom he comes into contact ... "Therefore put away from among yourselves that wicked person" I Cor. 5:13. (N.B. "Wicked" person. Same Greek word as that for "Wickedness" V8. of which leaven was the symbol.)

"that soul shall be cut off from Israel" Abstainence from corruption is a fundamental issue. Notice the same penalty applies for non-compliance to the Passover principles Num. 9:13. Passover acceptance is the cause, unleavened bread is emblematic of our Walk in Christ..the effect. Faith in action is the principle.

V16. "Holy Convocation" The first and the last days of the feast of unleavened bread were "Holy convocations". In the Hebrew the word signifies "Called out" "A public meeting". Hence is the "Ecclesia". John the Apostle styles these days "A high day" John 19:31. The same Greek word is rendered "The great day" by the same Apostle when referring to another Holy convocation. cp. John 7:37. There were seven Holy convocations during the Jewish year, all of which are mentioned in Leviticus 23 and will engage our attention later.

V17. "In this selfsame day" They were obligated to walk in uncorruptness immediately upon their redemption from the bondage of Egypt. cp. Rom. 6:6-13.

V19. "No leaven found in your houses" Not only from their house, but later they were commanded to remove all Leaven from "their quarters". Ex. 13:7. This word literally means "Coasts" and is so rendered in Duet. 16:3-4. which is also dealing with the prohibition during the feast of unleavened bread.

EXODUS 12 ... Continued.

V19. The whole land was to be cleansed! Before Josiah kept his great Passover (Cont.) as recorded in 1Kings 23 he went throughout the land, from south to north and cleansed the land of every vestige of idolatry in a purge unequalled in the history of Israel. vvs. 2-20. He did this to "perform the words of the Law". v.24 correctly interpreting the principle behind the commandment concerning the removal of leaven "out of your coasts"

Verses 21 - 28 STORY OF THE DELIVERANCE TO BE REPEATED FOR POSTERITY.  
THE NEED FOR REMEMBRANCE.

V21. "Bunch of Hyssop" A humble plant, the Hyssop will even grow out of the wall and as such is contrasted to the mighty Cedar. 1Kings 4:33. It gives off an aromatic smell and if chewed tastes like peppermint and is very refreshing. The plant has hairy leaves and readily soaks up liquid and was used as a means of sprinkling the blood. In the Word it is used as a symbol of cleansing Psa. 51:7.

Uses of Hyssop as outlined in Scripture:-

1. Sprinkling of the Passover Blood. (here)
2. Cleansing of the Leper and of the Leprous house. Lev. 14:4-6; 49-52
3. Cleansing from the taint of death in relation with the sacrifice of the Red heifer. Num. 19:6-18.
4. Used by Moses to sprinkle the Blood at the confirmation of the covenant at Mt. Sinai. Compare Ex. 24:6-8 with Heb. 9:19-20.
5. Used as a sponge to pass vinegar to crucified Messiah. John 19:29

"None of you shall go out at the door of the house until the morning"

The principle "Abide in me" John 15:4. In speaking of the House of God over which Christ has the jurisdiction, the Apostle says .. "Whose house are we, if we hold fast the confidence and the rejoicing of the hope FIRM UNTO THE END". Heb. 3:6

Verses 29-36 THE FEARFUL WORK OF THE ANGEL OF DEATH. THE NEED OF FAITH.

V29. "At midnight". The darkest hour before dawn. The hour of God's judgement about to be poured out upon the guilty world. Job. 34:20. This hour also speaks of our time of opportunity, at this late Gentile hour we should be imploring God's mercy Luke 11:5. Pray of deliverance made at this inopportune hour emphasises its sincerity Lam. 2:19. Only those deeply affected by the Truth will be found giving thanks unto Yahweh at this hour Psa. 119:62. In this regard note the noble example of Paul and Silas in the Phillipian goal. Acts. 16:25. "At midnight the Bridegroom comes"!! Matt. 25:6.

"First-born of Pharaoh". This is the vital issue either it is the release of Yahweh's firstborn (Ex. 4:22) or else the destruction of the Egyptians firstborn. Note that none of the Egyptians are exempt, all classes will suffer loss.. The King.. the captive..the cattle..(V.29) the maid (ex.11:5) Conversely all classes in Israel are obligated to remember their position Ex. 13:1-2.

EXODUS 12 ... Continued

- V30. "A great cry" This word can mean "A proclamation" or "A shriek of grief". The same cry will be heard at the coming of the Bridegroom. Matt. 25:6.
- V31. "Get you forth from among my people" Pharoah is now "urgent upon the people", for by a process of judgment, Yahweh has reduced his opposition. Note the stages of his humiliation and defeat.
1. Exod. 3:18 - The original request was for a three days journey into the Wilderness, and was meant to be a test case.
  2. Moses next request was to go "Out of the land" Exod. 6:11.
  3. After the plague of Frogs, Pharoah says, "Go and sacrifice". Exod. 8:8.
  4. After the plague of Flies, "Sacrifice in the land", (i.e. Egypt) Exod. 8:25.
  5. Moses pleads for three days journey, Pharoah says, "Ye shall not go very far away". Exod. 8:28.
  6. After the plague of Locusts, MEN only to go. Exod. 10:8-11.
  7. After the plague of Darkness, ALL Israel could go but no herds or flocks. Exod. 10:24-26.
  8. After the Passover and the death of the firstborn, Pharoah's opposition collapses. Israel can go, and their cattle, there is no stipulation as to the time of the journey. "And the Egyptians were urgent upon the people." V33.
- V34. "Before it was leavened" - A symbol of haste. Cp. v.39
- V35. "Borrow of the Egyptians" The Hebrew word has the meaning of "asked" and is so rendered by the R.S.V. There was nothing immoral or unreasonable in this request, seeing that the Egyptians owed Israel much for services rendered.
- V37 "Journey ... to Succoth" Hebrew "Booths". We can imagine them hastily constructing these temporary dwellings as a means of shelter, learning from this that they have here "no continuing city", but that they were to seek one to come, of which God would be the builder and maker. Heb. 11:9-10; 13-17, ch.13:14.
- They must have arrived at Succoth on the 15th day of Abib, the day after the Passover sacrifice, and as this had commenced for them a new beginning to their year, it was in reality the 15th day of the seventh month, that is, of their CIVIL year. When they later arrived at Sinai, Yahweh ordained that they should keep the feast of Tabernacles from the 15th to the 21st day of the seventh month, as commemorative of this time of rejoicing at their new found freedom, Lev. 23:39-43. Now, note that they were commanded to "Rejoice before Yahweh", and yet this rejoicing was associated with dwelling in booths, a most insecure means of shelter! However, this served to remind them of Yahweh their God, whose protection is all sufficient for those who trust in Him, Psa. 61:3.

EXODUS 12 ... Continued

- V37 (Cont) "Six hundred thousand" That is of Men, - allowing for average size families, the complete number of men, women and children could well have been in the vicinity of two to three million people. Hence Balaam's amazed reaction at the sight of the extended camp of Israel. Num. 23:10.
- V38. "Mixed multitude" The Hebrew word indicates "a mingled people", and is so rendered in Jer. 25:20, 24; 50:37, see also Neh. 13:3. These were obviously Egyptians, and other Gentiles who had accepted the gracious offer of Yahweh in the provision of the sacrifice of the lamb. Right from the beginning of their national history, Yahweh was indicating to Israel that he was the God of the Gentiles as well as the God of Israel, Rom. 3:29, even though they held a privileged position above the other nations, in that they were the firstborn of Yahweh. For this reason this "Mixed multitude" had to submit to circumcision, as a recognition of Yahweh's purpose with his people Israel, v.44.
- V40. "Four hundred and thirty years" This verse has presented a difficulty for many Bible students, firstly on account of the fact that Israel only sojourned in Egypt for some two hundred years, and secondly, Genesis 15:13 gives the period as four hundred years, which is the verse quoted by Stephen in Acts 7:6. However, both figures are correct, and the record can be harmonised satisfactorily in the following way:-
- 430 years - Paul makes the time period from the Covenant which God made to Abraham, until the giving of the Law - a period of 430 years. Gal. 3:17 thus agreeing with Exod. 12:40. This period of "Sojournning" includes that of Abraham himself, as being the Father of the race (Heb. 11:9) and in this respect it is noteworthy that Abraham also spent some time in Egypt. Gen.12:10. The Septuagint version of Exod. 12:40 reads, "Now the sojournning of the children of Israel, who dwelt in Egypt AND IN CANAAN", and this rendering is supported by the Alexandrian and Samaritan texts of the record. Josephus also records that this was the Rabbinical understanding of the passage.
- 400 years - Note that this period is more concerned with "affliction" of the "seed of Abraham". "They shall afflict them 400 years"; Gen. 15:13. This time period dates from the birth of Isaac, as the "seed of Abraham" who was born some twenty five years after Abraham had entered into the land. Consequent upon his birth, and during his early childhood, he became the subject of bitter persecution at the hands of Ishmael, cp. Gen.21:8 with Gal. 4:28-30.

VERSES 43-51 QUALIFICATIONS FOR PARTAKING OF THE PASSOVER. UNITY BASED UPON TRUTH

Throughout the ordinance of the Passover, the basic idea of Unity is carefully stressed. Note the following points.

1. The WHOLE lamb had to be eaten - 12:9.
2. Eaten in ONE house - 12:46.
3. No bone BROKEN, animal intact - 12:46.
4. ONE law governs feast for all classes - 12:49.

EXODUS 12 ... Continued

The Passover feast being typical of the memorial supper instituted by Christ, the Apostle also stresses the need for unity among those who participate in this feast. I Cor. 5:7-8; 10:16; 11:33-39.

V43. "No stranger" Hebrew "Ben-nekar" - "Son of a foreigner". The R.S.V. renders this as "foreigner". Wayward Israel had brought these into the sanctuary uncircumcised! Ezek. 44:7-9. *Must also be circumcised in heart & flesh.*

Verses Classes that could, and those that could not eat the Passover.

44-45 "Man's servant" Hebrew "Ebed" - "a slave". These people must have been Gentiles for they were not permitted to make "Bondmen" (Ebed) out of the children of Israel (Lev. 25:42-45), the reason being that Israel were Yahweh's slaves! Such a foreigner, if circumcised, could partake of the Passover.

V45. Two classes who could never partake.  
 "A foreigner" Hebrew word <sup>תושב</sup> indicates "a dweller" - "a temporary inmate". This person was a mere lodger who had no intention of remaining in the camp of Israel, he was an itinerant, upon whom the Hope of Israel had no impact. One of the essential fundamentals in participating in our Lord's supper, is that we join together in this feast, we must heed the exhortation, "not forsaking the assembling of ourselves together". Heb. 10:25.

"A hired Servant" Hebrew "A man at wages". This man was a hireling, and evidently an Israelite, as contrasted to the gentile "slave" of v.44. Here was one of Yahweh's servants, who had become obligated to God's service by virtue of the marvellous redemption that Yahweh had wrought for him. cp. Lev. 22:10; 25:6, 48, 50, 55. This man could not eat of the Passover whilst in the position of having sold himself to the servitude of a fleshly master. We cannot serve two masters, Luke 16:13 - this is the principle of this law. Paul clearly expounds this principle in Romans 6:16-18, where he likens us either to "servants of sin" or "servants of righteousness". We cannot be both.

V48. "A stranger" Hebrew "Gare" - "a guest", the common term that is used for a converted Gentile, cp. Lev. 16:29; 17:12, 15; 18:26; 19:10, 33-34. The word comes from a root meaning "to turn aside", "to shrink from fear", "to stand in awe", terms which indicate the attitude of mind of those Gentiles who come to trust Israel's God, as their only means of protection.

"Sojourn" Hebrew "Goor". The root word referred to, from which the term "stranger" is taken.

"Lest all his males be circumcised" Circumcision was the token of the Abrahamic covenant, Gen. 17:10-26, and we note that from the beginning, this covenant made provision for the stranger, v.27. Abraham was "The Father of many nations", and circumcision spoke of the fact that this spiritual seed was to be developed by unnatural means. Rom. 4:11. Circumcision is not binding upon us to-day (I Cor. 7:19; Gal. 5:3), because we are the Circumcision of the spirit (Phil. 3:3) and as circum-

EXODUS 12 ... Continued

V45. (Cont) Circumcision was an act of cleanliness in "the cutting off of the flesh", so we must cleanse ourselves from all impurity. Jesus literally crucified or cut off the flesh, when he was nailed to the tree, and this act is styled by the Apostle, "the circumcision of Christ", (Col. 2:10-12). From this quotation it will be seen that Baptism does for us what circumcision did for Israel. Having been baptised into the circumcision of Christ, we must from thence forward circumcise, or cut ourselves away from the world, Gal. 6:12-18.

This spiritual circumcision is that of -

the HEART - Deut. 10:16; 30:6; Jer. 4:4; 9:25-26; Ezek. 44:7-9;  
Rom. 2:25-29.

the LIPS - Exod. 6:12, 30.

the EARS - Jer. 6:10; Acts 7:51.

"Born in the land" Considered as spiritual Israelites, as being "Born in Zion", Psa. 87:5. "The children of the promise are counted for the seed". Rom. 9:7-8.

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# SANCTIFICATION OF THE FIRSTBORN

## - EXODUS 13 -

Israel were Yahweh's firstborn sons. Exod.4:22. To them belonged the "Adoption" Rom.9:4, being accepted into the Divine family on the basis of the Passover principles. It is not surprising therefore, to find that the very first of the Laws given after the deliverance from Egypt, should be that ~~of~~ the sanctification of the firstborn.

Of course the term "firstborn" clearly implies other sons to follow, and right from their national beginning, Israel should have realised that the Laws of Firstborn were pointing forward to the fulfillment of the Promise made to Abraham, that he should be "the Father of many nations". Gen. 17:5. Yahweh intended from the beginning to bring "Many sons to glory" (Heb. 2:10), and these too were to be composed of others beside Jewry. We, as Gentiles have been called to be Firstborns of a new creation that speaks of better things, even than that offered to this people. Through Jesus Christ we are called to be the eternal Sons of God. cp. Heb. 12:23 (plural "firstborns"), James 1:18; Rev. 14:4; II Cor. 6:17-18.

God declared through Hosea, "Out of Egypt have I called my Son", Hos. 11:1, and yet despite this gracious act upon his part, these Sons proved unworthy of the great honour that this title bestowed upon them, they failed to live up to the name which was named upon them, Jer. 13:11. But did their failure nullify the purpose of God? By no means!

Where Israel, the national Son of Yahweh had failed, Jesus Christ, the only begotten Son of the Father succeeded, and so the prophecy of Hosea again sounded forth, when Yahweh again called his individual Son out of Egypt, this time to lay the foundation of the Divine Family that will eventually sound his praise in the Earth, Matt. 2:15. Significantly, it is also the prophecy of Hosea that is quoted by the Apostle Paul, to demonstrate the development of the sons of God from among the Gentiles, upon grander principles than that of mere Law, cp. Rom. 9:24-26; Hosea 1:10; 2:23.

## EXODUS 13

VERSES 1-2 FIRSTBORN ... OF MAN AND BEAST IT IS MINE.

### Law of Firstborn - MAN

1. All these were the property of Yahweh, having been purchased by him from the bondage of Egypt, Exod. 22:29, Num. 8:17, 13:3. This fact was high-lighted when Levi superceded the firstborn in the Priesthood, in the man for man exchange there were 273 more firstborns than there were Levites, but as these all belonged to Yahweh in a peculiar sense, the overplus had to pay redemption money to Aaron and his sons to be released from the priesthood. (Num.3:44-48)
- Our firstborn privilege is consequent upon the payment<sup>2</sup> of the price of redemption, not from Egypt, but from the bondage of sin and death. Having been so bought, by the precious blood of Christ, we are no longer our own, but belong exclusively to Yahweh, and therefore obligated to His service. I Pet. 1:18+19; I Cor. 7:23.



EXODUS 13 ... ContinuedLaw of Firstborn - MAN (Cont'd)

2. Firstborn were the original priesthood, Num. 3:12, cp. Exod 24:5.
3. They had the legal right of a double portion of the inheritance, Deut. 21:15-17.
4. They could forfeit their privilege through incompetence or disobedience, I Chron. 5:1, 26:10.
5. Levi supercedes firstborn in the priesthood, Num. 3:44-48. Obviously given this privilege because of their faithfulness in the matter of the Golden Calf, Exod. 32:26-29.
6. It was prophesied that Christ would be made Firstborn, Psa. 89:27. Being born of the Virgin, by direct intervention from above, he becomes "The only begotten of the Father" in this unique sense. John 3:18. Adam, the literal "Firstborn" of God (Luke 3:38), forfeited his right to the title by his disobedience, and has been superceded by Christ, (I Cor. 15:45; Rom. 5:14) who, because of his perfect obedience, now becomes the "Firstborn of every creature" and the foundation member of the new creation. Col. 1:15, Eph. 2:10. As Israel were dedicated after the Exodus, so too, the Son of God was dedicated in the temple, to his firstborn status, Luke 2:22.

Firstborn of BEAST1. Clean Beasts

- (1) All these were to be dedicated to Yahweh, and to be presented as devoted sacrifices, Exod. 22:30; 34:19. They were to be offered as "Heave Offerings" (Num. 18:15-20) a term which indicates a direct offering, and which could only be received on behalf of Yahweh by the anointed priest, Num. 18:8.
- (2) No work was to be done with these animals, their work was to be exclusive to Yahweh, Deut. 15:19.
- (3) The lame and the blind were to be unacceptable as a devoted offering and could be eaten by the people as ordinary food. Deut. 15:21-22.

In the parable of our redemption, this means that :-

- (1) We are all expected to make our bodies "a Living sacrifice" Rom. 12:3, which is devoted to God's service, only through the mediation of him who is the Anointed of Yahweh. Heb. 1:9.
- (2) Our work must be exclusive to God's service, we must only be the "Servants of righteousness", Rom. 6:16.
- (3) Spiritual blindness (John 9:39-41) and inability to "walk in the spirit" (Gal. 5:16) will disqualify us as an acceptable sacrifice in God's service.

EXODUS 13 ... Continued

Firstborn of BEAST (Continued)2. Unclean Beasts

- (1) The first born of unclean beasts were also to be set apart for Yahweh, but were not permitted to be offered upon the Altar. (Num.18:15). At first sight it seems rather incongruous that the Unclean should be included at all in the Sanctification of the Firstborn, until we realise that they were to represent Israel in their unclean state, who were redeemed, not by any virtue of theirs, (see. Ezek. 20:6-9), but by the Grace of God.
- (2) Israel were given the opportunity to redeem their unclean animal by paying in excess of the principal value, one fifth of the total price. Lev. 27:26-27.
- (3) Should the man not avail himself of this opportunity, the animal was sold, at the estimated value, Lev. 27:27. Because the animal was devoted unto Yahweh, the price obviously then went to the Priest as Yahweh's representative.
- (4) An exception to the general rule was the Ass. This unclean beast of burden could be redeemed by the sacrifice of a Lamb, or suffer the alternative of having its neck broken. (Exod. 13:13; 34:20) In this way the Law indicated that the Ass was to suffer a bloodless death, in the which the principle of Atonement was excluded.

In the parable of our redemption, this means :-

- (1) That we, as Gentiles, can be redeemed by God's grace, even though our former way of life may have been extremely unacceptable in his sight. (Rom. 5:8)
- (2) Five is the number of Grace. The fifth part of the principle<sup>al</sup> therefore speaks of the super-abundance of the grace of God, by which we are saved. (Eph. 2:5; Rom. 5:20) Furthermore, this Law was designed so that the discerning Israelite may have opportunity to express his appreciation of the fact of God's grace in bringing him forth out of Egypt. His realisation that the animal represented him, would induce him to redeem it, even though the cost may be excessive, and even though he may have little use of the animal. In this way he would confess his own unworthiness, and give thanks unto Yahweh for his undeserved kindness. (Rev. 5:9-10)
- (3) The unredeemed animal was lost to its owner. The fact that the price would go to the Priest did not mean in this case that his animal had been accepted of God as a represented

EXODUS 13 ... Continued

offering, seeing that the unclean animal could never act in this capacity. (Lev. 27:11). Either we are redeemed by God's grace, or not at all.

- (4) The Ass was a symbol of Israel, it could either be a faithful beast of burden, (Gen. 49:14), in which case it is spoken of almost as a member of the household, (Exod. 23:12; Deut. 5:14; Deut. 28:31), or it could be stubborn and refuse to work.

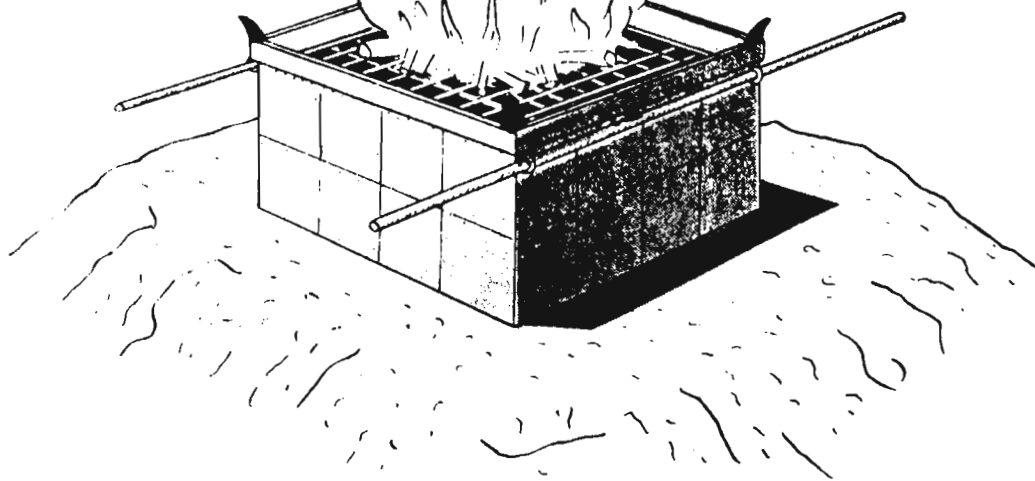
Israel were also likened to the lascivious wild Ass (Jer. 2:24) (Hosea 8:9), an apt symbol of their abominations as they wandered among the heathen.

Now as a symbol of Israel, it revealed that they could be redeemed by the Christ Lamb, who takes away the sin of the world (John 1:29) by the Blood of the Lamb (Rev. 7:14).

If on the other hand, they proved incorrigible in their stubbornness and wickedness, then they would suffer a bloodless death, as indicated by the neck being broken (cp. the offering of the unsolved murder. Deut. 21:4 R.S.V.). "It is the blood that maketh Atonement for the soul" (Lev. 17:11) and this pointed forward to the atoning work of Jesus, for "Without the shedding of Blood there is no remission" (Heb. 9:22). In their anxiety to obtain the Lord's death, representatives of the nation had shouted "His blood be upon us and our children." (Matt. 27:25) They refused the atoning efficacy of his precious blood (Col. 1:14; I Peter 1:18-19) and so perished without hope in the terrible conflagration of A.D. 70.

Unless we make full use of the grace of God as seen in the work of Jesus Christ, we too shall face our Master, unredeemed by his great sacrifice.

# SACRIFICE AND OFFERING



A consideration of the six basic Altar Offerings  
of the Law of Moses

## INTRODUCTION

As we commence the study of the offerings under the Law of Moses, it is as well to remember that all of them had a primary lesson to teach the Israelite as he daily practised their ritual. Of course they all pointed forward to our Lord Jesus Christ, but in their operation there were spiritual lessons to be observed and practised, and no offering, however expensive, was acceptable if the principle it taught was not clearly perceived by the offerer. Jesus Christ himself insisted upon this factor, and so when in conversation with the academic formalists of his day, he drew their attention to the words of Hosea: "I will have mercy and not sacrifice" (6v6), strange words indeed to those who trusted in the mere ceremonial of the offerings! But then he commands: "Go and learn what that meaneth" (Matt. 9v13). It is for this purpose that we now engage upon a study of the sacrifices, in order that we might learn and not fall into the same condemnation, but rather come to perceive the true import of the shadow institution.

Of course, God did order that sacrifice must be offered, but Hosea protests that there is no intrinsic value in the offering itself, but rather in the lesson conveyed. See also Isa. 58v3-7, Micah 6v6-8. David had this lesson forcibly established in the circumstances of his life. A convicted murderer and an adulterer, he cries in anguish for forgiveness, but knew that there was no such provision in the offerings under the Law... "Thou desirest not sacrifice else would I give it" (Psa. 51v16). The Law offered no mercy for such crimes that David had been guilty of, as our consideration of the Sin Offering will show, so David knew that his sin was put away by a higher principle than that of animal sacrifice (Psa. 50v7-15, 69v29-32). He learnt the lesson that God through Hosea afterward spoke so eloquently of.

When the fulness of time came, God sent forth His Son to culminate the Law, to fulfil it in every jot and tittle, and to give substance to the shadow that it cast (Gal. 4v4, Matt. 5v17-18, Heb. 10v1). It is under this new covenant that we now enjoy our freedom in Christ Jesus, for under its terms he has made that "one sacrifice for sins forever" (Heb. 10v12), through the saving efficacy of which "All manner of sin and blasphemy shall be forgiven the sons of men," (Matt. 12v31) (with the one exception). An appreciation of our exalted and privileged position must surely awaken in us a burning desire to "know Jesus Christ and him crucified," and no better method could be adopted than by starting where he himself must surely have begun.

SACRIFICE AND OFFERING

Leviticus 1v1 to 7v38

THE SIX OFFERINGS	GENERAL RULES	PRIESTLY RULES
1. Sin Offering	4v1 - 5v13	6v24-30
2. Trespass Offering	5v14 - 6v7	7v1-7
3. Burnt Offering	1v1-17	6v9-13, 7v8
4. Peace Offering	3v1-17, 7v28-34, 22v17-33	7v11-21
5. Meal Offering	2v1-16	6v14-23, 7v9-10.
6. Drink Offering	Numbers 15v1-12 (There related to the Meal Offering as accompaniment offerings).	

THE FOUR DIVISIONS (Psalm 40v6-8 cp. Hebrews 10v1-10).

1. Sin offering - Trespass offering.
2. Burnt offering ) Meal and Drink offering only with
3. Peace offering ) these two (Num.15v1-16, 28v1-8).
4. Meal offering - Drink offering.

ORDER OF OFFERING.

1. Consecration of Aaron and his sons (Lev.8).

- (1) Sin offering (v14).
- (2) Burnt offering (v18).
- (3) Peace offering (v22).

2. Day of Atonement (Lev.16).

- (1) Sin offering (v11-15).
- (2) Burnt offering (v24).

3. The case of the two fowl.

- (1) Sin offering first (5v8).

There are times when the Burnt Offering is mentioned before the Sin Offering but in order of offering the Sin Offering would always precede that of the Burnt Offering. An example is seen in the cleansing from the impurity occasioned by the birth of a child. In this case the offerings prescribed after the period of defilement were a lamb for the Burnt Offering and a pigeon or turtledove for the Sin offering. Here we notice that the bigger animal is to emphasize the principle of re-dedication for this woman who now comes back into normal worship at the Tabernacle, whilst the variant form of Sin offering is to point to the basic weakness of human nature, but is not the main principle now involved.

By comparing the following records we see that although the Burnt Offering may be mentioned first as the paramount principle of the moment, yet nevertheless the Sin offering still was offered first:

Numbers 8v8 with 8v12

Numbers 6v14 with 6v16-17.

CHRIST THE FULFILMENT OF ALL THE OFFERINGS

Psalm 40v6-8 - - - - - Hebrews 10v4-10

By reference to page 27 we notice that although there were actually six independent offerings, they fall into four natural divisions when Sin and Trespass and Meal and Drink are related. All four divisions are mentioned in Psalm 40v6:

- (a) "Sacrifice" - Heb. "Zebach" used always for the Peace offering but not exclusively so.
- (b) "Offering" - Heb. "Minchah" used exclusively for the Meal offering.
- (c) "Burnt" - Heb. "Olah" the Burnt Offering.
- (d) "Sin" - Heb. "Chataah" Sin offering.

Now in his usage of this reference, the Apostle is careful to repeat these four offerings, and so to illustrate that those offered under the Law were not God's "Will" unto salvation. It is the whole sacrificial code that he is talking about, the principles of which were incorporated in the "One body" of the Messiah. In this way Jesus was able to fulfil in the one body every positive and negative lesson that each individual offering taught. Such a fulfilment was "to do God's will," and because in his sacrifice eternal principles were set forth, it is "By the which WILL we are sanctified." Not that under the Law, but that which is by grace.

The "Will of God" then was expressed in the life and sacrifice of the Messiah, yet even so, under the Law that same "Will" was fore-shadowed in the portion of those sacrifices which exclusively were Yahweh's own. The spirit of Messiah in this Psalm speaks on this wise: "Thy Law is within my heart" (v8). Now we note with interest the marginal rendition of this word "heart": "is in the midst of my bowels." This is far better, for the Hebrew word here rendered "heart" is the word "meim," and is only so rendered in this place; it is rendered "belly" three times, "bowels" thirty seven times, and "womb" once; in each case the intestines is the idea conveyed.

This at once directs us to that portion of sacrifice which Yahweh jealously regards as his own, namely the fat that surrounded the intestines, (Lev. 3v14-16). Here developing unseen by human eyes was that inward goodness which in the spiritual sense is so acceptable with the Father. Such goodness can only be developed by the imbibing of the Word, "thy Law is within my intestines," and the Apostolic echo: "For I delight in the Law of God after the inward man" (Rom. 7v22).

# YAHWEH'S PORTION

1. The fundamental rule of the Law was "all the fat is Yahweh's." (Lev. 3v16).
2. However not that fat which was superfluous and unsightly, but that which covered these vital organs as outlined in Lev.3v14-16.
  - (a) "The inwards."
  - (b) "The kidneys."
  - (c) "Flanks."
  - (d) "The caul above the Liver."
  - (e) "The Liver."
3. Significance of the FAT. This is called "the food of the offering" (3v11). The word for "food" here having the idea of bread or grain, and is used of food in general. That which Yahweh accepted upon the altar is also styled "My bread" (Num.28v2, Ezek.44v7, Lev.21v6,8,17). The "fat" - Hebrew "cheleb," "to be fat," "the richest or choicest part." The word is rendered:
 

"Fat" (75),  
 "Fatness" (4),  
 "Grease" (1),  
 "Marrow" (1) (Psa.63v5 - interesting reference).

It is also used in the sense of "the best" (Num.18v12,29,30,32) (note margin), and in the sense of the "finest" (Psa.81v16, 147v14).

Abel offered the fat, and gained the respect of God (Gen.4v4). The sons of Eli, Hophni and Phinehas disgraced the offerings by taking their own portion first, even before Yahweh was served with His. In this way they usurped the fat to themselves, hence "the sin of the young men was very great" (1 Sam.2v12-17).

In the description of the Glory of the Land we have such expressions as "The fat of the land" (Gen.45v18), "Fat of the kidneys of Wheat" (Deut.32v14).
4. "Inwards." Heb. "nearest part," i.e. "the centre" used of the inward thoughts (Psa.5v9, 49v11, 62v4, 64v6). Under the new covenant God declares of Israel, "I will put my law within (same word) their hearts" (Jer.31v33). Word is rendered "midst" 73 times, and note also rendered "purtenance" in respect to the Passover lamb (Ex.12v9). Principle stated by David "renew a right spirit within (same word) me," (Psa.51v10).
5. "Kidneys." From a Hebrew root meaning "Any apparatus" implying "an essential organ." The word is always plural, and is used of the deep seated thoughts of the inner self, and in these references the word is rendered "reins" (Psalm 16v7), note this Psalm highly Messianic and used by Peter in Acts 2 as a direct reference to Christ. The phrase here is full of meaning: "My reins instruct me in the night seasons." Here are those deep innermost feelings that come to those whose minds have been exercised in the Word of God. (Psa.73v21, Prov.23v16) also illustrate the above usage of the word).



In these quotations: Jer.11v20, 17v10, 20v12, Psa.7v9, 26v2, the principle taught is, "Iam Yahweh that trieth the reins," and these references are quoted by the Lord Jesus (Rev.2v23). Here we gain a picture of our Great High Priest at his coming, opening up all of those who have offered themselves in sacrifice to Yahweh's will. Will he find that portion that Yahweh desires in us?

6. "Flanks" - rendered "fatness" hence "the loins" (see Psa.38v7). Usage of the word gives the idea of confidence or trust (Prov.3v26, Job.8v14, 31v24, Psa.78v7) (Ren. "confidence" "hope").
7. "Caul" - Heb. "redundant" or "out hanging." The lobe or flap of the liver. The word is only rendered "caul."
8. "Liver" - Heb. "the heaviest," i.e. the heaviest part of the viscera. Regarded as the seat of emotion (Prov. 7v23, Lam.2v11). Heathen diviners used to read the liver for omens of good or evil (Ezek.21v21).

## THE SIN OFFERING

Lev.4v1 to 5v13, 6v24-30.

### PURPOSE.

1. Admission of offence committed against Yahweh (4v2, 13, 22).
2. Desire to seek forgiveness (4v20,26,31).
3. Confession necessary before forgiveness (5v5) in some cases (e.g. the Day of Atonement), confession would be general.

### WHAT WAS OFFERED.

1. For the High Priest - a Bullock (4v3).
2. For the Nation - a Bullock (4v13-14).
3. For a Ruler - a Goat (4v22-23).
4. For a commoner - a Female Goat (4v27-28) Female Lamb (4v32,5v6).
5. For the poor<sup>\*</sup> - 2 turtle doves or 2 young pigeons (5v7).
6. For the very poor - Tenth part of an ephah of fine flour (5v11-12).

<sup>\*</sup> One bird was to be used for the sin offering, the other to be used for the burnt offering, doubtless because birds are too small to divide fat from flesh (cp.4v35).

### CONDITION OF THE OFFERING.

1. The animals were to be without blemish (4v3,23,32).
2. Meal - "fine flour" i.e. of the best texture (5v11).

### MANNER.

1. Individual offerer lays his hand on head and kills his own animal (4v4,24,29).
2. National - Elders lay hand on head (probably killed by one of them) (4v15).
3. Fowl - Head wrung off by the priest (5v8).
4. Meal - Handful burnt on altar by priest (5v12).

### DISPOSAL OF THE BLOOD.

1. Bullock - Sprinkled 7 times before veil (4v6,17), smeared on the horns of the incense altar (4v7,18), and remainder poured out at the base of altar (4v7,18).
2. Lamb and Goat - smeared on horns of altar and rest poured at base (4v25,34).
3. Fowl (sin offering) - sprinkled on side of altar, and the rest poured at base (5v9).

### DISPOSAL OF THE BODY.

1. Bullock - Abdominal fat burnt upon the altar (4v8-10,19), and the rest of the carcass burnt outside the camp, upon the ashes of the fire (4v11-12,21).
2. Lamb and Goat - Abdominal fat, and in the case of the lamb, the fatty tail, burnt upon the altar (4v35 cp 3v9). Rest of the flesh eaten by priests in the court of Tabernacle as a "food Most Holy" (6v17, 25-26).
3. Fowl (burnt offering) - burnt upon altar as a burnt offering (5v10).
4. Meal - Handful burnt on the altar (5v12), and the rest eaten by the Priests (5v13).

## THE SIGNIFICANCE OF THE SIN OFFERING

### PURPOSE.

1. Hebrew "Chattaah" to "miss the mark," rendered "miss" Judges 20v16. "All have sinned and come short of the glory of God" (Rom.3v23), hence this offering obligatory (4v1-2). Note the restricted scope of this offering, it only covered sins of ignorance (4v2, 13,22,27) rashness or hastiness (5v1-13). The Law was merciless against the murderer (Num.35v31), presumptuous sins (Num.15v30-31), adultery (Lev.20v10), blasphemy (Lev.24v14-16), etc. The restricted scope of this offering emphasizes the enormity of sin from Yahweh's point of view. Even our ignorance is no excuse (I John 4v14 RV, Luke 12v48).
2. Under the New Covenant, "all manner of sins shall be forgiven" (Matt. 12v31), the only exception being blasphemy against the Holy Spirit which is the wilful rejecting of the revealed and acknowledged will of God (Cp. Heb.10v26-27, Deut. 17v2-7). David was both a murderer and an adulterer, and expressed the inefficacy of the Law to cover his transgression, and looks forward to the mercy of God as revealed in the New Covenant (Psa.51v12-19). Paul also reflects upon the super-abundance of grace in the New Covenant when he speaks of himself as having been a blasphemer yet obtained mercy (I Tim.1v15).
3. The sin offering was only offered by those who desired to seek forgiveness. God is merciful and will forgive those who fear Him and seek His mercy (Psa.130v4, 103v3, Num.14v18). However, before forgiveness can be offered, confession must be made; an example of such confession is that of David's in respect to his transgression with Bathsheba (Psa.51v3-4) which is quoted by the Apostle Paul as the basis of Divine judgment and the extension of Divine mercy (Rom.3v4). We must acknowledge our personal and particular sins (I John 1v7-10).

### WHAT WAS OFFERED.

1. The sin offering had the widest range of choice because "all have sinned," and none were to be excluded: rich and poor, king and commoner are all under sin. The one significant omission from the sin offering schedule was the MALE LAMB. No where in the Law of Moses or in the Old Testament is there a reference to a male lamb as the sin offering. The only exception which is related to a sin offering is Isa.53v7, "As a lamb to the slaughter," but even here it is the trespass offering with which Isaiah is dealing. This omission gives great point to John's comment: "Behold the lamb of God which taketh away the sin of the world" (John 1v29). In this statement two things are taught:
  - (a) That Jesus was to make the one offering for sin which the Law omitted.
  - (b) That his offering would be all-availing, i.e. for the "sin of the world."
2. In the schedule we note the grade of responsibility according to theocratic rank:

- (a) The High Priest - for him a bullock the most expensive offering of all because his was the greatest responsibility, (Isa.28v7; Hosea 4v6-10, Mal.2v7). Any defect on his part could have a detrimental effect upon the whole nation; hence the rendering of chapter 4v3, "bringing guilt on the people" (RSV). We should not be quick to seize positions of eminence in the ecclesia without due regard to the comparable responsibility that it brings. Note James' warning (James 3v1). Our High Priest the Lord Jesus, was a supreme example of righteousness (Heb.7v26-28).
- (b) The whole congregation also had to offer a bullock because the High Priest being a representative of the people, both they and him are considered as one (compare Lev.16v17). It is interesting to note that whole communities are held responsible by Yahweh, and it is good to note this point seeing that while salvation may be an individual matter in the primary sense, yet collectively we must strive together for the faith of the Gospel.
- (c) The ruler offered a goat. Hebrew for "ruler," "nasi," "an exalted one." It is used extensively for the princes of the tribes (Num.1v14-16, 34v18, 7v11-78, Joshua 22v14), and still rendered "princes," but used in the sense of a king (I Kings 11v34, Ezekiel 34v24, 46v2). This offering then was for he who acted as Yahweh's vice-regent among the people, and is consequently directly responsible only to Him. Hence we have the additional phrase, "against any of the commandments of the Lord his God" (4v22). "He that ruleth over men must be just ruling in the fear of God," (II Samuel 23v2-3, compare Ex.18v21).
- (d) For the common people a female goat or lamb. Offering now not so valuable, yet we have the additional phrase that the fat of this offering would ascend "as a sweet savour" (v31) indicating Yahweh's acceptance of the lower class offering.
- (e) The poor class, two doves or two pigeons. Two birds are selected because of the obvious difficulty in separating the fat from such a small body, hence one is offered as a sin offering, and the other as the burnt offering (5v7), so the principle remains the same: dedication on the basis of atonement.
- (f) The very poor class - the tenth part of an ephah of fine flour. This was the minimum amount of manna which was collected in the Wilderness (Ex.16v16), and also the same quantity as that that was stored up in the Most Holy Place (Ex.16v32-36). Note carefully that this meal offering was not to be offered with oil or frankincense (5v11), which effectively distinguished it from the ordinary meal offering which was to include both (2v2). Oil is a symbol of the Word of God whilst frankincense symbolises prayer (see notes on meal offering). The lack of these two ingredients in the sin offering shows the basic cause of the failure.

CONDITION.

- (1) "Without blemish." The spotless character of the sin offering was necessary to ensure its acceptance upon the altar, and typifies Christ who although born of human nature (Heb.2v14), and as our representative "made sin for us," (II Chron.5v21) was none the less without spot or blemish (I Peter 1v19), thus ensuring his resurrection as the basis for our justification (I Cor. 15v14, Rom. 4v25).
- (2) Once the sin offering has been accepted, its supreme holiness is emphasised in Lev.6v25-30, where we note the following points:
  - (a) The flesh imparted holiness to whatsoever touched it (v27).
  - (b) And so that this holiness might not be imparted to anything profane, any garments spotted with its blood must be washed only in the court itself (v27, compare Ezek.44v19).
  - (c) For the same reason, flesh cooked in earthenware pots which were used for stewing may become impregnated with the flesh, and therefore had to be broken (v28, Ezek.46v20).
  - (d) Any brazen pot used had to be scoured out and rinsed with water (v28).

The significance of the above points are as follows:

- (a) We can only be made holy by making personal contact with the holy flesh of the sin offering (Hag.2v12), and this is done when we become personally identified with our Lord Jesus Christ (Gal.3v27).
- (b) Our spotted garments become holy when they have been washed in the blood of Christ (Rev.7v14). We must preserve their sanctity by keeping them "unspotted from the world" (Jude 23).
- (cd) Earthenware speaks of human nature (II Cor.4v7), whilst brass also symbolises sin's flesh (Num.16v38, 21v8-9), both of these have contacted the flesh of the sin offering, and have therefore been made holy by contact, but neither can impart that holiness. We as earthenware vessels have made contact with our Lord in baptism, but cannot obtain forgiveness and salvation for others.

MANNER OF THE OFFERING.

See notes on the burnt offering.

DISPOSAL OF THE BLOOD.

- (1) There was a fundamental rule to be observed in the disposal of the blood. The bodies of those animals who provided blood that went into the holy place, had to be burnt outside the camp. They must not be eaten (Lev.6v30). It was only those animals whose blood was taken no further than the altar of sacrifice in the outer court, which were permitted to be eaten (Lev.6v26). This fundamental rule was one which Moses insisted upon (Lev.10v17-18).

Paul quotes Lev.6v30 and expounds its significance in Heb.13v10-13. There he styles Christ "our altar" (v10), and shows that those Jews who insisted upon keeping the Law had no participation with the Christ altar. His authority for making this statement is based upon

this fundamental rule concerning the blood of the sin offering. They, i.e. the Jews, in partaking of the flesh of the sin offering were made partakers of the altar spoken of in the Law of Moses (I Cor.9v13, 10v18), but the blood of the animal so eaten TOOK THEM NO FURTHER THAN THAT ALTAR. Paul makes the point that seeing as Christ "suffered without the gate," he therefore is the antitype of those sacrifices whose blood was directly related to the Holy Place, and as such our participation with him outside the confines of the Law gives us Eternal Fellowship with the Father (Heb.4v16).

In actual fact there were only three offerings under the Law whose blood stood related to the inner sanctuary. They were:

- (a) The bullock of the sin offering (Lev.4v6).
- (b) The goat on the day of atonement (Lev.16v15).
- (c) And the blood of the red heifer (Num.19v4).

In the case of the red heifer, the blood did not actually go in to the inner sanctuary because the whole ceremony was performed outside the camp. However, according to the RSV of Num.19v4, the High Priest elect sprinkled the blood of the heifer "toward the front part" of the Tabernacle, thus indicating its entry into the sanctuary. Now these being the only three offerings thus related to the sanctuary (consequently their bodies burnt outside the camp), it is informative to note Paul's exactitude in his use of the Law, when in speaking of Christ's blood gaining admission into the Holiest of All (Heb.9v12), he related this antitype to "the blood of bulls and of goats, and the ashes of an heifer." (v13).

- (2) The Bullock's Blood. Both priest and people had a relationship with the Most Holy Place, whence the blood of this offering carried them. The priest had access here once a year, and represented the people in so doing, who were in prospect a Kingdom of Priests (Ex.19v6). The fact that it was sprinkled seven times before the veil shows that that relationship which they had before God was based upon the covenant of which seven is the symbolical number (Psa.50v5). This privilege afforded them through the Covenant, brought with it grave responsibilities, hence the breaking of the covenant (Lev.26v15) would result in 7-fold punishments (Lev.26v18,21,24,28).

Some of the blood being put upon the incense altar represents confession and appeal through prayer, which we offer through our great High Priest (Heb.4v16). Paul describes the incense altar as really belonging to the Most Holy Place (Heb.9v4), when in fact it stood in the Holy Place. However, this is not a mistake on the Apostle's part as the incense altar belonged in principle to the Most Holy. Under the Law of Moses, it was not described in the same context with the table of Shewbread, and the Lampstand, but is treated of on its own, and Moses was instructed to "put it before the veil" (Ex.30v6). On the day of Atonement, it was connected to the Most Holy by the special ritual of that day, the veil being drawn aside to allow the smoke of the incense to penetrate into the Most Holy (Lev.16v12-13). It is described as: "belongeth to the Most Holy Place" (I Kings 6v22, RSV and RV).

What was left of the blood was then poured out at the base of the altar of sacrifice. The Hebrew word rendered "poured" here is

"shaphak," "to spill forth," hence rendered "gush out" (I Kings 18v28) and is used of no other sacrificial or ceremonial pouring except that of the pouring out of the dust of the leprous house (Lev.14v41), and of the ashes of the altar, (Lev.4v12). Here it becomes a symbol of death, and it represents those saints whose souls are poured underneath the altar (death state) awaiting redemption at the coming of the Lord Jesus (Rev.6v9-10).

#### DISPOSAL OF THE BODY.

- (1) The Bullock. Although a sin offering, the fat is still burnt upon the altar and treated as the fat of the peace offering (Lev.4v10) foreshadowing fellowship on the basis of atonement. Read carefully Rom. 5v10, I John 1v7).

The rest of the body burnt outside the camp. Note the delineation of the various parts (4v11), the head (intelligence), legs (walk), inwards (the inner man), are all ranked with the skin (outward show), dung (the refuse), as being polluted and only fit for destruction. Contrast this to the equivalent parts of the burnt offering where the head, legs and inwards are dedicated in righteousness and separated from the skin, the outward show (Lev.1v9, 7v8). Only the positive aspects of the sin offering symbolised by the fat were burnt upon the altar. Jesus as the antitype of the sin offering lived a life of righteousness unto God, and offered up unto God his portion, but suffered without the gate in order to put to death the negative propensities of human nature "that the body of sin might be destroyed" (Heb.2v14, 9v26, Rom.6v6, Col.2v11).

- (2) The Lamb or Goat. Portion of this sin offering the priests ate, indicating their fellowship with the Mosaic altar (I Cor.9v13). Refer notes on disposal of the blood. Also, the act of eating was a means by which the priesthood could "bear the iniquity of the congregation" (Lev.10v17). In this place Moses expostulates with Aaron on this point. Aaron's sons had just been struck dead because they offered strange fire unto Yahweh. He realising his representative office did not eat the portion of the sin offering, feeling that his ministrations would not be accepted on that day (Lev.10v18). With this explanation Moses acceded, and did not press the point of the Law. So we see that because of the unrighteousness of his family, Aaron as the High Priest felt that his ministrations would be unacceptable to Yahweh. In the case of our High Priest, we have no such fear that he should ever be placed in a position that he could not bear our iniquity seeing that his righteousness stands in bold contrast to the unrighteousness of the Mosaic priesthood (Heb.7v28).

In subsequent history the priesthood abused this privilege of eating their portions of the offerings (I Sam.2v12-17). Others delighted in the abounding iniquity of the nation as this condition among the Jews forced them to make enormous sin offerings, hence provided the priesthood with meals! (Hos.4v6-8).

#### SPECIAL NOTE ON THE SIN AND TRESPASS OFFERING.

The essential difference between what constitutes a sin or trespass offering should be recognised. Sin is "to miss the mark" in a general sense, whereas trespass is specifically violation of the rights of another. The use of the word "trespass" in Lev.5v6-7 which deals with the sin offering is misleading seeing that some confound these two offerings. Chapter 5v1-13 deals with the sin offering as reference to verses 6,7, and 9 will show. The RV margin suggests that for v6-7

we read: "for his guilt." Furthermore the trespass offering is distinguished by its special characteristic of a ram in all cases, and the addition of the fifth part of the principle in the reparation payments.

In the division of the sin offering, (5vl-13), the list of transgressions is only illustrative of the nature of sins which are covered. The list is not exhaustive but demonstrates that only sins of a spontaneous and rash nature are to be covered by the sin offering under the Law.



## THE TRESPASS OFFERING

Leviticus 5v14 to 6v7, 7v1-7.

### TRESPASS OFFERING DIVISIONS.

- 5v14-16 Trespasses against Yahweh where nature of trespass becomes known and material reparation can be made.
- 5v17-19 Trespasses against Yahweh which burden the conscience but where nature of trespass is uncertain and consequently no material restitution can be made.
- 6v1-7 Trespasses against man. Five illustrations of a violation of rights.

### PURPOSE.

1. "One law" for sin and trespass (7v7). Trespass involves acknowledgement of guilt (5v15,17, 6v1-5) and seeking forgiveness (5v16,18, 6v7).
2. Invasion of rights of another whether it be the rights of God (5v17) or man (6v1-7).
3. Positive steps had to be taken to make amends by making material restitution in the addition of the fifth part to the principle cost as well as of sacrifice (5v16, 6v5).
4. Sins against Yahweh that did not involve material loss, there was no addition of the fifth part (5v17-19).

### WHAT WAS OFFERED.

1. Ram in all cases; there was no alternatives (5v15,18, 6v6).
2. Value of animal relative to the gravity of the trespass (5v15,18, 6v6).
3. Note value only to be assessed by priest, and then according to "the shekel of the Sanctuary" (v15).

### MANNER.

1. Evidently the same as the sin offering (cp. 7v2,7, 4v33).

### DISPOSAL OF THE BLOOD.

1. Sprinkled round about the altar (7v2).

### DISPOSAL OF THE BODY.

1. Fat, including the tail, burnt upon the altar (7v3-5).
2. Flesh eaten by the priests as a food "Most Holy" (6v17, 7v6).

## THE SIGNIFICANCE OF THE TRESPASS OFFERING.

### THE PURPOSE.

"Trespass," Hebrew "asham," "guilt or fault." The word used invariably where there has been the invasion of the property or rights of another. The following examples illustrate the point:

- (a) A leper who had been put outside the camp, upon his cleansing offered the trespass offering in the acknowledgement that he had robbed God of service during his period of banishment (Lev.14v12).
  - (b) Adultery is classified as a trespass (Num.5v12,27).
  - (c) Offered by the Nazarite who had broken his vow in acknowledgement of robbing God of services due (Num.6v12).
  - (d) Achan's sin is styled a trespass because Jericho was a "Devoted City." He had robbed the possession of God (Josh.7v1).
  - (e) When the Philistines sent the ark back to Israel, they did so with a trespass offering acknowledging that they had invaded the privacy of Yahweh.
  - (f) Idolatry is styled a trespass, it being the means of robbing God of worship (II Chron.24v18).
  - (g) Marriage to the alien is styled a trespass (Ezra 10v10,19), because Israel was Yahweh's bride (Jer.3v20).
2. Trespasses against God (Lev.5v14-19). We note here that the trespass is in respect to the "holy things of Yahweh" (v15). These are outlined in Num.18v8-9, and consequently a man may unwittingly eat of the flesh of the firstlings or of a sin or trespass offering or the shewbread or of the tithes, etc., in each case it would be an invasion of the rights of Yahweh Himself. In effect Israel had robbed Yahweh in these matters (Mal.3v8-9).
3. Trespasses against man (Lev.6v2-3) - five cases as illustrations are listed:
- (a) Matters of trust where one leaves valuables in the possession of another for safe-keeping, and where such are lost.
  - (b) Fraud in respect to bargaining. Robbing people of the due amount (v3 margin, "in dealing").
  - (c) Robbery (rendered AV "fellowship") better understood as robbery (compare RSV), not necessarily by violence.
  - (d) Oppression, RSV. The term being used of "defraud a man of his wages" (Lev.19v13). See what James has to say about this trespass (James 5v4).
  - (e) False swearing in respect to property lost and found. The Law was that the finder of lost property was responsible for its safekeeping and return (Deut.22v1-3).

The overall principle being that sin involves us in debt seeing that by so doing we rob God of our reasonable service, and in this respect full reparation must be made.

4. The payment of the principle plus a fifth for the invasion of the rights of another. Full restitution in kind must be made, but this is not enough. To make things "even," or in our terminology "square," is not good enough in God's sight; we must go beyond that. The paying in addition of the fifth part of the principle teaches a wonderful lesson. First of all, the fifth part is a double tithe, and the offerer in this respect acknowledges the double wrong which he has done when he defrauds his neighbour or robs God. Also the number 5 as with the fifth part, is the number of grace (Lev.27v11-13). We as sinners are saved by grace (Eph.2v5) which (much more abounds) over and above that which we do wrong (Rom.5v20). If God therefore "forgives us our trespasses" then we ought to "forgive those who trespass against us" (Matt.6v12-15).
5. Christ the antitype. Isaiah the prophet speaks of the sacrifice of Christ as "his soul an offering (Heb. Asham - trespass offering) for sin" (Isa.53v10). How could Christ be a trespass offering seeing he wronged neither God nor man? Because as Isaiah says, "He was wounded for our transgressions" (Isa.53v5). We note in Lev.6v1-4 the repetition of the words "deceit and violence," and in Isa.53v9 we learn that although he had not been guilty of deceit or violence it still pleased God to make him our representative in this sense. How readily therefore, should we be prepared to offer the principle of the fifth part not merely making our wrongs right, but going beyond and forgiving each other from the heart.

#### THE OFFERING.

1. There was no variation in the trespass offering, as there was in the sin offering. Under the sin offering merciful provision was made for all classes from the rich to the poor, and responsibility was according to theocratic rank, but here emphasis is on reparation. In this respect, God is no respecter of persons (Eph.6v9, Col.3v25, I Peter.1v17), and the obligation to make restitution is upon all classes and cannot be modified in any way by the circumstances of the offerer.
2. The ram. This was next in value to the bullock. It was valuable and yet not completely out of the reach of anyone, but many would find it difficult to procure. Value must be represented to enforce upon the guilty party the hurt done to the offended, and all had to comply.
3. The value of the ram assessed by the priest (v15) (compare Lev.27v8-12 with Num.18v16). The priest as representing Yahweh makes the final assessment. In this respect no man makes his own rule of judgment, and ours will be determined by Jesus Christ (Isa.11v1-4).
4. The Shekel of the Sanctuary. Money was usually paid in silver by weight (Gen.23v16), and being paid by weight and not by coinage, the practice was open to corruption (Amos 8v4-6). This assessment of the trespass offering was to be by Divine measure. It was to be paid according to a special standard weight kept in the Sanctuary especially for the purpose (Ex.30v13). In the Hebrew the term is always plural (shekels) v15, so the value was to be at least two, and the Jewish tradition accords for this fact.

CONDITION.

1. Without blemish. No detracting from its value as a symbol of full satisfaction.

DISPOSAL OF THE BLOOD.

Although there was "one law" for the sin and trespass offerings (Lev.7v7), the notable difference is in the use of the blood. Blood is here used the same as in the burnt and peace offerings. The idea of expiation is put in the background so as to give added emphasis to the idea of reparation.

DISPOSAL OF THE BODY.

Eaten by the priests as a food most holy; see notes on sin offering.

ADDITIONAL NOTES ON THE TRESPASS OFFERING.

There is an apparent contradiction with the trespass offering in the reading of Ex.22v1-15. Here the penalty for theft is much greater, restoration being made according to the manner of theft, either he restores double or four-fold or even five-fold, etc., and one wonders why it is that such thefts are not covered by the trespass offering. The difficulty vanishes when it is perceived that Ex.22 deals with convictions in a judicial court of law when a man is brought before the judges (v8 - Hebrew "elohim"). Whereas the trespass offering only covers those who volunteer confession and express the desire to put matters right (Num.5v6-7). Their material cost is less. It pays to be honest.

## THE BURNT OFFERING

(Rotherham: "ascending sacrifice") 1v1-17, 6v9-13, 7v8.

### PURPOSE.

The burnt offering was a voluntary offering associated only with righteousness (Psa.51v19, Deut.33v19, Psa.4v5), its purpose being complete dedication, e.g.

1. Offered on the occasion of the dedication of Solomon's Temple (II Chron.7v1).
2. On the occasion of the consecration of the priesthood (Ex.29v15-18, Lev.8v27-28) treated as a peace offering in respect to the people, but burnt offering when used at dedication of priesthood (Ex.29v25,28).
3. Continual burnt offering (Num.28v1-8).

### WHAT WAS OFFERED.

1. Male bullock, goat or ram (1v3,10).
2. Turtledoves or pigeons (1v14).

### CONDITION OF THE OFFERING.

The offering was to be unblemished. It was to be skinned and dismembered (v16, 7v8); all extraneous matter was to be washed from the intestines and hindquarters (1v9). Note the careful insistence on the cleanliness of this sacrifice. Every offering had to be unblemished, but here the principle is emphasized, this being an offering of righteousness.

### THE MANNER IN WHICH IT WAS OFFERED.

1. Bullock - brought by the offerer and slain at the doorway by himself (1v3-5).
2. Goat or Ram - slain by the offerer at the north side of the altar (1v11).
3. Fowl - killed by the priest at the altar (1v15).

### DISPOSAL OF THE BLOOD.

1. The animals - sprinkled round about the altar (1v5-11).
2. The fowl - wrung out at the side of the altar (1v15).

### DISPOSAL OF THE BODY.

1. The animals - the whole body is burnt upon the altar. The body having been dismembered, the members are laid in order upon the wood: the head, the fat, and the flesh, (1v8-9, v12-13). The skin was kept by the priest (7v8). The ashes and the extraneous matter were placed on the eastside of the altar (1v16). These later taken outside the camp and laid up in a clean place (6v8-11). The whole process of burning described as a sweet savour unto Yahweh (1v9-13).
2. The fowl - the crop and the feathers (RV and Companion Bible rendered "filth") are deposited with the ashes, (1v16). Wings then torn outwards but not separated from the body, and the whole bird burnt upon the altar (1v17).

## THE SIGNIFICANCE OF THE BURNT OFFERING.

### PURPOSE.

1. The Hebrew word for "burnt" is "olah" literally "ascending." It is only found in two other places in the Scripture:
  - (a) I Kings 10v5 - "The ascent of Solomon's Temple."
  - (b) Ez.40v26 rendered "to go up" in respect to Ezekiel's Temple.
2. It is therefore the offering of dedication (II Chron.29v31-33). In this respect our dedication must be at cost to ourselves (I Chron.21v24). God hates robbery for burnt offering (Isa.61v8).
3. It was the custom to blow with trumpets over the burnt offering and the peace offerings in celebration and to draw Yahweh's attention to the offerer's vow of dedication (Num.10v10) (II Chron.29v27-28). Only those whose vows were sincere would dare to blow with the trumpet and direct Yahweh's attention. David was a man who could do this (Psa.81v3). In this reference we notice the reference to the offerings of the new moon. On these monthly occasions it was the burnt offering that was prominent (Num.29v1-6), and in this respect it was a lesson to the Israelite that his dedication to the service of Yahweh should be renewed even as the moon enters into its first phase at the beginning of the month.
4. The burnt offering is used in conjunction with the sin offering to express re-dedication to the service of Yahweh after that atonement has been made. Examples of its usage in this respect:
  - (a) The offering after child birth. The sin offering to acknowledge the basic cause of sin in human nature. The burnt offering to express the mother's desire to recommence her worship of Yahweh after her period of separation (Lev.12v8).
  - (b) The reintroduction of one healed of leprosy. The sin offering here to acknowledge sin as a living death of which the leprosy was a type. The burnt offering which introduced the cleansed leper back into fellowship and service (Lev.14v22).
  - (c) Offered by the Nazarite who had broken his vows. The sin offering in acknowledgement of the broken vow; the burnt offering to rededicate himself to his period of separation (Num.6v11).

(It is to be understood however, that the burnt offering was used with the sin offering and with the peace offering in other contexts where the lesson may vary, but in the above examples the lesson of rededication after atonement is obvious).
5. It was also offered with the wave offering of the sheaf of the firstfruits (Lev.23v12). This being typical of the resurrection of the dedicated Christ, it is interesting to notice that no sin offering accompanies it in this place.
6. Every morning and evening of the Jewish year a lamb was offered as a burnt offering upon the altar which was continually burning for this purpose (Ex.29v38-44, Num.28v1-8, Lev.6v12). This offering was duplicated on the Sabbath Day (Num.28v9-10). Because it was offered every day of the year it was styled the "continual burnt offering," (Num.28v3), and the dedicated lamb smoking upon the altar typified him who gave every day of his life to the service of his

God. The fact that Jesus Christ chose the Sabbath Day on which to do some of his notable miracles reflects back to the duplication of the burnt offering on that holy day. He deliberately chose this day to emphasise the need to dedicate oneself to the works of God. The burnt offering rose as a sweet smelling savour unto Yahweh (Lev.1v9-13), and Paul makes the application of this offering to the Lord Jesus Christ (Eph.5v2). In his letter to the Philippians the Apostle shows how that believers also must fulfil the principles of this offering in their lives (Phil.4v18).

#### OFFERING.

This extended from a bullock to turtle-doves and young pigeons, hence the rich and poor are called upon to dedicate themselves in the truth's service. We note with interest that the schedule is not quite as extensive as the sin offering; all are under sin, but not all volunteer to dedicate themselves in righteousness.

#### CONDITION.

*Lev. 1:16.*

1. The body is first "flayed." The Hebrew term implies to "unclothe," "strip off," and is also rendered to "spread out," "to plunder," "destroy," "make an invasion." The term is found in Micah 3v3, "to flay their skin off of them." Hence the idea is to strip off the outward covering, so making bare the body revealing what is hidden beneath. Yahweh will not accept the bare assertions of lip service to Him, but goes beneath the outward veneer and examines the motives of the heart.
2. *verse 9* Next the body is dismembered, and in particular the "inwards" and the "legs" are washed in water. "The inwards," Hebrew "qereb" indicates the "nearest part," i.e. the centre; the word coming from a root which is oftentimes rendered "cause to draw near." In Psa.109v18 it is rendered "bowels," and it is interesting in the context of this reference to note the outward covering which the wicked uses to hide his inward feelings. It is also rendered "heart" in Jer.9v8. The principle here is expressed by David, "Create a right spirit within (qereb) me" (Psa.51v10). The washing of water is a daily cleansing by the Word of God (Eph.5v26). The washing of the legs indicates a clean walk in the sight of Yahweh; "How shall a young man cleanse his way; by taking heed thereto according to thy word," (Psa.119v9). In his exposition of the High Priesthood of Jesus Christ, Paul uses the condition of the burnt offering as a basis for illustrating the compassion of our great High Priest (Heb. 4v12-16). Under the Law there was a rigid insistence upon the unblemished nature of the sacrifice in that the animal was skinned, dismembered, each part cut open, examined for any defect, and even after the priest had been satisfied that none such existed, the parts were then washed internally and externally with water.

Anything less than perfection would have been rejected under this Law. Now in the passage in Hebrews, Paul introduces our High Priest as standing over our offering of dedication with his double-edged sword styled by the Apostle, "the Word of God," ready to open up and investigate "the thoughts and intents of our hearts." Unfortunately, in our case, blemish is found, and our High Priest has to divide the soulish from the spiritual, and yet the offering is still accepted. Under the Law it would have been judgment without mercy, and our offer of dedication would have been turned aside, but here we are accepted: "For we have not an high priest which cannot be touched

with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace in time of need" (v15-16).

3. The laying of the offerer's hand upon the head of the animal symbolises his identification with the sacrifice. This principle of the representative nature of the animal sacrifice, emphasised by the laying on of hands, is seen in the following three cases: Lev.24v14, Num.8v10,11, Lev.16v21.
4. On the north side of the altar were the offerings slain. The refuse was placed on the east (1v16), the laver was situated on the west (Ex.40v30). Jewish tradition tells us that the ascent of the altar was to the south, hence the north offered clear access for the slaying of animals. The same applies to the sin offering (4v24,29,33, 6v25), and the trespass offering (7v2, 14v13).

#### DISPOSAL OF THE BLOOD.

1. Sprinkled round about the altar; obviously not the main lesson.

#### DISPOSAL OF THE BODY.

1. The whole body was consumed upon the altar, and seeing that nothing negative was ever offered upon the altar of burnt offering, it speaks of a life of dedication in righteousness. David recognised the principle of this when he said, "Remember all thy offerings; regard as fat thy burnt sacrifices" (Psa.20v3 - margin and Rotherham's translation). The fat being Yahweh's portion (see notes on page 29), the burnt offering being totally consumed, David saw that all belonged unto Him. In the terms of the Apostle, the principle of the burnt offering is that we should present our bodies "a living sacrifice holy acceptable unto God" (Rom.12v1).
2. Note the order in which the members were placed upon the altar:
  - ① head ② fat and then the ③ rest of the flesh. In our dedication, the same order must be observed ① firstly intelligence ("the renewing of your minds" Rom.12v2), on the basis of our understanding we must develop ② inward purity (the personal application of the truth), and then ③ devote all our physical powers to the exercise of God's will. The cardinal principle of the Law is annunciated in Deut. ~~5~~ <sup>6</sup> where 6:5 we see this order observed, "Thou shalt love the Lord thy God with all thy heart (heart being the seat of intelligence not emotion - Rom.10v9, the head), with all thy soul (the fat), and with all thy might (the rest of the flesh)." This particular reference is quoted by the Lord Jesus Christ in Mark 12v28-34 in answer to a genuine question posed by one of the scribes of his day. This scribe had a discerning insight into the things of the Law and saw that this reference dealt with eternal principles, and in his reply to the Lord's answer he associated it with the order in which the burnt offering was made: "And when Jesus saw that he answered discreetly he said unto him, Thou art not far from the kingdom of God" (Mark 12v34). (For "discreetly" RSV has "wisely," Rotherham "with intelligence.")



### THE PEACE OFFERING

Leviticus 3v1-17, 7v11-21, 28-34, 22v17-31.

#### PURPOSE.

1. Thanksgiving and fellowship: three distinct types (7v15-16):-
  - (a) Thanksgiving - gratitude for Divine favour.
  - (b) Vow - fulfilment of pledge.
  - (c) Voluntary - spontaneous.

#### OFFERING.

1. Male and female from herd or flock (3v1,6).
2. With thanksgiving offering a special cereal offering (7v11-13).
  - (a) Unleavened cakes mixed with oil.
  - (b) Unleavened wafers spread with oil.
  - (c) Unleavened cakes mixed with oil, of fine flour, fried.
  - (d) Leavened bread.
3. Also Meal and Drink offering (Num.15v1-16).

#### MANNER.

1. Offerer lays his hand on the head and kills it himself (3v2v8v13).

#### CONDITION.

1. Without blemish (3v1-6).
2. Disproportion allowed in case of "freewill offering" as long as flesh not impaired as food (22v23).
3. Disproportion not permitted in case of vow or thanksgiving (Mal.1v14).

#### BLOOD.

1. Sprinkled round about the altar (3v2,8,13).

#### DISPOSAL OF THE BODY.

##### Yahweh's portion:

1. All internal fat is Yahweh's (3v14-17, 7v23-25) burnt upon the altar (3v3-5, v9-11, 14-16, 7v31).
2. Designated "food of offering made by fire" (3v11,16).
3. Burnt in conjunction with the burnt offering (3v5) i.e. the "Daily burnt offering" (Lev.6v12).
4. Offerer presents fat with his own hands (7v30).

##### Priests' portion:

1. Wave breast for Aaron and his sons (7v30-31).

##### Officiating Priest's portion:

1. Heave shoulder (RV "right thigh") (7v32-33).
2. One of each cakes - one wafer - one loaf of leavened bread (7v14).

##### Offerer's portion:

1. Rest of flesh eaten as a sacrificial meal.
2. Thanksgiving eaten the same day.
3. Vow and voluntary after 2 days.
4. No flesh eaten after 3 days (7v17-18). To eat on the 3rd day an abomination and profanation of holy things (19v5-8).
5. Chance contact by the flesh with anything unclean rendered it unfit (7v19).
6. Only those ceremonially clean could partake (7v20-21).

## THE SIGNIFICANCE OF THE PEACE OFFERING

### PURPOSE.

1. Thanksgiving. Hebrew "Towdah" - "extension of the hands" in the sense of worship and adoration. The word is used especially of choirs (Nehm.12v31,38,40). Thanksgiving is the highest form of worship that can be offered unto Yahweh. We learn this because of the three types of peace offering. This one had to be eaten the day it was offered, whereas the other two could be eaten after two days, thus indicating its superiority (Lev.7v15-16). "Whoso offereth praise (Towdah) glorifieth me" (Psa.50v23). The "sacrifices of praise" will be offered because of the future deliverance that God will effect for Israel (Jer.17v26, 33v16). This offering is also called "thank offering," and was used by Hezekiah when his reformatations became successful (II Chron.29v30-31), and by Manasseh in thanksgiving for his release from Babylonish captivity (II Chron. 33v16). Frequently we have "thanksgiving" associated with "vow" (Jonah 2v9, Psa.50v14, 116v17-18), and by this association we see the principle of praising Yahweh by obedience (John 14v21). Praise is one of the outstanding features of sacrifice (Psa.69v30, 107v22).
2. Vow. "To make a promise." Such vows made by sacrifice must not be entered into lightly and must be kept even at the cost of personal loss or tribulation (Deut.23v21-23, Psa.76v11, Ecc.5v1-7).
3. Voluntary. "Spontaneous," compare Ezek.46v12. In Exodus 35v29 and 36v3, the term is rendered "willing offering," and is there used to describe the contributions made by the people for construction of the Tabernacle. The word is also used in the Psalms in the sense of "freewill offerings of my mouth" (Psa.119v108) which Paul refers to when he says, "that is the fruit of our lips giving thanks to his name" (Heb.13v15). Hence we see that praise to God and expressions of thanksgiving must be both practical and vocal whilst praising God with our lips we must also honour and thank Him by our obedience. In their hypocritical approach to the offerings, Israel loved to make a public display of this type of offering (Amos. 4v5).

### OFFERING.

1. Male or Female. In the matter of fellowship with God, there is "neither male nor female for we are all one in Christ Jesus" (Gal.3v28), furthermore we know there are no limitations as regards the age of the sacrifice. The only requirement is organic perfection so as to make the animal an acceptable meal for God and those in fellowship with Him. Although all animals used for sacrifice came from the herd or the flock, it is specifically mentioned here in the peace offering schedule; the animals being domestic were better fitted to represent their offerers, and in this respect they are contrasted with the wild game (Deut.12v15).
2. Unleavened bread and oil. See notes on meal offering.
3. Leavened bread. The inclusion of this was peculiar to this offering as it is rigidly excluded from every other form of sacrifice, and

even here it could not be offered upon the altar (Lev.2v11-12). Leaven is a symbol of corruption (Gal.5v9), hence its inclusion in all but the Peace Offering (compare Ex.12v15). In the three great annual feasts, Passover, Pentecost, and Tabernacles, it is interesting to note that the only time that Peace Offerings are specified is during the Feast of Pentecost, and here again leaven must accompany that offering (Lev.23v17). This fact helps to explain the inclusion of leaven, for Pentecost was typical of that period of history when the Christian ecclesia was established and a multitude of the servants of corruption were saved by the sacrifice of Christ (Acts 2v1,38). Under this offering God typically set forth the offer of fellowship with Himself. The inclusion of leaven was a gentle reminder that the prerequisite for fellowship with God could never be human perfection, but the exercise of the grace of God (Rom.8v12).

#### CONDITION.

1. Unblemished, except in the case of the lowest in the schedule, the voluntary offering in which a disproportion was allowed (Lev.22v23). Rotherham renders this, "long or short in limb," i.e. the animal could be unbalanced in this sense, yet still accepted as a voluntary offering, and here again the grace of God is shown in the fact of His accepting individuals into fellowship even though they may be somewhat unbalanced. Now it is interesting to note that these particular defects as mentioned here debarred any human being from participating in the priesthood (Lev.21v18). Combining these two parables we perceive that we are called and ultimately saved by God's grace, not by any works that commend ourselves (II Tim.1v9), whilst our High Priest was without sin, completely balanced in all his ways and in this sense, a sacrifice "without blemish" (I Peter 1v9-10).

#### THE DISPOSAL OF THE BLOOD.

1. Sprinkled round about the altar; hence not the main lesson conveyed. Yet even though this is the offering of fellowship, the atonement principle is here, for fellowship with God must have its basis in justification; "being justified by faith - we have peace with God through our Lord Jesus Christ" (Rom.5v1).

#### THE DISPOSAL OF THE BODY.

1. The fat - "All the fat is Yahweh's" (Lev.3v16). This was the fundamental rule of the Law and was Yahweh's portion of every offering, but mentioned more particularly in respect to the peace offering, (see notes on Yahweh's portion - page 29). The fact that the fat of the peace offering was burnt upon the daily burnt offering allows the Apostle to make a magnificent application of this principle involved, where he deals with the peace offering in Heb.13. Having shown Christ as our sin offering in association with the altar (Heb.13v10-14 - see notes on page 35), he now calls upon us to "let us offer" (v15). This being a voluntary offering on our part in gratitude for the Divine favour exhibited in the sin offering, it naturally leads him to now make his application of the voluntary peace offerings, and so he mentions the three offerings of the schedule:
  - (a) Thanksgiving - the sacrifice of praise to God continually, "that is the fruit of our lips giving thanks to his name."
  - (b) Vow - "to do good" (v16).
  - (c) Voluntary - "to communicate (participate - word used in the sense of fellowship) forget not."

Now remembering that the fat of these offerings was burnt upon the daily burnt offering we also note, that because this offering was made morning and evening, it is styled "a continual burnt offering" (Num.28v3), and so the apostle in his exact knowledge of the Law tells us to offer "the sacrifice of praise to God CONTINUALLY," (Heb.13v15).

The offerer was to bring this fat "with his own hands" (7v30), indicating that God was calling him over to the altar. This is the closest that the offerer ever got to his God, and was the climax of the whole sacrificial ceremony. Through Christ our High Priest, "we draw nigh to God" (Heb.7v19), not merely to the altar, but into the presence of God Himself. This we do through the power of prayer (Heb.4v16). By the grace of God we have been "called unto the fellowship of His son" (I Cor.1v9).

2. The Priests' Portion: To Aaron and his sons was given the breast of the animal, known as the "wave breast." The word "wave" in the Hebrew signifies "to quiver," "to vibrate up or down," or "to rock to and fro." It is twice rendered "shaken" (Isa.19v16,30v32). This waving action had the sense of consecration, which is seen in the fact that the Levites were themselves a "wave offering" (Num.8v11,13,15,21). The breast could therefore be an acknowledgement on the part of the people of their dependence upon the priestly class to act as mediators between them and God, for indeed they were to be representatives of the people (Num.18v20-32). The principle of consecration as exemplified in the wave offering is seen in the following instances:
  - (a) Used of the gold and the brass which was dedicated in the construction of the Tabernacle (Ex.38v24-29 - here rendered "offering").
  - (b) Of the sheaf of the first fruits of Passover which was typical of the risen Lord who completely consecrated himself to do the will of his Father, (Lev.23v11), and also of the two sheaves that were offered at Pentecost (Lev.23v17) typical of the multitude of the redeemed who having been saved by the atoning work of Christ, are themselves consecrated to the service of God (Acts 2v1,41).
3. The officiating priests' portion: To him went the "right shoulder" (RV "right thigh"), called "the heave shoulder" (7v34). This seems to be a better rendering as the Hebrew word signifies "lower leg," i.e. "as a runner," and is rendered "leg" four times, e.g. Psa.147v10, Prov.26v7. This "right thigh" was the honoured portion which Samuel "reserved" for Saul to indicate to him the kingly right which was his (I Samuel 9v24). The Hebrew word for "heave" signifies a "present" from a root "to be high," "to be raised up," "to mount up." It is rendered "gift" (Prov.29v4), also "oblation," and in this way used of the holy oblation, Yahweh's portion in the Holy Land of the future age (Ez.45v6,16. 48v9,10,12,18). It is used of the Tabernacle materials (Ex. 25v2, 35v5,21,24. 36v3,6). and of the shekel of the sanctuary (Ex.30v13-15). and of the holy things which were allotted to the priest for his household use (Lev.22v12, Num.5v9). A further illustration of the heave offering is its application to the money given for the work of restoring Jerusalem after the Babylonish captivity (Ez.8v25).

When all these references are considered together the heave offering is seen to have the sense of that which is directly "lifted up" unto Yahweh, and here it is given to the officiating priest because he has been anointed by that anointing oil which was typical of the Holy Spirit, and therefore, stands in Yahweh's stead before the people (Num.18v8). This last reference is tremendously significant and shows that our "heave offerings," i.e. that which we lift up directly to God must be through our anointed High Priest, the Lord Jesus Christ (anointed), who now represents us to the Father, being His express image, and the effulgence of God's glory (Heb.1v3). "There is one God and one mediator between God and man, the man Christ Jesus" (I Tim.2v5).

4. The Offerer's portion:

- (a) The Meal of fellowship. The rest of the flesh fell to the offerer, which he ate before God in a fellowship feast of great rejoicing. (Deut.27v7) In anticipation of their fellowship with Yahweh, peace offerings were made by Israel at Sinia, (Ex.24v4-11). Jethro, Moses' father-in-law, joined in a sacrificial meal with the elders of Israel which they ate "before God" (Ex.18v12). After bringing the ark to Zion, David offered peace offerings, and all Israel joined in fellowship with him in the sacrificial meal, by which they expressed their association with God (I Chron.16v2-3).

However, this sacrificial meal was often misused, and shows how that we can have fellowship with darkness. Through the means of a peace offering Israel had fellowship with idols and their associations (Ex.32v6, compare I Cor.10v20-21). On another occasion through this sacrificial meal, Israel joined in fellowship with the immoral people of Moab (Num.25v1-2 compare Psa.106v28).

We note with interest, Solomon's analogy based upon the peace offerings, of the fellowship we can have with two classes of women indicative of the way of death, and the way of life. We can have fellowship with the impudent harlot (Prov.7v9-23), which will result ultimately in our destruction, or with that desirable woman named "wisdom," who will lead us in the pathways of life (Prov. 9v1-5). Our fellowship under grace is with the Lord Jesus Christ whose flesh we eat in a joyous meal (John 6v53, I Cor.11v26-29), and if our fellowship is with God and with His Son, then we must have "no fellowship with the unfruitful works of darkness" (Eph.5v14).

- (b) No flesh to be eaten after three days. The principle exemplified here is that of incorruption (see II Peter 1v4). Anyone eating the flesh of the peace offering after three days had "profaned the hallowed thing of Yahweh" (Lev.19v2). Jesus Christ was God's "holy one" who because of his sinlessness was not to see corruption (Psa.16v9-10, Acts 2v27), and for this cause God raised him from the dead. Our fellowship with him then must be based upon purity of doctrine and practice. Any thing otherwise will bring disrepute upon His Name, and we will have been found to have "profaned the hallowed thing of Yahweh." The penalty for such a crime was to be "cut off from among His people" (Lev.19v8), and such will be our fate if we disregard the principles laid down for our approach to God through Jesus Christ (Heb.10v29).

(c) The holiness of the sacrifice and the offerer.

- (i) The sacrifice itself could be defiled and become unfit for the fellowship meal if it by chance made contact with any form of uncleanness. Christ as our offering had therefore in the antitypical sense, to avoid making contact with anything unclean, and so he says, "For their sakes I sanctified myself" (John 17v19). He was "holy, harmless, undefiled and separate from sinners" (Heb.7v26) because of which his offering is accepted by God and forms the basis of our fellowship with the Father.
- (ii) A man's own personal uncleanness could debar him from fellowship. See I John 1v6-7.
- (iii) Contact with a beast's uncleanness could also disqualify a person from participation in the fellowship meal. The nations are likened to beasts (Dan.7), more particularly that of Rome (Rev.17). Men of corrupt and carnal thinking are also likened to "natural brute beasts" by whom we could be defiled through contact with them, (Jude 10).
- (iv) Contact with the uncleanness of man also disqualifies from fellowship, such uncleanness has its fountain in human nature, and this corrupting influence we must resist if we are to have fellowship with the Father.

SPECIAL NOTE ON THE HEAVE AND WAVE OFFERINGS (EX.29v26-27).

1. Wave Breast - full consecration of the heart.
2. Heave shoulder - full surrender of the physical strength.
3. The priests were a wave offering (Lev.8v22-28).
4. The Levites also were a wave offering (Num.8v10-11).
5. The anointed priests alone could receive "heave offerings"(Num.18v8).
6. Heave - a direct offering to Yahweh as an acknowledgement of His sovereignty.
7. Wave - offered through the priesthood in acknowledgement of man's need of a mediator.
8. On the day of the priests' consecration, Moses received the "wave breast" (Lev.8v29), for on this day he mediated on their behalf. On this occasion the "heave shoulder" was burnt upon the altar (Lev.8v26-28), the priesthood having not been anointed to their office they could not receive it on Yahweh's behalf.

THE MEAL OFFERING

( gift ) an acknowledge-  
ment of Yahweh's goodness

Leviticus 2v1-16, 6v14-25, 7v9-10.

PURPOSE.

1. The dedication of the fruits of man's labour. Ps 24:1

WHAT WAS OFFERED.

The People's offering:

1. Plain flour drenched with oil and accompanied with frankincense (2v1).
2. Cakes mingled with oil, or wafers (thin cakes) anointed with oil baked in an oven (2v4).
3. Pancakes mingled with oil and divided up, with oil poured over the pieces, cooked on a flat hot-plate (2v5-6).
4. Fine flour mixed with oil and fried in a fryingpan (2v7).
5. Grain dressed in oil and made edible by roasting (2v11-16).

The Priests' offering:

1. A tenth of an ephah of fine flour mingled with oil and baked on a hot-plate (2v5) after being divided up. (N.B. for priests quantities are expressed; an ephah is the basic measure for a single baking (Jud.6v19, I Sam.1v24). It also seemed to follow the middle-class offering.

CONDITION OF THE OFFERING.

1. Finest texture flour (2v1,4-7).
2. Leaven and honey to be rigidly excluded (2v11, 6v17).
3. Salt to be added (2v13).
4. Addition of oil and frankincense distinguishes it from cereal form of sin offering from which these two ingredients were excluded (5v11-13). Cp. also woman's offering in trial of jealousy (Num.5v15).

DISPOSAL.

The People's Offering:

1. Handful of meal burnt upon the altar as a "memorial" (2v9,16).
2. All the frankincense burnt with meal (2v16, 6v15).
3. Remainder eaten by the priests as a food "Most Holy" (2v3,10). This eaten in the court of the Tabernacle and eaten as unleavened bread (6v16 Rotherham, 7v9). *Eaten by the altar*

The Priests' offering:

1. Meal totally burnt upon the altar, half in the morning, and half at evening (6v23).
2. Always burnt by priest of Aaronic succession (6v22, cp. Num.4v16).
3. This was a "perpetual" or "daily" offering for the anointed priesthood (6v20); not to be confused with the meal offering of the dedication which consisted of "unleavened bread, cakes and wafers" (Ex.29v2).

# THE SIGNIFICANCE OF THE MEAL OFFERING.

## PURPOSE.

1. In the Authorised Version this is styled "meat offering," but the Hebrew word "minchah," is better understood in the sense of meal, it being used in respect to the produce of grain. The word means to "apportion," or a "donation" and is rendered "present," (Gen.32v13, 43v11, II Kings 8v8), and "gift" (Psa.45v12, II Sam.8v2). The offering of a portion of their labours in a joyful recognition of God's blessing and a desire to dedicate all the produce of the land to His service (Joel 1v8-13, v16, 2v12-14). The principle recognised in the offering of the meal offering is that "the earth is the Lord's and the fulness thereof" (Psa.24v1), and this principle will be universally recognised in the millenium (Mal.1v11 - here "minchah" rendered "pure offering.")
2. This offering is associated with righteousness (Mal. 3v3 - rendered "offering"), and as such could only be offered with burnt offerings and peace offerings (Num.15v1-16, 28v1-8), but never with the sin and trespass offerings. Even so it can degenerate into mere formalism (Isa.66v3).

## WHAT WAS OFFERED.

1. Fine flour. Flour of the finest texture indicating righteousness; such was always used as a classic food (Ex.16v13-19).
2. Mingled with oil. Every portion of the meal offering was to be saturated with this oil (Lev.2v1,4-7,15). Oil is a symbol of the spirit of God, and was used in the compound of the holy anointing oil (Ex.30v24-25). Jesus was anointed with the Holy Spirit (Acts 10v38) which the Apostle styles the oil of gladness (Heb.1v9). Oil was also a fit symbol for the Word of God, being used to give light in the lampstands (Ex.27v20 compare Rev. 1v20). The dedication of our labours in recognition of the ownership of all things by God must have its basis in the Word (James 1v22).
3. Frankincense. The Hebrew word signifies "to be white." It was a vegetable resin obtained by making an incision in a certain tree. When it hardened it was brittle, glittering and of a bitter taste, but when powdered and burnt, gave off a beautiful fragrance. It was one of the ingredients used to make the holy perfume (Ex.30 v34-38), which the priests burnt morning and evening in the Holy Place (Ex.30v7-8). It was a very apt symbol of prayer (Psa.141v2, Ezra 9v4-5, Luke 1v10, Rev.5v8, 8v3-5).  
  
(Contrast the sin offering which although fine flour was not mixed with oil, and with which no frankincense was offered, sin being the result of the lack of the Word and of prayer! Lev.5v5-11).
4. Other forms of cooked meal could be for poorer class offerings. This form of gradation could be implied in I Chron.23v29, "All manner of measure and size."
5. In the priests' offering, the quantity of the meal is specified as the "tenth part of an ephah," whereas the amount of the people's offering is unspecified. A tenth or tithe is the portion used to



symbolise the whole (Neh.5v11), and the fact that this is specified in the case of the priesthood, teaches that even at this highest level of service, he who represents God should also be the first to acknowledge that "the earth is the Lord's and the fulness thereof," (Psa.24v1).

#### THE CONDITION OF THE OFFERING.

1. Leaven and honey excluded. These elements produce fermentation, and as such symbolise corruption (I Cor.5v6-8, Gal.5v9, Mat.16v6-12). Leaven and honey can be associated with the first fruits, seeing that these were not burnt upon the altar (Lev.2v12, RV, compare Lev. 23v17, II Chron.31v5). These first fruits are food of lesser holiness, and could be eaten by the priests and their families in a clean place other than in the court of the Tabernacle (Num.18 v11-13).
2. Salt added. Salt symbolises the opposite principles to leaven, i.e. preservation. Note the term oftentimes used, "The covenant of salt," (Num.18v19, I Chron.18v12, II Chron.13v5), hereby indicating perpetuity. Our Lord quotes from this context of the meal offering when he said, "Every sacrifice shall be salted with salt" (Mark 9v49), and he contrasts this with those who will be destroyed as being "salted with fire." Here is a preserving and a destroying agency. Jesus described his disciples as the salt of the earth (Matt.5v13), for salt speaks of eternal allegiance (Ezra 4v14 margin).

#### DISPOSAL OF THE MEAL OFFERING.

1. The people's meal offering. A portion of meal and oil was burnt upon the altar as a "memorial" (Hebrew "a reminder"). Cornelius' prayers arose as a "memorial before God" (Acts 10v4). The same Greek word is found in the Septuagint version as that which is used in respect of Cornelius. All the frankincense was burnt as all prayer must be directed unto Yəhweh (Psa.65v2). The remainder of the meal offering was eaten by the priests who stood in the outer court alongside the altar, it being classified as a food most holy. Paul uses the analogy of the priests partaking with the altar and compares our privileges in partaking of the one bread or body of Christ (I Cor.9v13, 10v16-18).
2. The priests' meal offering. This was a daily offering and was all consumed upon the altar. The fact that it was offered up by the High Priest elect was a wonderful prophecy of the high priesthood of Jesus Christ, as even here under the Law of Moses every morning and evening the high priest of Moses' system was dependent upon a mediator who foreshadowed one who was to come (Heb.7v19-22).

THE DRINK OFFERING.

PURPOSE.

1. Actually described as a blessing (Joel 2v14). Lack of oil and wine indicated absence of Divine blessing and consequent drying up of meal and drink offering (Joel 1v8-13).
2. Wine "cheers both God and man" (Judges 9v13).
3. "Cup of Salvation" (Psa.116v12-14) offered with a sense of gratitude cp. "The cup of the New Covenant" (Luke 22v20).
4. "Drink offerings of blood" (Psa.16v4-5). Here a symbol of inheritance.

MANNER.

1. Not included in this section of Lev. chapters 1-7, but was an altar offering in its own right.
2. Natural affinity with the meal offering as the bread and wine of Yahweh's table (Num.15v1-12, Ezek.45v17, Ex.29v38-41).
3. Described as "an offering made by fire." (Num.15v10 cp. Lev.23v37). Two references imply that it was burnt upon altar (Ex.30v9, Deut. 32v38).
4. "Strong wine" poured out unto Yahweh (Num.28v7) "in the Holy Place," i.e. in the outer court. (See 6v16 cp. II Kings 16v13).

DISPOSAL.

1. Used on table of shewbread (Ex.25v29, RSV).
2. With burnt and peace offerings (Num.15v1-12, I Chron.29v21, II Chron. 29v35).
3. With daily sacrifice (Num.28v8-10).
4. Special lamb of Passover (23v12-13).
5. Seven lambs of Pentecost (23v18).
6. Burnt offerings of Nazarite (Num.6v15-17).
7. Burnt offerings at beginnings of months (Num.28v11-15).

## THE RED HEIFER

(Numbers 19)

Unique among the sacrifices of the Law was the Red Heifer. The Passover Sacrifice took precedence over all others, as being the basis out of which all others were developed, and as such it becomes the substratum of the whole code. But the Red Heifer was clearly meant to be exceptional, and was included under the legislation of the Law as emphatically a prophecy of greater things to come, its ordinance being standing witness to the inadequacies of the system of which it formed a part.

This sacrifice then, was like a Law within the Law, with its own peculiar lesson to teach. Considered in relation to the basic code, as outlined in the first seven chapters of Leviticus, it was without question a Sin-Offering. This we perceive by the nature of the details as given in Numbers 19, among which we note the terms "sprinkle" and "burn", the original Hebrew words being employed only for Sin-Offerings. Its purpose too, was related to that of the Sin-Offering, it had to do with sin, but not, we note, with individual or even national sins, but the removal of THE EFFECTS OF SIN, namely death!

Although a Sin-Offering, unique features stamped it out as being exceptional and different. It was the only offering under the Law which had the efficacy to remove the ceremonial defilement occasioned by contact with Human death! It was the only sacrifice ever to be used on more than one occasion, seeing that its body being rendered down to ashes would allow for its repeated effects! In these two features, we have an outstanding prophecy of that "one sacrifice for sins forever" (Heb. 10:12), which was made by our Lord on the behalf of those who seek cleansing from the hideous results of sin, even death itself.

That the Red Heifer typifies the work of our Lord in this respect, is put beyond doubt by the application made of it in that monumental exposition of the Law, the Epistle to the Hebrews, Chapter 9:14-15.

Another unique feature was the fact that everything done in relation to the Red Heifer was performed "Outside the Camp", a term interpreted by the Apostle as denoting that which is beyond the power or scope of the Law. (cp. Heb. 13:13). Here then, is a prophecy of "What the Law could not do" (Rom. 8:3), but which was performed by the Lord Jesus Christ, whose sacrifice even now is efficacious "to purge our conscience from dead works", and has power to ultimately remove even the curse of death itself.

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THE RED HEIFER

(Numbers 19)

PURPOSE

1. Removal of uncleanness occasioned by contact with death as related to HUMAN Nature.

WHAT WAS OFFERED

1. A Red Heifer.
2. Cedar wood - Hyssop - Scarlet.

CONDITION OF OFFERING

1. "Without spot" - (i.e. undefiled - a virgin)
2. "No blemish" - (without any stain)
3. Must never have been used for work.

MANNER OF OFFERING

1. To be slain outside the Camp.
2. To be slain by High-priest elect.

DISPOSAL OF THE BLOOD

1. Sprinkled 7 times towards the front of the Tabernacle.

DISPOSAL OF THE BODY

1. Whole body burnt outside the camp along with offal, blood and skin.
2. Cedar wood, Hyssop and Scarlet burnt with the body of Red Heifer.
3. Ashes of Heifer mixed with running water and sprinkled on defiled person on the third and seventh days of their defilement.

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THE RED HEIFER  
- SIGNIFICANCE -  
(Numbers 19)

PURPOSE

Under the legislation of the Law, three forms of uncleanness automatically put an Israelite outside the Camp, where, as a social outcast, he was virtually cut off from Communion and Fellowship with his fellow Israelites.

These three defilements are outlined in Numbers 5:1-4.

1. LEPROSY: This loathsome disease was emblematic of living corruption, (see Num. 12:12). The Law did nothing to relieve the plague and only allowed a Leper to return, if and when the disease left him. Lev. 13 & 14. Until then, it decreed "HE SHALL DWELL ALONE" Lev. 13:46. Christ made contact with Leprosy, with the result of healing the plague. Matt. 8:1-4.

2. ISSUES: From a Hebrew word "to flow freely". Laws regarding purification of these are contained in Lev. 15, where we note that all such issues are related to the reproductive organs. In this way, the Law indicates the basic uncleanness of Human Nature at its very source. Job 14:1; Rom. 7:18; Mark 7:14-16.

Note the Law in respect to the unnatural continuance of certain issues, which, although beyond the control of a woman, would nevertheless place her outside the Camp, Lev. 15:25. One such woman, in faith, made contact with the Lord Jesus and was immediately cleansed, see Matt. 9:20-22.

3. DEATH: That is, in relationship to Human Nature. Once again it was our Lord who made contact with a dead body, which, instead of transmitting uncleanness to Him, resulted in life flowing from Him to raise the body to life - Matt. 9:23-25. (N.B. how in Matthew's account, he links the three incidents of cleansing close together, all of them being recorded from Matthew 8:1 to 9:25.)

Now the sacrifice of the Red Heifer was the only means provided by God to remove the ceremonial defilement contracted when any person came in contact with anything pertaining to HUMAN death. The Law was rigid and insistent in its teaching concerning the enormity of sin and its subsequent defiling effect of death. By means of progressive legislation, the Israelite was brought to realize the terrible consequences of sin and the reality of his corruptible nature. If, for example, he accidentally touched the carcass of any ANIMAL, he was to be "unclean until the even" (Lev. 11:39), but if made deliberate contact with the dead animal, then "He shall wash his clothes and be unclean until the even" (v.40). More purposeful contact called for corresponding stringency in his cleansing. But, when HUMAN death defiled the man there remained only one method of cleansing for all forms of defilement, the ashes of the Red Heifer as prescribed in Num. 19:11, 15. Even an open vessel was considered contaminated if found in the locality, v.15. Participation in war defiled a man, and a bone of a man or a grave was sufficient to spread the evil contamination, v.16.

Purpose ... Continued

Such Laws emphasise our personal need for cleansing. We are constantly in contact with Death, both in regard to our corruptible nature, a thing beyond our control, and by our participation in those "dead works" which we often-times practice. The first of these is a physical defilement, and the Sacrifice of Christ is efficacious to ultimately remove this "vile body" and so to change it to spirit-power, Phil. 3:21. As to the second, this is a moral defilement, which must first be cleansed from our lives before the physical cleansing can take effect. Even here, the power of Christ's sacrifice, the anti-type of the Red Heifer, can remove the TAINT - Heb. 9:14-15.

WHAT WAS OFFERED

1. First, we note the female element - a Red HEIFER, v.2. The Male element in sacrifice was the rule - female sacrifices were the exception. Here, the female is used because of the unique association of this sacrifice with human death. In order to remove mortality, Jesus had to participate in it to fulfil all obligations which it incurred from his Father's Law. For this cause, he was "made of woman" (Gal. 4:4) to effect the necessary redemption, first for himself and then as a consequence of this, on behalf of all in Him, Heb. 9:12. The fact of the animal being RED, naturally leads to the conclusion that its colour signifies SIN. Now the Hebrew word is "Adom" and, of course, closely allied to "Adam", but the basic idea of this word is that of "rosy" or "ruddy" and is used of a fair countenance - Song of Solomon 5:10. Thus, it could denote "health" rather than sin. The Red Heifer had to be unblemished - a healthy animal, the fact that it typified the nature of Sin comes later, with the addition of the "Scarlet" to the fire of Sacrifice - v.6.
2. CEDAR WOOD, HYSSOP and SCARLET were the three items which were cast into the fire and which denoted the essential qualities of the Offering. The Cedar tree is tall and upright and is used as a symbol of a Righteous Man, Psa. 92:12. It is a beautifully grained timber and as such, it was found in Solomon's Temple and the King's palace, where there was a hall of Cedar pillars. 1 Kings 5:5-6; 7:1-12. We too, if found to be beautifully grained with divine characteristics will be pillars in Christ's future Temple, Rev. 3:12. Another outstanding characteristic of the Cedar tree is that it contains a sap which acts as a natural resistant to Borers. Cedar wood is therefore extremely durable and an apt symbol of incorruption.

In contrast to the mighty CEDAR, the small HYSSOP plant is one that will be found even growing out of the wall, 1 Kings 4:33. Its first lesson is humility. The leaves of this plant give off an aromatic scent, and when chewed, taste like peppermint, and have refreshing qualities. Many a weary wanderer in desolate country has found refreshment for the journey by chewing the leaves of this humble plant. Its leaves are also covered by very fine "hairs" which make it ideal for soaking up liquid and hence it became used for sprinkling purposes - see Ex. 12:22; Lev. 14:4-6; 49:52. In the places just quoted, its significance is one of cleansing, and so it is understood by David - Psa. 51:7. Like the Hyssop cast into the burning of the Red Heifer, Hyssop was also associated with the Lord as he hung upon the stake, it being soaked in vinegar and handed to Him, John 19:29 - its lesson - cleansing thru humility.

### What was Offered ... Continued

3. The SCARLET dye cast into the fire was obtained from a species of grub, and the Hebrew word for "scarlet" actually denotes the grub from whence it is extracted. Significantly enough it is obtained only from the female of the species and comes from the seed-bodies she carries. A fit symbol of the Nature of Sin, as destroyed in the fire! We find the term used in relation to Jesus as he hung on the stake as representative of Mortal Man, Psa. 22:6 (rendered "worm"). The lesson it taught is that the flesh must be crushed in order for the spirit word to influence our lives, John 6:63.

### CONDITION OF OFFERING

1. Without spot - Hebrew word signifies "entire", "undefiled", "whole". Although related to death, Heifer had to typify necessary Moral perfection. Christ was "without spot" in the moral sense, I Peter 1:19.
2. No blemish - Hebrew "no stain", rend. "blot" Job 31:7, where it is shown the "stain" - is shown to be a symbol of moral defilement because of sin.
3. No Yoke The Hebrew for yoke means to "impose on the neck", from a root "to affect thoroughly" in a bad sense "to overdo". Jeremiah speaks of "the yoke of my transgressions", Lam. 1:14, and we certainly impose a guilty burden on ourselves when we violate God's Laws. Because it emphasized human weakness and so burdened the conscience, the Law was styled "a yoke of bondage", Gal. 5:1. Yahweh, speaking through the prophets, teaches us that to keep the spirit of the Law in loving obedience to Him is the means whereby we can remove the grievous yoke self-imposed by those who trust in the flesh, Isa. 58:5-7.

In contrast to the heavy burden of the Law, Christ offers rewarding work in His service, He exhorts us to "take my yoke upon you .... for my yoke is easy and my burden is light", Matt. 11:29-30. It is only when we wear His yoke unbalanced and with half-hearted effort that we find His service irksome and painful.

### MANNER OF OFFERING

1. Outside the Camp This phrase is significant, as it indicates that which is outside the power and scope of the Law, (see Heb. 13:11-12). Not only was her body burnt there, as in common with other offerings, but the whole of the ritual governing the sacrifice was performed "outside the Camp". Clearly a unique feature indicating that this particular sacrifice, above others, speaks of that one sacrifice for sins that the Law could not, and did not make, Rom. 8:1-3.
2. Slain by Eleazar Note the details of Red Heifer are given to "Moses and Aaron" (v.1) and yet the Law-giver and the High-priest are excluded from the rituals associated with the Heifer's sacrifice. This unique sacrifice could only be offered by he who was the High-priest elect, Num. 20:25-28,

Manner of Offering ... Continued

pointing to that all-availing sacrifice made by the Great High Priest, see Heb. 4:14; 9:14; 10:14. Eleazar's name means "God is my succourer", indicating the merciful character of the ultimate High Priest who alone can relieve human-kind from the curse of death, Heb. 5:1-2; 7:25. As well as making this unique sacrifice, Eleazar held many other important and responsible positions in God's service, see Num. 3:32; 4:16.

Taking these two references and placing the spiritual significance alongside the various functions mentioned, we see how ELEAZAR, the High Priest elect, pointed forward to CHRIST.

	<u>ELEAZAR</u> Num. 3:32; 4:16.	<u>CHRIST</u>
1.	"Chief over the chief of the Levites"	"Anointed ... above his fellows," Heb. 1:9.
2.	"Oil for the Light"	"The Light of the World", John 8:12.
3.	"Sweet Incense"	"When he had offered up Prayers", Heb. 5:7.
4.	"Daily Meal Offering"	"I am the Bread of Life", John 6:48.
5.	"Anointing Oil"	"God anointed Jesus of Nazareth", Acts 10:38.
6.	"Oversight of all the Tabernacle"	"Christ is the Head of the Ecclesia" Eph. 5:23.

DISPOSAL OF THE BLOOD

1. The Revised Version renders Num. 19:4 thus :-

"And Eleazar the Priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the Tent of Meeting seven times."

The first thing to be noted is the conspicuous way the blood is sprinkled, the Hebrew word for "sprinkle" being that used exclusively for Sin-Offerings. Note also the similarity with the blood of the Sin-Offering, where the command was, "sprinkle of the blood seven times before the Lord; before the vail of the Sanctuary". Lev. 4:6.

The most outstanding fact was that the blood of the Red Heifer was related to the interior of the Tabernacle, even though sprinkled some considerable distance from it. This we learn because it was sprinkled "toward the Front of the Tent". The Holy Spirit thus signifying its figurative entry into God's presence. There were only three sacrifices whose blood stood related to the Inner Sanctuary. They were :-



### Disposal of the Blood ... Continued

1. The Bullock of the Sin-Offering and Day of Atonement - Lev. 4:6; 16:14.
2. The Goat used on the Day of Atonement - Lev. 16:15.
3. The Red Heifer - Num. 19:4 (R.V.)

Now, in speaking of Christ's entry into the anti-typical Most Holy, even Heaven itself, note with what exactitude the Apostle makes him specifically the anti-type of these three offerings. Read carefully, Hebrews 9:11-13.

### DISPOSAL OF THE BODY

1. As with the other two offerings mentioned above, the whole body of the Heifer was destroyed without the Camp, v.5. Seeing that this was a special feature of these special Sin-Offerings, it typified that negative aspect of sacrifice "that the body of sin might be destroyed", Rom. 6:6. This is emphasised by including in the burning, her skin (the mere external show) and her dung (worthless refuse). Jesus was made "sin for us" (II Cor. 5:21) in order that he might demonstrate in a life of obedience, culminating in the cross, that the flesh profits nothing, that the only effective way of dealing with it is to put it to death. John 6:63; I Peter 3:18; Heb.9:26.

It was the fundamental rule that animals which provided blood for the inner Sanctuary could not be eaten, their bodies having to be destroyed outside the Camp, Lev. 6:30. To eat any portion of the sacrifice was indicative of "Fellowship" (see I Cor. 9:13; 10:18), but here we see a sacrifice whose flesh could not be eaten, and yet whose blood found access to the symbol of divine presence. Thus the Red Heifer and the other two special Sin-Offerings proclaimed the Law's inadequacy to provide fellowship with God because their flesh could not be eaten. At the same time they were prophesying of the Lord's sacrifice, gaining access to the actual divine presence because their blood did enter into the interior of the Tabernacle.

Because Jesus was the anti-type, he "suffered without the gate", offering true fellowship to all those prepared to seek it by the way appointed, that is, outside the power and scope of the Law. Read carefully Hebrews 13:10-13.

2. For the significance of three ingredients burnt with body, see section "What was Offered".
3. The fact that the Ashes of Heifer were used, made it the only sacrifice which availed for cleansing more than once - it could be used over and over again!! Before sprinkling these upon the defiled person, they had to be mixed with "running water". The Hebrew word for "running" being "Chay" indicating "that which is living" and is the same as that word commonly translated "living", e.g. Gen. 2:7; Zech. 14:8 etc. Here was the remnants of a dead sacrifice, associated with life! Our Lord's sacrifice is styled "a new and Living Way", Heb. 10:20, where the Greek word for "new" means "freshly slain", hence the Diaglott translation "recently killed, yet is living".

Disposal of the Body ... Continued

The fact that the person defiled must be sprinkled on the third and seventh days of their defilement is highly significant, v.12, 19.

Christ rose from the dead on the third day, and it was this demonstration of approval that made his sacrifice so powerful to effect our cleansing from sin. Col. 2:10-12; I Cor. 16:17. Our hearts must be sprinkled from an evil conscience, because of our contact with dead works, and it is in the full realization of the acceptance by the Father of His Son's perfect offering that our conscience is so powerfully moved, see Heb. 10:22; I Peter 3:21. When we were baptized, we commenced to "walk in newness of Life" even as Christ is now "raised up by the glory of the Father", Rom. 6:4-6.

But this cleansing on the third day principle is only Moral, as to our physical nature - baptism does not alter this - we still are burdened down with "this body of death", Rom. 7:23. However, with the sprinkling on the seventh day, there was a prophetic promise of FINAL cleansing from the contamination of death. Our Lord shall return at the commencement of the 7th thousand year (see Gen. 2:3; Heb. 4:9; II Peter 3:8) to raise the dead (II Thess. 4:13) and, together with the faithful who are living, change their bodies to incorruptibility, and fashioning them "Like unto his glorious body", I Cor. 15:52; Phil. 3:20-21. Thus, for them DEATH will be abolished and their final cleansing affected, on the basis of the principles set forth in the sacrifice of our Lord, the anti-type of the Red Heifer, II Tim. 1:10.

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## THE LAW OF JEALOUSY

### Numbers 5:11-31

#### INTRODUCTION:

The Law of Jealousy provided the opportunity for any man to test the fidelity of his marriage partner. It did not allow the woman this same prerogative, for reasons which will later be obvious. However, it was not designed merely as an outlet for jealousy, but was to be an object lesson to the man, as well as to the woman, of the need for faithfulness to the covenant that bound them to Yahweh. This covenant is likened by the prophets to a marriage covenant whereby Yahweh has married Israel to Himself (Isa. 54:5; Jer 31:32); because of which Yahweh looked upon Israel as being separated from other people to be His own peculiar treasure (Lev. 20:26).

For an outstanding example of how the Law of Jealousy was applied in a national sense to Israel as the bride of Yahweh, the reader is referred to Deut. 29:10-29, where Moses spells out to Israel the implications of this very instructive law.

- v12. "If any man's wife go aside" - Israel were indited by Jeremiah for breaking their marriage covenant with Yahweh, in these words: "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord" (Jer. 3:20). Similarly we too can be unfaithful to our husband, the Lord Jesus Christ (Eph. 5); and to the Hebrew Christians, James, the brother of the Lord, had to point out that their friendship with the world constituted adultery (James 4:4), (omit "adulterers" as A.V. original only mentions "adulteresses" feminine). So as to impress Israel with the need to remain faithful, the priests, who represent Yahweh to the people, were forbidden to contract any unholy marriages (Lev. 21:7), thus testifying to the faithfulness of their Heavenly husband.

"and commit a trespass" - Although the trespass offering did not cover adultery, (the penalty being death) nevertheless it is interesting to note that adultery is classified as a "trespass" for it is indeed a violation of the rights of another (cp. Ezra 10:10-19). As the bride of Christ we must remain faithful in our allegiance to him (II Cor. 11:1-3; Rev. 21:3) and seeing that idolatry, whether it be the worship of idols or the love of the world, is described as adultery, we need to exercise great care in our walk to the Kingdom (Jer. 5:7; Ezek. 23:37; Hosea 4:13-14; Rev. 2:22).

- v13. "it be hid from the eyes of her husband" - Proven adultery was punishable by death (Lev. 20:10; Deut. 22:22), and even though in this case the act is kept secret, it is not hidden from the eyes of God. It was our bridegroom, the Lord Jesus, who equated the physical act with the lust that has already been conceived in the heart (Matt. 5:28). Peter likewise speaks of this generation as "having eyes full of adultery" (II Peter 2:14). (Note margin, "adulteresses") A secret longing after the things of this world will be found out and punished by the Bridegroom who demands our unqualified love and obedience.

The Law of Jealousy ... Continued

- v13. "neither shall be taken" - This law would reveal the guilt of the sinner, and is in contrast to the case of the woman brought to Jesus who was actually taken in adultery (John 8:4). Some wonder upon what basis Jesus was able to turn aside the judgment of the Law which would have resulted in the death of the woman. He certainly did not condone her action. What he did was to condemn the sin of the woman, and give her the opportunity to show her repentance in action, whilst upholding the Law which they thought ought to condemn her. That Law stipulated that any crime punishable by death must be administered first of all by the witnesses of the crime, after which the people could join in with the condemnation (Deut. 17:6-7). There being no willing witnesses under the Lord's searching question, he was not permitted by Law to condemn the woman. In this way forgiveness was offered without any violation of Divine principle, and at the same time, he was able to reveal the guilty conscience of Israel. One wonders whether this Law of Jealousy and its implications was not a contributing factor in the shame of that "adulterous generation". (Matt.12:39; 16:4)
- v14. "the spirit of jealousy" - The Hebrew word means to be "foul" also "contaminated". Adultery as an act in itself constituted a break of the wedlock vow. (Ezek. 15:38)
- v15. "and he shall bring her offering" - In bringing his wife to the trial of jealousy, the man must provide the means of presenting her before Yahweh (v18). Since none were to come before him empty, (Ex. 23:15; 34:20; Deut. 16:16) it was necessary that some offering be brought on behalf of the woman, and it is noteworthy that the husband presenting his bride, must provide this offering.
- "the tenth part of an ephah of barley meal" - Note the character of the offering brought for the woman. It demonstrates the consistency of the sacrificial code. Since nothing was proven against the woman, a sin offering could not have been presented. The equivalent sin offering would have been the tenth part of an ephah of fine flour, (Lev.5:11) but seeing that this was only "bringing iniquity to remembrance", the Law in this case called for barley meal which was coarser, and thus drawing attention to the possibilities of guilt. Barley meal would also be a symbol of humiliation, because it was regarded as being food of lesser degree. (I Kings 4:28; Ezekiel 4:12).
- "no oil upon it, nor put frankincense thereon" - The exclusion of oil and frankincense shows its relationship to the sin offering, (Lev.5:11) for oil is a symbol of the Word, and frankincense a symbol of Prayer. Consequently, it was the lack of these two things in the life of a person that led to their guilt. The meal offering of dedication, which was positive in character, included both elements as indicative of a life lived in the fullness of faith and understanding (Lev. 2:1-2).
- v16. "set her before Yahweh" - We note that the priest does this. On this occasion, he acts as both the mediator and judge, and as he represents Yahweh, the husband of Israel, his own matrimonial relationships must

The Law of Jealousy ... Continued

v16. be beyond question (see Lev. 21:13-51). Once again, the application cont. of this is seen in that memorable speech of Moses as referred to earlier, when he sets Israel before Yahweh on trial of jealousy (Deut.29:10).

v17. "the priest shall take holy water" - The Hebrew for "holy" is "kodesh" that is, "set apart", the water probably being taken from the laver, which, significantly enough, is used as a symbol of the Word of God which cleanses the bride of Christ! (Eph. 5:26). We note also that the laver was made from the "looking-glasses of the women", (Ex. 38:t) associating it with the vanity of women, which was a contributing factor in unfaithful relationships.

"in an earthen vessel" - This is a symbol of mortal bodies (II Cor. 4:7) and of our humble estate (Lam. 4:2). In this case it represented the woman who has assimilated into her being the water of the Word which was effectual either for good or for evil; if she is innocent and has obeyed the injunctions of the Word to faithfulness, it cannot harm her. On the other hand, if she is guilty, then her understanding of the Word of truth will be her own condemnation (John 12:48).

"dust that is in the floor of the tabernacle" - The tabernacle was the dwelling place of Yahweh, and consequently, even the dust represented holy ground as evidenced in the case of Moses when standing in the proximity of the burning bush in which the angel was manifested; he stood on holy ground (Ex. 3:5). See also Ezekiel 43:7. The woman therefore stood in the presence of Yahweh for the purposes of judgment.

v18. "uncover the woman's head" - In the case of a woman this would be a symbol of her shame and dishonour (I Cor. 11:5).

"the offering of memorial in her hands" - Note she holds the offering. Even though brought for her, it nonetheless is her offering before Yahweh. If proven innocent, its acceptance upon the altar would be positive (vv25-26) and will turn to her a good account.

"the priest shall have in his hand the bitter water" - Standing opposite the woman is the priest with the water of the Word in his hand, which thus becomes a symbol of judgment (Jer. 25:28). The Word itself will be the judge in the last day (John 12:48). It is significant to note that the priest does not enter into a discussion involving both partners, but relates the woman's position to what the Word of God teaches for vindication or condemnation according to what she has done. Similarly, we too stand related to the judgment seat of Christ where each will give their own account of things done in the body whether good or bad, being answerable to the one judge, even Jesus Christ, our great High Priest (II Cor. 5:10; Rom. 14:4, 10-12). The Hebrew word for "bitter" is "mara" (see Ex. 15:23) and bitterness is likened to wickedness (Jer. 2:19; 4:18). The same bitterness is used of the consequences of associations with an adulterous woman (Prov. 5:4; Ecc.7:26). Once again, we note the application of Moses in Deut. 29:18, where idolatry, which is spiritual adultery, is likened to "a root of bitterness".

The Law of Jealousy ... Continued

- v19. "the priest shall charge her by an oath" - Once again the speech of Moses comes to mind (Deut. 29:12). It is interesting to note that the oath there referred to is associated with the promises made to Abraham, Isaac and Jacob, and to a different covenant to that of the Law (see v1.) It is this same covenant oath made unto the Fathers (Psa. 105:8-11) that binds us in a marriage covenant to Yahweh.

"gone aside to uncleanness" - Contrast this to the Law of the Nazarite who was to be disassociated from all forms of uncleanness (Num. 6:2) and note how that this Law of Jealousy stands alongside that of the Nazarite vow in the Divine record, the one complementary to the other.

"instead of thy husband" - Note the margin. The R.S.V. has "though you are under your husband's authority". Christ, as the head of the Ecclesia, commands its love and respect and fidelity, and will not tolerate unfaithfulness (Eph. 5:23).

- v21. "an oath of cursing" - As previous studies have illustrated, an oath is taken in respect to eternal things. Note the terrible finality of judgment for the sin of adultery.

"thy thigh to rot" - The Hebrew for "thigh", from a word meaning to be "soft", is correctly rendered "thigh", but is also taken to understand the genitive parts. The Hebrew for "rot" indicates to "fall away", so the consequence of adultery is disease in the reproductive organs, which in this case have been used in illicit union, and so in this way the punishment is made to fit the crime. Compare the case of Eve, who through the excitation of the propensities, was caused to conceive Cain, and as a consequence of which, was condemned to suffer pain and travail in childbirth (Gen 3:16).

"thy belly to swell" - The Hebrew word is used for the womb, and this punishment would be very expressive indeed. She would give every appearance of pregnancy, but would be unable to bear children, so her shame would appear to all. It is in these terms that Isaiah the prophet condemns adulterous Israel, and condemns them with this punishment (Isa. 26:17-18).

- v22. "the curse shall go into thy bowels" - Note the similar expression (Psa. 109:18).

"the woman shall say, Amen, Amen" - She is here a representative of the nation who, when the blessings and cursings of the Law were read to them at Shechem, likewise added their solemn "Amen". (Deut. 27:15-26).

- v23. "And the priest shall write these curses in a book, and he shall blot them out with the bitter water" - The R.S.V. "wash them off into the bitter water". Once again we note Moses' application of this significant Law when he says that as a consequence of their idolatry, they would suffer "all the curses that are written in this book" (Deut. 29:27)

The Law of Jealousy ... Continued

- v24. "And he shall cause the woman to drink" - Because of their idolatrous ways, Yahweh gave Israel "the water of gall" to drink (Jer 8:14; 9:15; 23:15 - note the context of the last quotation). Idolaters are mentioned in v14.
- v25. "and shall wave the offering before Yahweh, and offer it upon the altar" - Note how that this offering is treated in a positive fashion by being offered upon the altar. Until her guilt became proven the possibility is that the trial may prove to be her vindication.
- v27. "the woman shall be a curse among her people" - This was to be also the fate of the adulterous nation of Israel (See Deut. 28:37; Jer. 24:9).
- v28. "then she shall be free" - Hebrew to be "clean"; the word is rendered "acquitted", "guiltless", "innocent".
- "and shall conceive seed" - The purpose of true marriage is to produce a godly seed (Mal. 2:14-15). Where the marriage bond is held in honour and two people live together in harmony, a good foundation is laid for the children to be brought up in a spiritual atmosphere. Malachi's words were directed against the men who had proven unfaithful to the wives of their youth. It is significant that it is the men who are indicted by Malachi, and illustrates how the spiritual infidelity as emphasised by this Law of Jealousy is applicable to both sexes as they stand in relationship to Yahweh.
- v31. "Then shall the man be guiltless" - Because in this Law, the man represents Yahweh as the husband, nowhere is it suggested that this man is involved in unfaithfulness in any way; this would not be because they were never unfaithful, as we have seen from Malachi, but only because of his representative position in this Law.

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## THE CONSECRATION OF AARON AND HIS SONS

### INTRODUCTION:

The first seven chapters of Leviticus are devoted to the details of the various altar offerings, a study of which has revealed to us their wonderful significance. Leviticus 8 sets out the ceremony of the consecration of Aaron and his sons to the priesthood, and gives another illustration in the application of the offerings. As a people who have been called upon to exercise the office of king-priests (Rev. 5:9-10; I Peter 2:9), the consecration ceremony has much to teach us as we shape our lives for the destiny that lies ahead. Our study will consist of two parts:-

- (1) The consecration ceremony - its insufficiencies and the obvious need for Messiah, and
- (2) The consecration ceremony as typical of the inauguration of Christ and his brethren in the office of king-priests.

### BACKGROUND:

In order to appreciate the full significance of this wonderful occasion, we need to consider it against its historical background, and for this purpose, we consider chapters 8, 9 and 10 in conjunction with each other. Set out below is a chronology of events.

### EIGHT DAYS OF PAGEANTRY AND DRAMA ENDING IN TRAGEDY - CHAPTERS 8, 9 AND 10.

Three concurrent events :-

1. The first day of the first month of the second year, Moses erects and sanctifies the tabernacle. (Ex. 40:1,17; Lev. 8:10-12)
2. For the first seven days of the second year the consecration of Aaron and his sons to the priesthood. (Ex. 40:9-16; Lev. 8:10-11)
3. For the first twelve days of the second year, the princes of the tribes bring their offering for the service of the tabernacle. (Num. 7:1,10)

### NOTES ON THE ABOVE:

From the above notes, we will see that the tabernacle had to be erected in a very short time in order that the ceremonies should commence on the day that it was erected and anointed. For six months or more, Israel had prepared the materials of the tabernacle and now that preparation period having come to an end, they saw the end of their labours quickly materialise in the setting up of the tabernacle. Immediately upon the construction of the tabernacle, came the consecration of the priests and the offering of the princes so that a king-priest became associated with the dwelling place of God. (Exod. 25:8; 19:6)

It is recorded that Israel moved away from Sinai on the twentieth day of the second month of the second year (Num. 10:11), which indicates a period of 50 days from the day that the tabernacle was erected at the beginning of the



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year. In these details, we have set before us a miniature of the setting up of the Kingdom of God, indicated in a jubilee time cycle of 50 days. Note the dramatic sequence of events. Moses, having delivered the Law, disappears into the mountain and is absent from the congregation (Exod. 24:18). Whilst in the mount, he receives the design of the tabernacle (Exod. 25:9). During his absence, Israel falls into apostasy (Exod. 32:1) - Moses returns to find a faithful few holding fast to the principles of the faith (Exod. 32:18, 26). These faithful few, the Levites, receive the office of the priesthood as a reward of their endurance (Num. 3:5-12). After preparations, the tabernacle is erected at the beginning of a new year (Exod. 40:17). The camps are organised, the priests are anointed and the princes are associated with them - the cloud lifts, the ark sets forward, and Israel march triumphant "from Sinai into the holy place". (Psa. 68:17 R.S.V.)

LEVITICUS CHAPTERS 8 TO 10 - DIVISIONS OF THE CHAPTERS

CHAPTER 8 - The Consecration of the Priests. First seven days.

- v 1-15 Aaron and his sons robed and anointed.
- v14-17 Moses offers their sin offering.
- v18-21 Moses offers their burnt offering.
- v22-30 Moses offers their peace offering.
- v31-36 Consecration ceremony to be of seven day duration.

CHAPTER 9 - Aaron officiates at the altar (the eighth day).

- v 1- 2 Aaron offers for himself the sin offering and burnt offering.
- v 3-22 Aaron offers for the people the sin offering, burnt offering, and peace offering.
- v23-24 The glory of Yahweh appears, and He consumes His portion of the offerings.

CHAPTER 10 - The disruption of the ceremony through the sin of Nadab and Abihu.

- v 1- 7 Nadab and Abihu, evidently under the influence of strong drink, offer strange fire and are struck dead.
- v 8-11 Aaron warned against the influence of strong drink.
- v12-20 Moses attempts to complete the ceremony by instructing the priests to eat the people's portion of the offerings.
  - (a) The remainder of the meal offering (v12-13 cp. Lev.9:4,17).
  - (b) The remainder of the peace offering (v14-15 cp. Lev.9:21).
  - (c) The remainder of the sin offering (v16-20 cp. Lev.9:15).

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THE DEFICIENCIES IN THE CEREMONY FORESHADOWED THE NEED FOR MESSIAH

The Law was a schoolmaster to bring us unto Christ (Gal. 3:24). It did this in two ways; by setting before us things which were typical of his work, and, in a more negative way, showing us what the Law could not do by omissions and insufficiencies which could only find completion in the coming of Messiah.

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This section is dedicated to the negative aspect of the Law's teaching - negative that is, in respect to itself, but positive in its prophecy of the coming of the great High Priest.

With this in view, we note that the priesthood and the tabernacle were intimately related, the latter having been constructed, the consecration ceremony immediately commenced. In this context Paul's remark in Hebrews is illuminating :-

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Heb. 9:11.

How significant is his choice of the title "Christ" that is, of course, to the Jews, "Messiah". So Messiah had come, and in the greater and more perfect tabernacle we see a fullness of the Divine purpose, having none of the deficiencies which characterised the consecration of Aaron. For the purpose of this study, we will state below the clear prophecies as contained in this consecration ceremony, that Messiah must come.

1. We note that for the occasion of Aaron's consecration, Moses acted the part of the mediator (e.g. vi3-21), but after he had offered Aaron's peace offering, the portion which should have fallen to the officiating priest, that is the right thigh (Lev. 7:32-33), was burnt upon the altar. (Lev. 8:26-28) In this, there was clear indication that there was none at this ceremony fit to receive that portion! As the same time, we notice that Moses received as his portion of the peace offering, the wave breast (Lev. 8:29), which, under ordinary circumstances, fell to the priests as a class and not to any individual (Lev. 7:30-31). In this way, Moses was identified with the Levitical system as a whole and not with the individual high priest of God's choice.
2. Another outstanding indication that this ceremony anticipated the coming of the Messiah, is seen in the use of the body and blood of the bullock used for Aaron's sin offering. The law of the sin offering for the High priest called for the sacrifice of a bullock whose blood was to be taken within the sanctuary and sprinkled before the veil. (Lev. 4:6) The body subsequently to be taken outside the camp and there completely destroyed (Lev. 4:3-12). This procedure would be in keeping with the fundamental rule stated in Lev. 6:30, namely, that any offering whose blood was taken into the sanctuary, its body must in turn be burnt outside the camp. This was the Law's way of telling us that, whilst it was in operation, it could not offer eternal fellowship with the Father. Fellowship was indeed typified by the blood being taken into the presence of God, but access to the body as a meal of fellowship was denied Israel, as it was consumed by fire "outside the camp". Hence Paul's argument in relation to Christ's sacrifice; seeing that his blood stood related to the anti-typical Most Holy, it followed as a necessity that his body should be offered outside the camp, and that those wishing to enjoy fellowship with him, must participate in his sufferings "outside the gate" (Heb. 13:11,31).

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Now in the case of the bullock, which was to introduce Aaron as High Priest, we note the significant fact that on this one occasion, the fundamental rule of Leviticus 6:30 was set aside and the balance was not maintained. The blood of the bullock was taken only to the altar (Lev. 8:14-15), and whereas the body should have been eaten by the priests as a consequence, it was instead burnt with fire outside the camp (v17). In this way, the Law indicated that as far as Aaron's priesthood was concerned, his introduction went no further than the altar of the outer court! In contrast to this, we have the pointed statement regarding Messiah, "He entered in once into the holy place" (Heb. 9:12).

Some qualification of this point is necessary. It is to be noted that Aaron did, on subsequent occasions, enter into the tabernacle and, on the Day of Atonement, even beyond the second veil, (Lev. 16:13-14). This he did in his representative and typical capacity, but the point we wish to make here is that on the day of his personal inauguration as high priest, he was not formally introduced to Yahweh in the inner recesses of the tabernacle.

3. Perhaps the greatest prophecy of all was revealed in the events of the eighth day of the second year (Lev. 9:1). For seven days the consecration ceremony continued smoothly (Lev. 8:33). At the end of this period of time, Aaron came forth to officiate as High Priest for the first time, on the eighth day (Lev. 9:1). This fateful day was to end in disaster. On this occasion, as Aaron ministered on behalf of the people, his two eldest sons, Nadab and Abihu, evidently under the influence of strong drink, staggered into the midst of the congregation, bringing with them fire not related to the altar, in order that they may burn incense according to the dictates of their own inebriated thinking (Lev. 10:1). The results of their action are well known to us, and after the death of his sons, Aaron was so strongly affected that he deliberately destroyed the body of the people's sin offering which, in accordance with the Law, he should have eaten in a meal of fellowship on their behalf. (Lev. 6:24-26) Moses, who realised the significance of the ceremony, "diligently sought the goat of the sin offering" (Lev. 10:16), but was unable to find it because Aaron had destroyed it!

How wonderfully significant this was. A magnificent ceremony of seven days now complete with Aaron installed as the High Priest, but tragedy coming on the eighth day because the LAWGIVER COULD NOT FIND THE BODY OF THE SIN OFFERING, without which the ceremony could never have been brought to completion, and without which the people could not be brought into fellowship with God! Furthermore, it is noted that the sin offering was not available BECAUSE THE HIGH PRIEST UNDER THE LAW DESTROYED IT. Aaron's explanation for his action was accepted by Moses as being the most reasonable thing to do under the circumstances, which had been brought about by the sinful and ignorant action of his sons (Lev. 10:19-20). Still the prophecy remains an outstanding one. The eighth day, which speaks of the Abrahamic Covenant (Gen. 17:10-12), was never brought to completion, for the thing that was lacking was the body of the sin offering, the anti-type of which Jesus provided, that he might "confirm the promises made unto the Fathers." (Rom. 15:8)

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LEVITICUS CHAPTER 8

(See also Ex. 29:1-37; 40:9-16)

VERSES 1 - 5 THE PREPARATION

- v1. "Yahweh spake unto Moses" - Moses acts as a mediator for the whole procedure and as his portion, receives the wave breast (v29) which, as stated above, was the portion given to the priests as a whole. In this way Moses, although typifying Christ, does not mediate the true unity between God and men (Gal. 3:20). This, Jesus did as the 'mediator of the new covenant' (Heb. 12:24).
- v2. "Take Aaron and his sons" - Note, Aaron and his sons anointed in conjunction (Ex. 40:15). The Priests of the future age are spoken of as 'the sons of Zadok' (Ezek. 44:15-16). Zadok means 'just one', and this title is applied frequently to the Lord Jesus Christ in Acts 3:14, 7:52, 22:14. He is the 'Just One' because he set before men the righteousness of God, and in him we are justified (Rom. 5:9). In a sense, we are his sons (see Isa. 53:10; Heb. 2:10-13), and as such, become 'the sons of Zadok', or 'the sons of the just one', and participate with him in his anointing (I John 2:27; II Cor. 4:21).
- "the garments" - This word indicates a covering, and is the general term which is used for the priestly attire (Ex. 28:2, etc.), and typifies "the garments of salvation" (Isa. 61:2,6,10) with which Yahweh will clothe his Priests of the future age (Psa. 132:16).
- "the anointing oil" - This was a special compound made of several ingredients and which was never to be copied by any man in Israel (Ex. 30:32-33). It became a symbol of the power of the spirit (Isa. 61:1; Heb. 1:9; Acts 10:38), and consequently we understand why it was that death was the penalty for human substitutions of the Divine. (cf. Gal. 1:6-9)
- v3. "gather thou all the congregation together" - Seeing that all Israel had been promised that they would be "a kingdom of priests", (Ex. 19:6) the consecration ceremony was to be an object lesson to them all, as it is to us, called to a higher office, related to a greater period (Rev. 5:9-10).

VERSES 6 - 9 AARON IS WASHED AND ROBED

- v6. "And Moses brought Aaron and his sons, and washed them with water" The High Priest on the Day of Atonement, had to wash on account of having to don the 'holy garments' (Lev. 16:4). None can represent God who are not washed by the water of the Word (Eph. 5:26). After this consecration washing, they had to wash their hands and feet at the laver in order to officiate at the altar (Ex. 30:19-21; 40:30-31). When Jesus washed the feet of his disciples, he was evidently indicating to them that they were to enter upon their public ministrations, and indeed, to constantly keep their work and their walk clean in the sight of their Heavenly Father. When Peter protested that he needed also to have his head washed, Jesus pointed out,

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"he that is washed (to bathe) needeth not save to wash (to wash or wet) his feet", thus indicating the apostles' ministrations under the new covenant (John 13:10-12).

It is interesting to note that there were three symbolic witnesses to the Priesthood of Aaron :- (1) the spirit (anointing oil) v12, (2) water v6, (3) and blood v30, and in their symbolism, these three remain our witnesses to the Divine sonship of the Lord Jesus Christ (I John 5:6-8). Note how the three elements are used and to what they stand related :-

- (1) The spirit or oil is poured upon the head (v12) - Christ is the head of the body, the anointed of God (Eph. 5:23; Acts 10:38).
- (2) The water is used to wash the body (v6), and Paul comments in Hebrews, "our bodies washed with pure water" (Heb. 10:22).
- (3) The blood is sprinkled upon the garments (v30) which symbolise the acceptance of Christ's way of life (Gal. 3:27; Rev. 16:15; Jude 23). Hence Paul's comment, "Having our hearts sprinkled from an evil conscience" (Heb. 10:22).

The reference from Heb. 10:22 is extremely interesting as it relates to the saints as the sons of the High Priest who participate in the great work which he has accomplished. We have been redeemed by his blood, (Rev. 5:9) washed by the Word (John 15:3) and sanctified by the spirit (I Cor. 6:11); all of this in order that we too may "draw near". (Heb. 10:22)

v7.

"And he put upon him the coat" - From v7 to v9, we have the details of the various pieces of clothing with which Aaron was robed. The significance of these garments will be dealt with under a different heading, and need not engage our attention at this time. However, the relationship between Aaron and his sons, as evidenced by the garments they wore, needs to be considered. Set out below are details of the garments of Aaron and his sons.

	<u>AARON'S ROBES (Ex.28:4)</u>	<u>HIS SONS' ROBES (Ex.28:40-43)</u>
1.	Linen breeches	Linen breeches
2.	Linen coat	Linen coat
3.	Linen mitre	Linen bonnets
4.	The robe of the ephod	
5.	Ephod	
6.	Breast-plate	
7.	The Golden Plate, Holiness to Yahweh	

From this illustration it will be seen that Aaron, in common with his sons, had the basic under-garments of white. These stood as symbols of righteousness (Rev. 19:8). Christ came to manifest the righteousness of God (Rom. 3:25) in order that we may be made the righteousness of God in him (II Cor. 5:21); hence the common garments.

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But Aaron had other garments which his sons did not share with him, and a search of the Scriptures will indicate that these were symbolic means of Divine communication. (See I Sam. 30:7; Ezra 2:63)

Some may wonder why it was necessary that the garments symbolise this communication seeing that such had already been established in the Tabernacle. However, a little reflection will reveal the answer. We have already established that the High Priest and the Tabernacle were parallel figures, both representing the Divine presence and Divine communication with men. The doorway leading into the Most Holy Place was the veil upon which was inscribed the figures of the cherubim, symbolising the keeping open of the way to the tree of life (Gen. 3:24). Now, it is interesting to note, that the ephod worn upon the breast of the High Priest was of the same material and colour as the veil itself (Ex. 28:6, compare Ex. 26:31). So it was that the High Priest carried round on his heart, the doorway to the presence of God. In this way he was able to enquire of God even though he may be some distance from the Tabernacle itself, without violating the principles laid down in relation to the Tabernacle. (I Sam. 30:7-8)

Looking again at the illustration, we notice a particular garment that divided the garments which they had in common, and those which were peculiar to the High Priest. The dividing garment was called "the robe of the Ephod". Now the peculiar features of this garment were first of all, that it was all of blue and that it would seem to have been woven without a seam, with a collar in the midst of the piece of material especially sewn so as to be as strong as a coat of mail in order that it may not be torn. (Ex. 28:31-32) Blue is a colour that symbolises the commandments of Heaven (Num. 15:37-41) and points to the obedience of our Great High Priest, Jesus Christ, (Heb. 5:7-9). It is also interesting to note that in conforming to the will of his Heavenly Father in submitting to the last act of obedience, that of crucifixion, we have mention of a garment which he wore, woven without seam (John 19:23). But the main point of interest so far as our study is concerned, centres upon the collar of this garment.

The significance of the anointing of Aaron's head as distinct from the anointing of his sons' garments is the subject of Psalm 133. In that reference, the Authorised Version would lead us to believe that the oil ran down to the "skirts" of Aaron's garments. However, this is not so, for the Hebrew word used here literally signifies "the mouth", "entry" or "hole". The R.S.V. has "collar" and Rotherham renders it "opening". This is an obvious reference to the special collar of the robe of the ephod, in reference to which, the same Heb. word is used, "there shall be a hole in the top of it" (Ex. 28:31-32; 39:33). There can be no question as to the implications of David's reference to the anointing of Aaron. The High Priest represented the head of the body, the fact that the head is bearded is indicative of that man's maturity (compare Eph. 4:13) and that the anointing oil stopped short of the rest of the body. However, the collar became saturated and seeing this was made in such a way so as to prevent

tearing, it became the symbol of the body's attachment to the head, and consequently teaches that only by "holding the head", can we participate in the work of God in Christ (Col . 2:19).

Without going into the details of the rest of the Psalm, we see that this Divine unity, which is the subject matter of the Psalm, is illustrated in a parable of nature which compares with the parable of the anointing of Aaron. Verse 3 speaks of "the dew of Hermon" descending to the mountains of Zion, which in literal fact, did not happen. It is true that Hermon gives rise to much of the water that flows into the land, but this is the result of the copious snows on Hermon's peak. Dew is a different matter, and the amount of dew deposited upon Hermon, especially in the dry summer months, would in effect, never reach anywhere near the mountains of Zion. So, the point is, that Hermon, standing at the head of the land, being the dominant figure from almost every vantage point, is like the head of the High Priest, that when the body of the land languishes under the scorching sun and the dry winds of the Palestinian summer, Hermon's lofty peak alone captures the refreshing dew of Heaven's blessing.

This dew would, of course, scarcely reach the base of Hermon in the summer months. But, as the land is one mass with the mountain, so in spirit the dew's effect is passed on. This idea is reinforced when we consider the meanings of the various names of Hermon. We learn, for example, that it was called by the Gentile nations, "Sirion" and "Shenir" (Deut. 3:9). "Sirion" means to "glitter" whereas "Shenir" means to "clatter", both meanings reflecting upon the brilliant aspect of the sun upon the snows of Hermon. The word for "Sirion" in particular is from the same root as the word that is rendered "breastplate" and also "habergeon", where it is used in respect of the collar of the robe of the ephod (Ex. 28:31-32).

Here then the symbolism repeats and re-enforces the lesson. Hermon, with its white head, likened to the High Priest wearing his mitre, with its blue face so much like the robe of the ephod streaked with the triangular strips of snow, giving every appearance of the beard of maturity, by its lofty prominence, drawing from Heaven the life-giving and refreshing dew and, on behalf of the body of the land, receives the blessing from God.

#### VERSES 10 - 11 THE TABERNACLE IS ANOINTED

v10. "Moses . . . anointed the tabernacle" - The Tabernacle was a "pattern of things in the Heavens" (Heb. 9:23). It is in the Heavenly Tabernacle that Christ ministers as High Priest (Heb. 8:3), and yet Christ himself constitutes that Tabernacle in which God meets with man. Consequently, in keeping with the pattern, he was the anointed of Yahweh (Acts 10:38). To anoint anybody or anything was to set apart for use in Divine service (Num. 18:8; I Sam. 16:13), and thus by virtue of the anointing power of the Spirit in his Divine conception, his administration of that Spirit in miraculous cures and

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- v10. chiefly by the influence of the Spirit Word in his life, Yahweh tab-  
(Cont) ernacled in him, manifesting the Divine presence among men. (John  
1:13-14, v32,33).

"and all that was therein" - Note that the anointing commenced with the interior of the Tabernacle. The ministry of Jesus Christ (Messiah or Anointed) has to do with the anti-typical Most Holy Place (Heb. 9:10-12).

"and sanctified them" - Heb. "to pronounce clean". The word also contains the idea "to make clean". It is rendered "purification" (II Sam. 11:4).

- v11. "he sprinkled thereof upon the altar seven times" - Note the conspicuous use of the oil in relation to the altar. Two things emphasise this relationship. Firstly, the word "sprinkled" is that word which is used only in cases where the sprinkling is to be deliberate and conspicuous; its meaning being "to spurt forth". Our previous studies have indicated that there are two Hebrew words translated "sprinkle", and as far as the offerings are concerned, the word here used is used exclusively for the blood of the sin offering as being its most conspicuous feature. (cp. Lev. 4:6) Secondly, we note that the altar alone is sprinkled "seven times". "Seven" indicates a complete cycle of time and it is to be noted that the consecration ceremony was itself to be a period of seven days (v33); the Law hereby signifying that Aaron's consecration would revolve round the altar of the Mosaic system, coming short of the inner recesses of the Tabernacle which symbolised the presence of God in Israel.

The blood of Christ had relationship to the mercy seat where, as a "throne of grace, we have access to the Father". (Heb. 4:16)

VERSES 12 - 13 AARON AND HIS SONS ANOINTED

- v12. "Aaron's head" - There was a distinction drawn between the High Priest and his sons. He is alluded to as "the priest that is anointed" (Lev. 4:3,5,16 and cp. Num. 35:25). It would seem that the anointing upon the head was the distinguishing feature (Lev. 21:10-12), and his successor had to be anointed in the high priestly robes (Ex. 29:29) by the High Priest who was then in office (Lev. 16:32). The sons of Aaron seem only to have their garments anointed (Ex. 28:41; 29:21; Lev. 8:30). Christ is the head of the body, the Anointed of God (Col. 1:18; Eph. 4:15; 5:23) and we, in association with him, have an anointing as the body of Christ (I John 2:20; II Cor. 1:21).

VERSES 14 - 17 THE SIN OFFERING OF AARON AND HIS SONS

- v14. "the bullock for the sin offering" - The first and greatest need is of atonement. This principle must be established and acknowledged before ever the High Priest can enter upon his representative duties.



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- v14. (Cont.) Even the Christ, innocent of personal transgressions, had nevertheless to offer first for himself in the acknowledgement of the inability of his flesh, and recognition that salvation was of the power of God (II Cor. 5:21; Rom. 1:16). Paul teaches that as a prerequisite to his establishment as the High Priest, he had to obtain eternal redemption (Heb. 9:12). In this last reference, we must omit the words "for us" which appear in italics because they form no part of the original; the verb in the Greek being in the middle voice, indicating something done for oneself, and literally rendered "having obtained eternal redemption in himself".
- v15. "And he slew it" - The 'he' in question is Moses. The opening words of verses 13, 14, 16, 18, 19, 20, 22, 23 etc. will show that Moses was the one who slew these offerings and who performed all the duties in the inauguration ceremony. The parallel record specifically says that Moses killed this sacrifice (Ex. 29:11). Now it was usual for the offerer to kill his own sacrifice (Lev. 4:4) and the fact that Moses, on this occasion, slew the animal on behalf of Aaron, indicated Aaron's inability to make that one sacrifice necessary to install himself as the High Priest. In contrast to this, we note that Christ's installation in this office was brought about by the fact that he "offered himself without spot to God" (Heb. 9:14). The sacrifice being acceptable comes before the climax of a life of obedience by the which he "put away sin by the sacrifice of himself" (Heb. 9:26)

"the horns of the altar" - The horn here was a symbol of power. (Psa. 89:24) The horns of the altar were therefore the symbol of God's power to forgive sins (Exod. 23:21 cp. Luke 5:21), and in recognition of this it was the custom of a condemned man to take hold of the horns of the altar that he may plead for mercy (I Kings 1:50; 2:28). The fact that he caught hold of the horns of the altar did not guarantee his safety, as was evidenced in the case of Joab, referred to in the last quotation. It still remained the prerogative of God's representative to administer justice or mercy. In speaking of the unpardonable sin of Israel, Jeremiah speaks of them being engraved in the horns of the altar, rather than being erased and forgotten (Jer. 17:1). David, in a Psalm full of Messianic hope, sees the significance of the power of God unto salvation by speaking of the sacrifices being bound to the horns of the altar by cords not easily broken (Psa. 118:27). But Amos, reviewing again the unpardonable sin of Israel, speaks of the horns of the altar being cut off and thus disassociated from the altar which itself speaks of mercy and forgiveness (Amos 3:14).

Once again, the principle of grace supercedes the Law, for God "hath raised up a horn of salvation in the house of His servant David" (Luke 1:69). What an illuminating comment this is! Christ has become "the power (the horn) of God unto salvation" (Rom. 1:16). Forgiveness is guaranteed in him, and all those associated with the Christ-altar (Heb. 13:10) can confidently look forward to the mercy

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- v15. of God (I John 1:7). How wonderful too, that this Horn of Salvation (Cont.) should be related to "the house of His servant, David". This is obviously a quotation of II Sam. 22:2 and Psa. 18:22, and what is more significant, is the fact that if ever the principle of the mercy of God unto salvation was demonstrated, it was demonstrated in the life of David, the anointed of Yahweh (see Psa. 32:51 and compare Paul's comments Rom. 3:1-4; Rom. 4:6-8; See also Acts 13:34).

"purified the altar" - Heb. "chattah" in this context "purification from sin" (cp. Num. 31:23). The word is rendered "reconciliation" (II Chron. 29:24). The pattern of things in the Heavens were purged by blood (Heb. 9:23), so Christ also "when he had in himself made purification for sin, sat down at the right hand of the Majesty on high". (Heb. 1:3 Grk.)

"to make reconciliation upon it" - Heb. "kaphar" - "to cover".

- v16. "all the fat" - As in our studies of the sacrifices, we see here that the positive virtues, even of the sin offering, are accepted upon the altar.
- v17. "he burnt with fire without the camp" - Note that the body is still burnt outside the camp even though the blood did not enter into the sanctuary. See our notes under the heading "The deficiencies in the ceremony foreshadow the need for the Messiah".

VERSES 18 - 21 BURNT OFFERING OFFERED FOR AARON AND HIS SONS

- v18. "he brought the ram" - The Heb. word for "ram", "ayil", literally "strength". The renditions of the word suggest "hardship" and "dignity" as well as "strength". It is also used in an interesting way, being rendered "lintel" in reference to Solomon's Temple (I Kings 6:31), and is the word used 21 times in the prophecy of Ezekiel's temple where it is rendered "posts" (see Ezek. 40:9-49). This animal therefore, was the offering of dedication and was thus related to strength and dignity in the Tabernacle of God. As the priests of the future age, Christ has promised us, "him that overcometh will I make a pillar in the temple of my God" (Rev. 3:12). We may question the relationship of the last reference to our present study, but note the next words of Christ "and he shall go no more out"; and compare this with Lev. 8:35, "and ye shall not go out". Aaron and his sons representing Christ and his brethren, are seen in continual service to the God of Israel.
- v20. "Moses burnt the head, and the pieces, and the fat" - Our study of the burnt offering has conditioned us to receive the meaning of it here. The word "burnt" signifies "to make a perfume" and we already know how that the burnt offering was dismembered and the pieces placed in order upon the altar, with the significance clear and unmistakable. See notes on burnt offering.

The Consecration of Aaron and his sons ... Continued

v21. "And he washed the inwards and the legs in water" - Here again, we have already perceived the significance of this action, but a very interesting point arises in the context of this consecration ceremony which needs to be considered. The washing of the inwards and the legs is of course indicative of a purity of thought and action. In this context, those who would be the priests of God, abiding continually in his Tabernacle and in his service, must be washed by the Word of God, so that inward motive and outward action become prerequisites to their acceptance of this high and holy calling. Now in this light, consider the wonderful words of Psa. 15:1-2, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that WALKETH UPRIGHTLY, and worketh righteousness, and SPEAKETH THE TRUTH IN HIS HEART".

"for a sweet savour" - Christ was our dedicated High Priest whose offering also was a sweet savour to God. (Eph. 5:2)

VERSES 22 - 29 THE PEACE OFFERING FOR AARON AND HIS SONS

v22. "the ram of consecration" - The word for "consecration" comes from a root meaning "to be full" and it signifies here "a fulfilling", i.e. of the ceremony which will consummate in the High Priesthood of Aaron. The word also can be understood as "a setting of stones" and is rendered "stones to be set" (Ex. 25:7; 35:9,27; I Chron 29:2). The High Priest was to carry the setting of stones with the names of the children of Israel upon his breast-plate and upon his shoulders (Ex. 28:29-30). When our High Priest returns from his Father's right hand he will gather all those who think upon His Name and they shall become his jewels (Mal. 3:16).

v23. "the blood of it" - Normally it would have been the blood of the sin offering that plays the most prominent part of the sacrifice, but it is of the height of significance that the blood of the peace offering should be conspicuously used to touch Aaron's right ear, the thumb of his right hand and the great toe of his right foot. Why the blood of the peace offering? The answer is simple and obvious. It is because of the establishment of the fellowship between God and the High Priest that he is accepted into that position, and seeing that the peace offering was the offering of fellowship, its blood was used in this way.

Perhaps the point can be better understood by a comparison. When, for example, the leper was put out of the camp, he in effect, lost his status as a member of the priestly nation (Lev. 13:44-46; Ex. 19:6). This is proven by the ritual through which he was again inducted back into the camp should he be cleansed. In this case, he went through the identical ritual, in respect to the blood upon the ear, thumb and toe, as did the High Priest on the day of his consecration (Lev. 14:14), Yahweh thus indicating his reinstatement as a member of the priestly nation represented in his High Priest. But the point we wish to stress is this, that in the case of the leper, the blood used

The Consecration of Aaron and his sons ... Continued

v23 upon his three members was the blood of the TRESPASS offering (Lev. (Cont.) 14:14). The reason for this being that in a typical sense, the man had been the subject of corruption, lost his position in the camp, and had robbed God of service, therefore involving a third party, thus calling forth the need for a trespass offering.

How wonderful is the consistency of the Law!

Just one further point upon the significance of the peace offering in respect to the Priesthood. We remember from our studies of the Naz-  
arite Vow that that ordinance was undertaken by anyone wishing to imitate for a season, the duties of the High Priest. Should he con-  
clude the set period successfully, it was consummated by the offering of a peace offering, which was consumed by fire, the fuel of which was the hair of the Nazarite which, being a symbol of "the head of his consecration", showed God's acceptance of him as a type of the High Priest by virtue of the connection between the hair of his head and the peace offering (Num. 6:18).

"Aaron's right ear" - The Heb. word for "ear" signifies "broadness", "to expand". "The ears try words as the mouth tasteth meat" (Job 12:11; 34:3). We must open our ears to Yahweh's sayings (Prov. 4:20) in order that He may discipline us (Job 36:10). Messiah's ears were constantly open to the words of his Father (Psa. 40:6; Isa. 50:4-5). We must be a people with circumcised ears (Jer. 6:10).

"thumb of his right hand" - The qualifications for the priesthood however, do not stop at hearing the Word; "for not the hearers of the law ... but the doers of the law shall be justified" (Rom. 2:13). The right hand is spoken of as being more dexterous (see Psa. 137:5). It is also associated with righteousness (Psa. 48:10) and with power (Psa. 63:8; 110:5). "The wise man's heart is at his right (complete control), but a fool's heart at his left (Heb. "wrapped up" or "dark" Eccl. 10:2). It is in the power of the hand to do good (Prov. 3:27) or evil (Micah 2:1). We must work the works of righteousness (Deut. 15:10; Prov. 11:21; 12:24).

"great toe of his right foot" - The words for "thumb" and "great toe" are the same, the Heb. word meaning "to be thick". When these two members are cut off the person becomes deficient in handling, and ungainly in their walk (Judges 1:6-7). We are exhorted to "keep thy foot when thou goest to the house of God". (Eccl. 5:1-2). We must walk in God's law (Psa. 119:59, 101, 105; Prov. 4:26; Lev. 18:3,4; Rom. 6:4; Eph. 4:1; 5:15). To walk with God (Micah 6:8) is to walk in fellowship (Amos 3:3).

v25. "he took the fat" - We now come to the distribution of the various portions of the peace offerings in accordance with the instructions of the Law from which we have learnt that the internal fat was always Yahweh's portion (Lev. 3:16 - see notes on that section.)

The Consecration of Aaron and his sons ... Continued

- v26. "put them on the fat, and upon the right shoulder" - The right shoulder or right thigh was normally assigned to the individual priest who officiated for the offerer (Lev. 7:34), and was only given to men as Yahweh's representative "by reason of the anointing" (Num. 18:8). It is significant that here the right thigh is put with the fat and is burnt upon the altar, the Spirit thus signifying that at this moment of time there is no High Priest to receive it on Yahweh's behalf and therefore it is consumed directly from off the altar.
- v27. "he put all upon Aaron's hands" - Before the right thigh is burnt upon the altar it is placed upon Aaron's hands as indicative of the fact that he was to become God's High Priest and thus related to the heave shoulder. Again we see the consistency of the Law in that the very same procedure was adopted in respect to the Nazarite at the completion of his vow (Num. 6:19).
- v29. "it was Moses' part" - We have already commented upon the significance of Moses receiving the wave breast. It was the portion which was given to the priests as a class (Lev. 7:31, 34) so that Moses then represents the Aaronic priesthood as a whole and did not receive the portion assigned to Yahweh's anointed. He only prefigured the Messiah, who was to be raised up as a prophet like unto Moses (Deut. 18:15-18).

VERSE 30 AARON AND HIS SONS SPRINKLED WITH OIL AND BLOOD

Note the combination of these elements. The effect of the oil is to sanctify or make clean (v10), and this is also the moral effect of the Spirit Word (John 15:3). The effect of the blood is to purify, that is to make reconciliation for sin (v15) and so the combination of these elements speaks of the association of the principles of sanctification and justification. Note how these principles are related (I Cor. 1:30; 6:11).

"which was upon the altar" - The mixture of oil and blood would be taken from the altar where they would previously have been co-mingled (cp. v10 and v15). Note carefully that the sanctification (oil) and redemption (blood) of Aaron and his sons was related to the altar in the outer court. Our sanctification and redemption depends upon those principles which Christ established and which take us beyond the veil into the presence of God. (Heb. 10:19-22)

"upon Aaron and upon his garments" - Garments are a symbol of our covering in Christ and of our walk in the Truth (Rev. 3:4; 16:15; Jude 23).

VERSES 31 - 32 INSTRUCTIONS REGARDING THE PRIESTLY PORTIONS

- v31. "boil the flesh" - That is, of the ram of consecration (cp. Ex. 29:31-32) which would be a peace offering (v2), and thus constituted a meal of fellowship establishing the priests as mediators between God and man.

The Consecration of Aaron and his sons ... Continued

- v31. "at the door of the tabernacle" - That is in "a holy place" (cp. (Cont.) Exod. 29:31-32) where the doorway is called a holy place.
- v32. "that which remaineth ... shall ye burn with fire" - This time the word "burn" (saraph) "to destroy". No corruption is allowed in this consecration ceremony. It is significant that in respect to God's "Holy One" who would see "no corruption", that in that Psalm so well known to us by Peter's use of it in Acts 2, he is designated as a priest (Psa. 16:4).

VERSES 33 - 36 THE SEVEN DAYS OF CONSECRATION

- v33. "ye shall not go out" - indicating continual service. Note Christ's promise to the overcomer, "ye shall no more go out". (Rev. 3:12)
- "your consecration be at an end" - Now, the words "end", "consecration" and "consecrate" are all derived from the same Heb. root word, meaning "to fill up"; Rotherham renders this "installation"; the R.S.V. "ordination".
- "for seven days shall he consecrate you" - Seven indicates a complete cycle of time showing the necessity of complete and dedicated service to God in order that we may qualify to serve him for ever more. The various periods relating to leprosy and its cleansing were all of seven days. (Lev. 13:4, 5, 21, 31, 33, 50, 54; 14:7, 8, 16, 27, 28, 51, and numerous other appointments all emphasising the significance of the number seven.)
- v35. "and keep the charge of Yahweh" - Heb. "a watch" or "a sentry or post". The word is rendered "safeguard" (I Sam. 22:23 - note the context, David watches over the high priest!) Also rendered "watch" (II Kings 11:5-7; II Chron. 23:6, Hab. 2:1). To safeguard as a sentry and to watch over the ecclesia of God is the onerous responsibility of the priesthood, emphasised by the fact that failure to do so will incur death; "that ye die not". In a similar fashion did the apostles "watch" over the ecclesias, having in mind their eternal well-being (Heb. 13:7). Our failure to "watch" in respect to our individual responsibilities in the ecclesia, will result in our rejection by the High Priest at his coming. (Rev. 16:15)

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## THE LAWS OF UNCLEANNESS

### LEVITICUS CHAPTERS 11 to 16

#### INTRODUCTION AND BACKGROUND:

The first seven chapters of Leviticus are devoted to the details of the various altar offerings. From this point, the book proceeds to outline the historical occasion of the Consecration of Aaron and his sons into the office of the Priesthood, a section which occupies chapters 8 - 10. In this last section, we saw the offerings in operation as each was used to impress its lesson upon the congregation who witnessed the inauguration of the Priesthood.

We come now to a new section, which will take us from Leviticus chapter 11 through to chapter 16, in which the theme changes from holiness to Yahweh, to the other extreme of describing the uncleanness in relation to man and beasts as it affected the everyday life of the Israelite. Such a graphic change in the theme causes us to wonder why we are presented with such a stark contrast in ideas, but upon a little reflection, we see the reason why the laws of uncleanness are introduced after the section dealing with the holiness of Yahweh and the establishment of a Priesthood between Him and the people.

Harkening back, we remember from our studies that the wonderfully significant ceremony of consecration, which should have culminated in a people united with God in joyous celebration, was in fact interrupted and terminated by the foolish and apostate action of the two sons of the High Priest, Nadab and Abihu. Their sin consisted of offering "strange fire" (Lev. 10:1). They failed to associate God's altar as a necessary prerequisite in their approach to Him. This foolish disregard of the divine etiquette of worship was brought about by their failure to discern the difference between clean and unclean (Lev. 10:10), being unable to discern because of the inebriated condition of their minds in partaking of strong drink.

It is fundamental to the truth, and absolutely necessary for the spiritual welfare of the ecclesia that the spiritual leaders should be unerring in making distinctions between divine principles and those related to the flesh. This fact is emphatically laid down in the prophecy of Malachi, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2:7). Seeing that Nadab and Abihu had committed dereliction of duty in this regard, it now became necessary to impress upon both priest and people the line of demarkation between clean and unclean, between that which is holy and that which is unholy, and for this reason the laws of uncleanness are brought to their and our attention. In spite of these divine instructions, even at the end of their existence as a kingdom, the Priests were still making the same mistake as Nadab and Abihu in failing to make the distinction, a fact which constitutes a grim warning to ourselves as the custodians of the divine principles (See Ezek 22:26).

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## The Laws of Uncleaness ... Continued

### THREE BASIC FORMS OF UNCLEANNESS (Numbers 5:1-2)

From this reference we note that there are three basic forms of uncleanness which necessitated the one who was contaminated being put without the camp, the spirit thus signifying that these were in a sense out of fellowship, being dis-associated from the tabernacle and its worship and denied communion and fraternisation with the congregation of Israel. These three forms are set out below :-

1. The leper
2. Anyone having an issue
3. Whoever is defiled by the dead.

As we come to study the laws of uncleanness, we find them but an elaboration of these three basic forms of uncleanness and the lessons which they can teach us, who are members of the Commonwealth of Israel. It will be noted from Numbers 5:3 that the reason for the exclusion of those polluted, was because Yahweh dwelt in the midst of the camp, and it is imperative that we discern the moral counterpart of these physical corruptions and learn to avoid them in order that we may maintain our connection and fellowship with he who walks in the midst of the ecclesias. (Rev. 2:1)

### THE LAWS OF UNCLEANNESS ... (Leviticus Chapters 11 - 16)

Chapter	11	Uncleanness of animals and defilement by contact with dead bodies.
"	12	Uncleanness in relation to childbirth.
"	13-14	Uncleanness of leprosy.
"	15	Uncleanness of issues.
"	16	The Day of Atonement - national cleansing from sin and uncleanness.

### THE PURPOSE OF THE LAWS OF UNCLEANNESS

It is obvious from a consideration of these laws that one of the reasons for their introduction was hygienic. The Mosaic code was remarkable in the way that it regulated every aspect of life of the individual, a fact summed up by the Apostle when quoting from this section, "Be ye holy in all manner of conversation" (I Peter 1:15). Obedience to the code would produce a nation of people noted for their cleanliness and freedom from the ravaging scourge of loathsome diseases which abound where degradation and filth are in evidence. Hence, there was a very practical sense in which the statement is made, "If thou wilt diligently hearken to the voice of Yahweh thy God ... I will put none of these diseases upon thee which I brought upon the Egyptians". (Exod. 15:26)

Over and above these practical aspects of sanitation and hygiene, there was, of course, the spiritual import of these laws to be considered, by which the various forms of uncleanness were seen to be emblematic of the moral condition of the person which affected them as individuals. Here



The Laws of Uncleaness ... Continued

again it did not necessarily mean that the leper was a sinner because he had leprosy, as is evidenced in the case of Job, but nevertheless, the presence of leprosy became the occasion for vividly impressing upon the minds of the people that Yahweh will not dwell with those whose conduct is evidence of a life of corruption. Again and again the spiritual import of the law with its moral implication is borne in upon the people, and we set out below some of the ways in which this was done.

1. The reproductive process - Before any of the priests could come near to the altar of Yahweh, it was a prerequisite that they cover their nakedness (Exod. 20:26), and the immediate lesson which would spring to the mind, was the fact that the transgression in Eden brought a consciousness of guilt to Adam and Eve so that "they knew they were naked" (Gen. 3:7) and that it was not until God had clothed them in sacrifice that they were able to face Him with any degree of confidence. It is also noteworthy in this relationship that, whilst the priests had garments for glory and beauty which in themselves constituted a covering, the law added the necessity of the linen breeches, which were to cover them "from the loins even unto the thighs they shall reach" (Exod. 34:42). This phraseology is very suggestive as to the particular portion of the human frame that constituted such an affront to the Diety. In Elpis Israel, under the section "The nature of the transgression", Bro. Thomas brilliantly portrays what must have actually taken place in the Garden of Eden when, in disobedience to the divine law, their eyes became opened, nakedness was discovered, passions inflamed, resulting in the conception of Cain, who was born the manchild of sin, or as the Apostle John puts it, "of that wicked one" (I John 3:12). The Heb. word for nakedness here literally means "flesh of shame", and between this flesh and the holiness associated with the altar, there was the necessity for the linen breeches, the covering of righteousness which in our case has been so graciously provided in the Lord Jesus Christ.

Even the conception of children brought about a state of defilement (Lev. 15:18), which at first sight seems to be unreasonable, and especially so, when we are taught in the Scripture that children are a heritage of Yahweh (Psalm 127:3). But once again, we need to see that an innocent condition is used in teaching a moral lesson. What is this lesson, but the fact that at the very springs of life we have the source of all the evil and all the corruption that is in the world through lust. "Man that is born of woman is of few days and full of trouble" (Job 14:1). For this reason also, the subsequent birth of the child had its defiling effect also, and the condition of the mother disrupted her fellowship and worship at the Tabernacle (Lev. 12:4). Again, the principle is stated, this time by David, "Behold I was shapen in iniquity and in sin did my mother conceive me." (Psalm 51:5) This, of course, did not mean that David was an illegitimate child, or that the act of conception on the part of his mother was itself sin, rather does the scripture indicate, as we have seen before, that human nature is a bundle of propensities biased towards evil and the source of all corruption.

Not only in the case of human reproduction, however, is this lesson borne out, but also in those laws relating to the issues stemming from the flesh as outlined in the 15th Chapter of Leviticus. Here it is rather startling to learn that all these issues ("to flow freely") have relationship to the

# The Laws of Uncleaness ... Continued

sexual organs of the body. When it is considered that there are other forms of disease with their related repugnant matter, it is remarkable that the law of issues deals exclusively with the reproductive process. From this fact it becomes obvious that the law is aimed at the source of contamination and would have, if discerned, brought home to the Israelite with tremendous force, what was later expressed by the Apostle Paul that "by one man sin entered into the world, and so death passed upon all men because that all have sinned". (Romans 5:12)

2. Disease and death - As before stated, the existence of a defiling physical condition became emblematic of moral corruption, and in several passages of Scripture we have this equation between sin and sickness clearly set out. (Lev. 16:16; Psa. 103:4-5; Isa. 33:24; Deut. 28:15) With this idea in mind, the disease of leprosy was ideally suited to enforce the law against moral corruption, for this abhorrent plague which ate away the flesh of the individual became an apt symbol of living corruption (Num. 12:12). Any person who contracted this terrible condition was put outside the camp and suffered banishment from his people and his God, and was to "dwell alone" as long as the condition existed (Lev. 13:44-46)

In the process of impressing these principles upon the minds of the people, the law was systematic and calculated to bring home the lessons with increasing intensity as seen in the regulations in regard to the uncleanness contracted when one came in contact with a dead body.

- (a) Chance contact with the death of an animal - unclean until the even (Lev. 11:24).
- (b) Deliberate contact with the dead body of an animal - unclean until the even and the washing of the clothes (Lev. 11:25).
- (c) Contact, whether accidental or deliberate, with the dead body of a man - seven day cleansing period with the ashes of a red heifer (Num. 19)

From the above, the lesson becomes obvious :- "the wages of sin is death" (Rom. 6:23) and death itself as the culmination of sin, becomes the symbol of "dead works" (Heb. 9:14). An Israelite who was defiled by contact with death, could not approach unto the Sanctuary (Lev. 7:20) or partake of any of the holy things in relation to the sacrifices (Lev. 22:4-7) and once again, it is not difficult to apply the lesson to ourselves and to see that if we persist in the works of darkness and of death, it will mean our exclusion from the ecclesia, and the loss of the privilege of partaking of the sacrifice of Christ in fellowship with those who are sanctified by the indwelling power of the Word of God.

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LEVITICUS CHAPTER 11 - UNCLEAN ANIMALSPURPOSE OF THIS LAW

The distinction between clean and unclean animals is one which existed from the days of Noah (Gen. 7:2), but becomes intensified by the application given to it by the Law. We are not left in any doubt as to the moral implications involved in the distinction between clean and unclean animals, for we learn from the context of Lev. 20:22-26 and Deut. 14:2-20 that the distinction is made to define the two-fold division of mankind involved in God's choice of Israel being taken out from among the Gentiles. The unclean animal then, became a symbol of the unregenerate, uncircumcised gentile who, like the wild beasts of the earth and the unclean birds of the air, killed his fellow man and wallowed in the mire of his own corruption. Israel was commanded to abstain from the flesh of unclean animals in order that they may manifest the holiness of Yahweh (Lev. 11:43-45).

That the unclean animal relates to the gentiles is put beyond question by the use that God makes of them in conditioning Peter's mind to the calling of the Gentiles to the hope of Israel (Acts 10:12-14). In this case God indicates to Peter that men answering to animals listed among the unclean, were capable of being redeemed by the saving grace that was in Christ Jesus, "what God hath cleansed call not thou common". (Acts 10:15) This would be a difficult thing for a Jew steeped in the teachings of the law to appreciate, and yet, the lesson was there; and even before the manifestation of Messiah the prophets of Israel had prophesied of these things. Hosea speaks of a time when God would be married to the repentant and redeemed Israel at which time also the Prophet goes on to state, "and in that day will I make a covenant for them with the beasts of the field and with the fowls of heaven and with the creeping things of the ground." (Hos. 2:18) Such was the divine purpose in taking out of the Gentiles a people for His name, but we need to remember that those Gentiles who are unresponsive to the message of God, remain to us "unclean" and can have a contaminating influence upon us if we fail to make a proper distinction and to keep ourselves unspotted from the world. In these laws there seems to be a process of gradation by which the lesson becomes intensified.

BEASTS OF THE EARTH	-	Doubtful qualities which could deceive.
BIRDS OF THE AIR	-	Filthy habits.
INSECTS	-	Creatures of the earth earthy, but with a few exceptions of a higher order.
VERMIN AND REPTILES	-	Creeping upon the earth or that which "goeth upon the belly", things abominable.

In relation to the list above, it is noteworthy that the Apostle Paul, in setting out the moral corruptions that characterised the Roman world of the first century, contrasts the glory of God with man, birds, four-footed beasts and creeping things. (Rom. 1:23)

Unclean Animals ... ContinuedLEVITICUS 11 - DIVISIONS

1.    Verses 1-23    Uncleanness in relation to eating.  
       Verses 2- 8    Unclean beasts of the earth.  
       "     9-12    Unclean creatures of the waters.  
       "    13-19    Unclean fowls of the air.  
       "    20-23    Unclean insects.
2.    Verses 24-40    Defilement by contact with dead bodies.  
       Verses 24-28    Defilement by the dead bodies of unclean animals.  
                       (Eight species of unclean animals which are  
                       especially defiling and whose bodies defile not  
                       only individuals, but inanimate objects on which  
                       they fall.)  
       "     39-40    Defilement of the dead bodies of the clean animals.
3.    Verses 41-47    A summary and an appeal for holiness.

VERSES 2 - 8 - UNCLEAN BEASTS OF THE EARTH

It is important to note that in the parallel passage to Lev. 11, namely Deut. 14, we have both clean and unclean beasts named and identified, whereas in Lev. 11, we only have mention of the unclean animals. It would seem that the reason for this is because of the necessity of identifying at this stage, those things which defile, seeing that this was the basic error committed by the Priesthood. In verses 2-3 there is laid down two physical attributes by which a clean beast can be identified. Any animal which is deficient in one or both of these physical characteristics, is unclean. This becomes the fundamental rule of distinction. The first of these attributes is stated thus, "Whatsoever parteth the hoof and is cloven footed". Now it is usual when commenting upon this attribute to state that one of the attributes of the clean animal was that it should be cloven footed. This is not true. It is in fact, making a similar mistake to that made by Nadab and Abihu, a failure to make a proper distinction. The law is quite explicit; the animal must not only be "cloven footed" but it must part the hoof, and we will see that there is a distinction in relation to these terms.

"parteth" - Hebrew "to break into pieces", "to split", "to distribute".

"hoof" - Hebrew "a claw or split hoof".

"cloven footed" - Hebrew "to tear", "to split", "to cleave".

Now whilst it may seem that these three words have a similar meaning and could all express the one idea, we find from our parallel section that for an animal to be clean that "it cleaveth the cleft into two claws" (Deut. 14:6). In other words, the hoof must have a complete division, each section of which can operate independently of the other. Now, some animals have a divided hoof but the split hoof is joined by a membrane of flesh on

Unclean Animals ... Continued

the under-side, and is not always apparent from a casual glance - an example of which is seen in the case of a dog or a lion, and this characteristic does not answer to that which is demanded by the Law.

An animal with a true cloven, divided hoof is one with the ability to walk surely even on terrain which is uneven or up steep ascents. The hind, gazelle and mountain goat are each graphic illustrations of this wonderful adaptability, making their way surely among the jagged rocks and up the steep cliffs of the mountain terrain which is their natural habitat. Such creatures are clean, and their ability to maintain their balance and their surety in difficult terrain is taken by the Scripture and used as a symbol of the need for a surety of walk in the service of the truth even when circumstances and times are difficult (Psalm 18:33; Hab. 3:19; Song Sol. 2:8-9)

The other physical characteristic necessary to constitute an animal clean, is expressed as "cheweth the cud". First of all, let us look at the Hebrew words.

"cheweth" - "alah" - "to ascend" related to the Hebrew word "olah", which is used of the "ascension" of the sweet smelling savour sent up from the burnt offering.

"cud" - Hebrew "to drag off roughly", "to bring up", that is, "as scraping the throat". Perhaps the idea behind this word can be gauged better by considering its rendition in two other places of the Scripture. In Jer. 30:23, the word is rendered "continuing" and there is used in relationship to a whirlwind, as that which continues to go round and round, giving the idea of continuity or repetition. In I Kings 7:9, it is rendered "sawed", and is used in relation to the cutting of stones with saws, and once again, the forward-backward motion of the saw conjures up the idea of repetition, of going over and over a matter. From these two renditions it is not difficult to see the idea associated with chewing the cud. It is a continual going over, a bringing into remembrance again and again so that we may masticate the word of life to extract from it the greatest of spiritual nutriment. (Jer. 15:16; Psalm 119:97; v103).

Ruminating animals are also clean feeders, that is, they are herbivorous, and conform to the divine ideal as laid down at the very beginning of creation (Gen. 1:30). In the age when Christ will rule the nations, and they shall obey his law, we read that the "lion shall eat straw like the ox" (Isa. 11:7), so that the animal creation will revert back to as it was in the beginning, and reflect the changed condition of man upon the earth.

Verses 4 - 6 name three animals which were borderline cases, and were it not for divine guidance, it may have been difficult for the Israelite to determine whether or not they answered to the two qualifications as stated above. Thus, verse 4 commences with "Nevertheless", which, in the Hebrew signifies "for example", and then the record goes on to use these examples to emphasise the need for spiritual discernment even where external appearances may be deceptive. We now consider the three animals:-

Unclean Animals ... Continued

THE CAMEL - The Camel is a ruminant animal and the exaggerated movement of his jaws is apparent to all that he is chewing the cud! There is no question that he answers to this necessary characteristic. He also divides the hoof, but he is not truly one who divides the hoof into two claws. The camel has a pad on the under-side of his hoof which joins the hoof together and makes him remarkably adaptable in sandy locations, the pad spreading out so as not to allow him to sink deeply in the sand through which he plods. However, he is not adapted to the hilly country of Judea or similar terrain. On slippery or wet soil and rocks he is a hopeless flounderer. Thus, he typifies one who may masticate upon the Word, yes, and even have the ability in certain spheres of activity to show ~~himself~~ **very adept indeed**, but in other circumstances of life which call for surety and confidence, he becomes untrustworthy and unreliable. The camel has been described as a stupid animal, ill-tempered and extremely vindictive. It is not uncommon for a camel to inflict a severe wound upon a person by biting the object of his dislike. He will long remember any unkindness or cruelty inflicted upon him - an attribute in the human constitution which is condemned as an evil characteristic (Gal. 5:15; I Cor. 14:20). The Heb. word for camel is "gamal" meaning "labour" or "burden bearer". It is a beast of burden emblematic of the gentiles (Zech. 14:15). It is also used as a symbol of warfare (Isa. 21:7). In Isa. 66:20, the same word is rendered "swift beasts" where it is a vehicle used by the gentiles in bringing the Children of Israel back to the land. This dim-witted beast has the habit of aimlessly wandering and crossing its own tracks in the desert (Jer. 2:25). It is not difficult to see why it was listed among the unclean.

THE CONEY - This is evidently a rock rabbit, from a Heb. word "to conceal"; a feeble creature hiding among the rocks (Psalm 104:18; Prov. 30:24-26). This little creature is extremely timid and has nocturnal habits. The moral lesson may not be apparent here, but could be that we must be bold and courageous in our stand for the truth, and be not like unto Nicodemus who, for fear of the Jews, came to Jesus "by night". (John 3:2)

THE HARE - Like the coney, the hare does not have the physical characteristics of a ruminant, although the Word says that it is an animal that cheweth the cud (v6). This seeming anomaly could be explained on the basis of the deceptive appearance of the hare, which, to the unenlightened mind of the ordinary Israelite, could lead him to believe that the hare was indeed a ruminant animal for the jaws move constantly as if he were chewing the cud when in fact, he is not. However, he too does not entirely divide the hoof in the sense demanded, and so even though he has deceptive appearances, they are warned to beware of him.

Verse 7 This verse introduces us to one more animal who definitely lacks one of the necessary physical attributes, and with whom there should be no doubt as to his uncleanness. That animal is the swine - Heb. to "enclose" - that is, as being "penned up". This is perhaps the most abominable of all its type, and it is illuminating to note how the Scripture lists its obnoxious character - "though he divide the hoof and be cloven footed, yet ~~he cheweth~~ not the cud". (v7) Now this is the opposite to the camel. Why then should the swine be treated in the Scripture as being far more obnoxious than the

Unclean Animals ... Continued

other beasts? From the description here given, it would seem that, whereas the camel was a symbol of one who masticates the Word but finds it difficult to put into practice in all circumstances, the swine symbolises one who gives every appearance of walking in the truth but in effect is a hypocrite, one who bolts his food down, eating all manner of vile matter, and not bothering to masticate upon the lifegiving message of the Word. The man represented by this creature is an abomination to Yahweh. Read carefully Phil. 3:18-19 for the anti-type of its characteristics. Also Matt. 23:27-28. Peter uses the swine as a symbol of one who, having come into the Truth and yet never really being converted and affected by it, returns to the abominations of the world, which he describes as "wallowing in the mire" (II Pet. 2:2). The swine is used also as the very opposite of what is an acceptable sacrifice in God's sight (Isa. 65:4; 66:3,17). A beautiful, but worldly woman without discretion is likened to "a jewel of gold in a swine's snout" (Prov. 11:22); a very descriptive phrase. Jesus warned his disciples concerning the casting of the pearls of the truth before those he labelled as swine (Matt. 7:6). Here again, the unworthiness of the characteristics involved is clearly indicated. The same Heb. word is rendered "boar" in Psa. 80:13, and here it is significant that it is the wild swine that came into the vineyard of Yahweh to destroy the precious fruit. How significant are the symbols involved here. The vineyard is a symbol of Israel (Isa. 5); the fruit of the vineyard is its only virtue (Ezek. 15), and the swine, the symbol of the unclean man who, by his deceptive appearance seemingly walking in the truth, when he comes into the ecclesia, he creates havoc among its members and destroys the fruit of the spirit, so bringing destruction upon himself and upon all those associated with him.

VERSES 9 - 12 CREATURES OF THE WATER

In these verses we note that the two physical qualifications necessary to identify a fish as clean are, that it must have fins and scales (v9). It is difficult, with the lack of Biblical evidence, to establish anything definite, or even suggestive in respect to the fish. It is true however, that the most nutritious of all the food from the sea comes from those fish that have fins and scales. Also, we are taught in the Word of God that the sea is a symbol of the troubled nations (Isa. 57:20), and as the scales are a protection to the fish, and the fins necessary for their manoeuvrability, we may have here a moral lesson, teaching us that in the sea of life we must keep ourselves clean by adequately protecting ourselves from the dangers of the world and moving with surety. One has only to reflect upon the creatures that live in the marshes and mud flats to see a stark contrast to the fish with fins and scales who move in the clear waters of the oceans.

VERSES 13 - 19 THE FOWLS OF THE AIR

Birds of the air are often used for a figure of the nations (Dan. 4:12; Zeph. 1:3; Hosea 7:11-12) and the birds which are listed here as unclean are nearly all of a carnivorous nature with extremely distasteful habits. Once having considered their characteristics and thereby seeing the reason for their uncleanness, it is not difficult to comprehend the power of the statement found in the book of Revelation in relation to Babylon, "The

Unclean Birds ... Continued

habitation of devils and the hold of every foul spirit and the cage of every unclean and hateful bird" (Rev. 18:2). Note from this reference, not only were these birds unclean but they were in the sight of God hateful. A consideration of their characteristics will reveal the reason why.

THE EAGLE From a Heb. word meaning "to lacerate", "to tear with the beak". It is a bird of prey (Job 9:26; Prov. 13:17). It is used in the Scripture as a symbol of the rapacious power of Syria (Hab. 1:8), also of Rome (Deut. 29:49). Both powers were arch enemies of Israel in time past, and today, the eagle is a symbol of modern Egypt, Syria and other nations who have an inveterate hatred of Israel. In the days when the Law was given, the eagle abounded in the regions of the Middle East, its prime target being young lambs of the flock. No question why this bird was considered unclean.

THE OSSIFRAGE The Heb. word means "bone breaker", so called because of its method of dropping small animals from a great height that their bones may be smashed upon the rocks. Even dry bones would it take up into the air to drop them in order to smash them. The reason this bird did this was that it might get to the soft centres of the bone - to the marrow from which, of course, the corpuscles of the blood are themselves manufactured, so that here is a bird which penetrates to the very vitals of life, for "the life of all flesh is in the blood" (Lev. 17:11). Its claws are not adapted to carrying living prey, so it will only pick up dead creatures. It has a very cowardly disposition; its natural habitat is the area of the Dead Sea.

THE OSPRAY Heb. word "strength". Probably the sea eagle - a type of hawk, dwelling in the clifftops, and diving to catch the fish near to the surface of the water.

THE VULTURE Heb. word "to dart", "to fly rapidly". The R.V. names this as the kite, with which other authorities agree. The black kites live on offal and garbage which it finds on the outskirts of towns and villages. It never attacks living creatures. Other species of the kite are noted for the habit of following armies into battle, feeding on the slain; vast numbers of this species collected in the Crimean area during the period of that war. This was probably the bird referred to by the Lord Jesus Christ when he warned apostate Israel that the day would come when the eagles would be gathered together to feed on the carcass of Israel (Matt. 24:28, also Job 39:30).

THE KITE Hebrew "a screamer", rendered a "falcon" (R.V., Rotherham). The word is used in Job 28:7 in relation to the piercing sight of this bird of prey waiting to catch the unwary.

THE RAVEN Hebrew "to be dusky", "black", used in this sense in the Song of Sol. 5:11. Its voracious appetite causes it to wander far to find its food (Job 38:41; Psa. 147:9; Luke 12:24). The fact that they fed Elijah illustrated to the prophet the divine providence and overshadowing care, that such a bird would give up its precious food for the



Unclean Birds ... Continued

sustenance of others (I Kings 17:4-6). It is also important to note in the case of Elijah, that, being unclean birds and oft-times destitute of sustenance, Yahweh was preparing his mind for the acceptance of a Gentile woman who was a widow and struggling for existence in the midst of a great drought. This bird has the hateful characteristic of picking out the eyes of sheep (Prov. 30:17). Its Hebrew name is "oreb", the name of one of the princes of Midian who came to prey upon the nation of Israel (Judges 7:25).

THE OWL Hebrew is "bath-yaanah", "daughter of a doleful cry". R.S.V., R.V. and Rotherham all have "ostrich", with which most authorities agree. Scripture portrays this bird as a lonely and mournful creature of the desert (Job. 30:29; Isa. 13:14; 34:14). It has a doleful cry at night (Micah 1:8). The female is careless and completely indifferent to her offspring (Lam. 4:3; Job 39:13-18).

THE NIGHT HAWK Hebrew "to be violent", "to maltreat". The rabbis understood by the term, a rapacious bird, a type of an owl.

THE CUCKOW From a root meaning "to peel". Hence "leanness", probably a seagull (R.S.V.). R.V. has "seamew".

THE HAWK Hebrew "nets", a "flower", evidently from its brilliancy or from its flashing flight. It has migratory habits (Job 29:26)

LITTLE OWL From a word meaning "cuplike" from the shape of its eyes. The Scripture describes it as "an owl of ruined places" (Psa. 102:6, Rotherham); an apt description of this unclean bird, for as a lonely creature with nocturnal habits, it swarms in the dark ruins of Petra, Thebes and Baal-Bek. These three places, the ancient capitals of Edom, Egypt and Syria, were arch enemies of Israel.

CORMORANT From a word meaning to "throw out or down or away", "the plunger". A black bird with a large appetite, has the habit of sitting on branches above the water where the Jordan enters the Dead Sea, and eats the fish which rise to the surface after being stupified by the salt content of the waters of the Dead Sea.

GREAT OWL From a Hebrew word meaning "blowing", probably of the heron family. It is used in Isa. 34:11 to emphasise the desolation of Edom. Could be the ibis of Egypt.

SWAN Hebrew "hard breather" from a root "to blow", "to destroy", rendered "mole" in v30. The R.V. has "horned owl", thought to be the Egyptian water hen which has unusually long toes on its feet, enabling it to walk on the leaves of water plants without sinking. It also uses its long toes to crush the heads of its victims, and has vicious claws on toes. Its habitat is Lower Egypt.

PELICAN The Hebrew word signifies "to vomit", from its habit of disgorging in order to feed its young. The word is rendered "cormorant" in Isa. 34:11 and Zech. 2:14, where it is said to frequent ruins

Unclean Birds ... Continued

and marshes as a symbol of desolation. After gorging itself, this bird will find a lonely place and stay for days with its pouch pressed against its breast, giving an appearance of melancholy inactivity which David used as an apt symbol to describe his own feelings of melancholy loneliness in time of trouble, "I am like a pelican of the wilderness" (Psa. 102:6). It is mostly found in the shallow lakes of Egypt. At this stage, we note the repetition of the Egyptian origin of many of these birds, and we draw attention to the fact that in verse 45, at the conclusion of these Laws of Uncleaness, Yahweh should draw their attention to the fact of their call out of Egypt.

GIER EAGLE Hebrew "racham", "to fondle", "love", also "compassion". The word is found in the expression "ruhamah" as used in Hos.2:1, and meaning "having obtained mercy" (see margin). It is so named because of its affection for its young, but the spiritual import is not lost upon us being indicative of some oily hypocrite who deceives the simple. The R.V. renders it "vulture", and is understood to be the Egyptian vulture which was commonly known as "Pharaoh's chicken". It breeds in Palestine, has a body colouring of white, but with black wings. Here is a bird that has saintly characteristics, has its origin in Palestine, the Holy Land, where it is associated with righteousness, (white) but its wings which carry it out of the Land are black. With these wings it flies to Egypt, and is the common scavenger of Egyptian cities, living on carrion and garbage which is a feature of those places.

STORK The Hebrew word indicates "that which is kind or pious" - once again from its saintly appearance and its care of the young. It is a migratory bird (Jer. 8:7). Its passage of migration is intensely interesting. From Egypt it migrates to Babylon with a stopover in Palestine. It leaves Egypt during the spring, the time of the Passover, stops in Palestine where it feeds in the open fields, but ends its migration in the land of Shinar. It became therefore a descriptive symbol of Israel, called out of Egypt during the Passover season that they might feed on the open places and fields of Israel, but eventually finishing in captivity in Babylon. Zechariah the prophet, depicted the Judaistic apostacy with its doctrine of justification by works, as a measure of lead with the wings of a stork spreading from Israel and finding lodgement in the land of Shinar, following the migration of this bird. (Zech. 5:5-11) Its diet consists of fish, reptiles, offal and garbage. It is considered a very sacred bird in the Moslem world and they boast of its preference of their holy places as a nesting place as against the Christian holy places, a fact which is explained by the attraction of the offal and garbage, which is more prevalent in Moslem areas (Smith's Bible Dictionary actually making this point). (During a tour of the Middle East countries in April, 1969, the writer of these notes personally witnessed the migration habits of this bird, seeing them in the places of Israel as well as having seen their nests established on the rooftops in the very plain of Shinar to which Zechariah referred).

HERON Hebrew "to be enraged". This bird belongs to the stork family of which there are six species.

LAPWING R.V. "hoopoe" a brilliantly coloured bird with a very elegant

Unclean Birds ... Continued

crest. It migrates from Egypt to Israel and other Middle East countries. It is the subject of much superstitious reverence among the Arabs, but despite its gay colouring, has filthy habits; it frequents dung hills and is a very noisy bird. It was at one time the staple diet of the Fellahheen, the common farmer of Egypt.

THE BAT A repulsive creature dwelling in dark caverns (Isa. 2:19-20). Their stench is putrid, and certain species are prolific destroyers of fruit. Paul warns us to have nothing to do "with the unfruitful works of darkness" (Eph. 5:11).

VERSES 20 - 23 INSECTS

These insects are designated generally under the term of "every flying, creeping thing" (v21). The Hebrew words indicate "to wriggle", "to swarm", "to abound", and these creatures are especially abominable because of their proximity to the earth (see v.44-45).

However, amongst these swarming insects, there were exceptions which Israel were permitted to eat; the characteristic which identified this class is described as "which have legs above their feet to leap withal upon the earth" (v.21). From this, we understand that those insects which were equipped with springing legs which enabled them to rise above earthly things were clean. The term "withal" is emphatic in the context, thus indicating the creature's ability to get away from the earth. There are species of this insect family that Israel were able to eat - we will consider them in brief :-

LOCUST From a Hebrew word meaning "to be numerous". Rotherham has "swarming locust"; understood by the orientals as being "God's army", and we note the expression of Joel in speaking of the locust plague when, by the word of God, he styles them "my great arm" (Joel 1:4; 2:25). Individually considered, they are feeble and afraid (Psa. 109:23; Job 39:23 - rendered 'grasshoppers'), but they have the ability to unite together to become an exceeding great army (Prov. 30:27; Judges 6:5; 7:12; Jer. 46:23 - last three quotes rendered 'grasshopper'). It was with His army of locusts that Yahweh plagued Egypt (Exod. 10:4-19; Psa. 78:46). The Scriptures indicate that, when necessary, they are under divine control (Psa. 105:34; Isa. 33:4). John the Baptist took advantage of this law, and locusts were part of his food (Matt. 3:4; Mal. 1:6). Coupled with the locusts, he ate wild or natural honey, which enlightens the eyes (I Sam. 14:27), and is a symbol of the word of God (Psa. 19:8).

BALD LOCUST The Hebrew word only occurs in this place and means "to crush". The Talmud, a Jewish commentary on the Law, has 'an insect with a smooth head'. Rotherham has 'devouring locusts'.

BEETLE The only occurrence of this particular Hebrew word, meaning "to leap suddenly".

GRASSHOPPER A species of similar locust (Num. 13:33; Isa. 40:22). Note, all four species are clean feeders, being herbivorous.

Unclean Animals ... ContinuedVERSES 29 - 38 VERMIN AND REPTILES

Eight household pests, especially unclean and abominable. In considering these eight creatures, we once again remind ourselves of the gradation of ideas presented in these unclean creatures. With the beasts we saw that there were those who were not walking in the truth or meditating upon God's word. With the birds we saw there were those who were living by eating the flesh and developing filthy habits. Coming to the insects, we were coming to creatures who were getting nearer and nearer to the earth, but with few exceptions, were able to leap above the lower things.

In considering the next eight creatures, we come to those described as "creeping things that creep upon the earth" (v29), and amongst them, those which "goeth upon the belly" (v42). These are creatures which are unable to rise above that which is earthy, and some of these belonging to the family of the serpent who was the typical father of liars and murderers and who was condemned, as a punishment, to go upon his belly (Gen. 3:14). In view of this, it is not surprising that special defilement should attach to the dead bodies of these creatures. Not only did contact with their dead bodies pollute the individual, but should they touch any inanimate object as they fell, they would defile it for any further use by the household (v32-37). The utensils which are here mentioned, are those related to the domestic circle, as these creatures are household pests, and these little unclean creatures are a fit symbol of those apostates "who creep into houses and lead captive silly women (domestics) laden with sins, led away with divers lusts" (II Tim. 3:6). The eight creatures are mentioned below :-

WEASEL Hebrew "kholed" - "to glide swiftly", from a root word meaning "a short time" as fleeting. The word is rendered "world" in Psa. 17:14, where it is used of men which have their portion in this life; also in Psa. 49:1. From its Arabic use, it is understood to be the mole rat which burrows its way along, just under the surface of the earth. It is "of the earth, earthy".

MOUSE From a Hebrew word meaning "to entangle", "to attack". Mice in plague proportions "mar the land" (I Sam. 6:4-5), and are a great disease carrier, spreading, particularly, Bubonic Plague. Israel in apostasy ate this abomination (Isa. 66:17).

TORTOISE Hebrew "tsab", from whence the Arabic "dhab"; R.V. has "a large lizard". The first of six species of lizard now mentioned.

FERRET From a root meaning "to sigh" or "moan" (note renditions in Mal. 2:13; Psa. 102:20). R.V. has "gheko lizard", noted for its plaintive wail.

CHAMELEON From a word meaning "to be firm", "hardiness", hence a lizard from its strength. The R.V. has "land crocodile", understood by most to be the lizard of the Nile Valley, sometimes growing to nearly 4 feet in length.

Unclean Animals ... ContinuedLIZARD

The Hebrew word means "to hide", from its habit of hiding in the cracks of walls, also means "to adhere to the ground", taken from its characteristic of having suckered feet which it uses to grip smooth surfaces. The Arabs called it "achara", an animal like a lizard, red in colour and adhering strictly to the ground. One member of this species, known as the fanfoot, is common in Egypt and exudes a poison from its feet. If it touches flesh it raises sores similar to those associated with the plague of leprosy and so it was called by the Egyptians "father of leprosy". It lives on insects and worms, frequents houses, has nocturnal habits, moves rapidly and without noise, hence its Greek name has the meaning of "noiseless" (see II Tim. 3:6).

SNAIL

Hebrew "khomet" - "to lie low", R.V. has "sand lizard".

MOLE

"To breathe hard", the same as that rendered "swine" in v18. Probably the chameleon, a member of the lizard family which has huge lungs, so that when it inhales it appears to be almost semi-transparent and has the ability to change colour so as to blend with its surroundings as a means of protection.

VERSES 32 - 38 CONTAMINATION OF DOMESTIC CIRCLE

As before mentioned, the dead bodies of these creatures last named, contaminate things associated with everyday household life. We note in v32. that whatever household utensil which is used for any work and which is contaminated by their dead body is to be unclean until the even, and it needs to be washed in water in order to erase the contamination. The Hebrew word for "work" is "melakah", from "malak" which is the word used for a messenger or an angel. It is never used of servile work, so these are vessels associated with freedom, and the works of freedom must not be contaminated with the pollutions of the world. Isaiah exhorts those who bear the vessels of Yahweh not to touch the unclean thing (Isa. 52:11). Water is the cleansing agency and is the symbol of the word of God (Psa. 119:9; John 15:3; Eph. 5:26 - Note the context of II Cor. 6:17-18 to 17:1). The utensil was to be unclean until the even which in Jewish terminology was understood to be the beginning of the new day (Gen. 1:5).

Of all household utensils, the only one which could not be cleansed from contamination was the earthenware vessel (v33). If the bodies of these creatures should touch such an article it had to be broken. The reason for this is because of the porous nature of the material, it would make it almost impossible to guarantee that every vestige of contamination had been removed (cp. 15:12). For the same reason, but for an entirely different principle, the earthenware vessel was broken when used in the cooking of the portion of the sin offering (Lev. 6:28). Here, the lesson was that each individual must make his own personal contact with his own sin offering, and the fact that the earthenware vessel had to be broken meant, in this case, that the holiness of the sin offering could not be passed on to others. We mention this fact because it bears out the idea as to the porous nature of the material. Now this porous nature would imbibe and hold on to the contamination, and earthenware vessels are elsewhere used as symbols of human nature (Lam. 4:2,

Unclean Animals ... Continued

Isa. 45:9 - rendered here "potsherds"; II Cor. 4:7). Human nature, left to itself, will quickly absorb and retain the pollutions of the world. The earthenware vessel also is used in the sense of evil ways (Prov. 26:23), and as a symbol of Christ as he hung upon the cross very near to death's door (Prov. 22:15). It was with a potsherd that Job relieved his itching flesh when he was smitten with the scourge of leprosy (Job. 2:8). In adding intensity to the symbol, we notice that the cleansing of leprosy from flesh necessitated the killing of a bird in an "earthen vessel" (Lev. 14:5-50).

From the above it is not difficult to see why it was that the only way to deal with the earthenware, as with human nature when it is contaminated, is to break it in pieces.

Verse 34 mentions meat upon which water cometh. Such would be contaminated by the touch of the dead bodies of these creatures. In this context, the water would facilitate penetration of any defiling element and is not to be confused with water used as a method of cleansing.

Verse 35 deals with the cooking facilities of the domestic circle which could also be the subject of contamination. Three things are mentioned,

- (1) "the oven", from a word meaning a "fire-pot", from a root "to glisten",
- (2) "ranges", "to dig through". The word is used in the dual here and signifies parallel rows of stones with the boiler across.
- (3) "pots", Hebrew; "to boil up" by implication, a hook. This is the same word as used in Zech. 14:20, where we learn that in the age to come, all the pots in Yahweh's house will be holiness because the creeping things, here the Canaanites, will be purged out and will not contaminate the Temple of the Age to come.

Verse 36 tells us that, where there is a "fountain or pit", such a gathering of waters would not be contaminated by the bodies of these creatures. From the margin we note that the Heb. signifies "a gathering of waters" (see Gen. 1:10; Exod. 7:19). Yahweh is a "fountain of living water" (Jer. 2:13, also Prov. 13:14; 14:27). Where there is an abundance of water of life, pollution is easily overcome. In the age to come, a fountain will be opened in Jerusalem for sin and uncleanness (Zech. 13:1), and living waters shall flow out of the Temple to remove the contaminations from mankind. (Joel 3:18)

Verse 37 mentions the effect upon "any sowing seed". Seed in its natural state, which would include the protective covering of the husk, such as sowing seed, would not absorb contamination; consequently sowing seed is exempt from the contaminating influence of the carcase.

In verse 38 we read "but if any water be put upon the seed", such would be contaminated. Here again the water causing saturation would facilitate the penetration of the polluting elements and also, this would be seed which obviously had been ground in preparation for mixing with water, and as a consequence, the protective covering would be removed. Seed is a symbol for the hidden motive of the heart (Gal. 6:7-8). What is sown is that which will be produced. The fundamental rule of Genesis was "every seed after his

Unclean Animals ... Continued

kind" (Gen. 1:12), and drawing upon the implications of this statement, the Law forbade them to sow their ground with mingled seed (Lev. 19:9). By this Israel were taught, as with the related law of uncleanness, that they must be separate from the Gentiles.

We are Abraham's seed (Gal. 3:16) and because we are after his kind, we produce the works of Abraham (John 8:39).

Another interesting aspect in relation to sowing seed is that whilst it has the protective covering of the husk, the fact is that it is to be sown in any case, where it is to die in the ground in order to produce newness of life. So it was with Jesus, who himself born of a woman contaminated with human nature and bearing that same nature to the cross, and describing that action as "except a corn of wheat fall into the ground and die, it abideth alone". (John 12:24)

VERSES 43 - 47 AN APPEAL FOR HOLINESS

The whole object lesson of the law of uncleanness is stated in this section - "Ye shall not make yourselves abominable with any creeping thing - for I am YAHWEH your GOD:"

As stated earlier, it was the Apostle Peter who quoted v44 of this section and applied it to us, "For it is written... Be ye holy for I am Holy" (I Peter 1:16). It is with interest that we note the context of Peter's words, especially in his second Epistle, where he seems to have this particular Law in mind, for in that Epistle he speaks of,

"But these as natural brute beasts ... shall utterly perish in their own corruption ... For if after they have escaped the pollutions of the world through the knowledge of the Lord and saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning". (II Peter 2:12, 20).

From this point he proceeds to give graphic examples of the lesson in the case of two unclean animals, who like their human counterparts, like to return to the pollutions that they once left behind. "But it is happened unto them according to the true Proverb, The dog is returned to his vomit, and the Sow that was washed to her wallowing in the mire". (II Pet. 2:22)

Such then is the lesson for us. We are called out of spiritual Egypt (Rev. 11:8), that we might "shew forth the praises of him who hath called us out of darkness into his marvellous light". Remembering that most of the creatures mentioned in Leviticus 11 had their natural habitat in Egypt, we learn to avoid with all diligence "the former lusts in our ignorance", and to preserve ourselves in the Holiness of Yahweh. In this respect, the Laws of Uncleanness have helped us to appreciate the tremendous distinction that truly exists between the opposite principles, and therefore we can take heed to Peter's final appeal :-

"Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (II Peter 3:17)

LEVITICUS CHAPTER 12 - THE LAW OF CHILDBIRTHDIVISIONS OF CHAPTER

- v1-4. Birth of the male child.
- v5. Birth of the female child.
- v6-7. Offerings of purification.
- v8. Alternate offerings for the poor.

PURPOSE OF LAW

It is very significant that the law of childbirth comes within the context of these laws of uncleanness in general. Of all the unclean animals upon the face of the earth, man heads the list. It is he, in the beginning, who introduced sin into the world (Romans 5:12), and brought about a condition of disease and death which involved the whole of terrestrial creation including the animal kingdom (Gen.3:14).

It is not surprising then that Yahweh should single out childbirth as an opportunity to impress upon Israel man's degeneracy and his dependence upon God. (See notes under heading, "The reproductive processes" pages 86-87).

VERSES 1 - 4 THE BIRTH OF THE MALE CHILD

- v2. "according to the days of the separation for her infirmity" - From this statement we see that the law of childbirth obviously presupposes the law of issues from the reproductive organs (compare Lev.15:19). Therefore, although the law of childbirth is recorded first, we should note that it takes cognisance of the law of issues and is based upon it. The law of issues, having to do with the sexual processes of the human body, would naturally find its climax in childbirth which is the ultimate of those functions. One of the fundamentals of the law being that uncleanness is treated of in degrees (see page 87 under heading "Disease and death"), it would follow that the uncleanness of childbirth would be an intensified form of that in relation to the law of issues. It is fundamental to the understanding of this chapter that this principle is kept clearly in view.

The principle of the law of childbirth is expressed in these words, "In sin did my mother conceive me" (Psalm 51:5). This is not a confession by David that he was an illegitimate child, but an observation that that which is born of flesh is flesh, and that the defilement which came as a result of sin is transmitted to posterity. Jesus was "made of a woman" (Gal.4:4), and consequently shared in all the physical disabilities that came as a result of his birth of a human mother. Yet though in all points "made like unto his brethren" he differed as to his moral character, and by virtue of his virgin birth providing the capacity, and of a life of obedience, he was "determined to be the Son of God with power" (Rom.1:4). Thus, by a unique relationship with God and man, he is set forth as the Son to be born in Israel through whom the whole family of God having become related, would be saved from the ravages of sin and death (Isa.9:6, Matt.1:23).

Jesus then is the central theme of the law of childbirth which is one of the great prophecies contained in the Law of the coming of Messiah. It is Paul who says concerning him that faithful women (and men as well) are "saved through the childbearing" (I. Tim.2:15 R.V.).



Law of childbirth ... continued.

We set out below, in diagram form, the relative periods of uncleanness for a boy and girl, from which a wonderful principle is ascertained:

BOY	GIRL
1. 7 days complete separation (circumcision on 8th day).	1. 2 weeks complete separation. -
2. 33 days continuation of mother's impurity.	2. 66 days continuation of mother's impurity.
3. Total days of separation: 40	3. Total days of separation: 80

Note on the above.

It has been usual to consider the period for a maid child to be double that of the boy, thus underlining the principle that the "head of the woman is the man" (I Cor.11:3), or "the woman being deceived was in the transgression" (I Tim.2:14). Whilst agreeing in principle with this idea, we do not think that it is the point that the Law is making in this case. When all things are considered it would appear that the period for a girl is not double that of the boy, but rather that the boy is half that of the girl. Having already stated that this law presupposes that concerning the issues we know that the period of uncleanness for ordinary menstruation was 7 days (Lev.15:28), the "two weeks" here would be double that period, which emphasises that childbirth was the climax of that form of uncleanness, and would thus form the normal period of uncleanness for childbirth. Note too, the expression "two weeks" rather than 14 days, which in itself is significant as expressing the idea of two complete cycles of time. (See page 83 "Seven days of consecration").

Looking now at the maid child's time periods of uncleanness we note the idea of continuance; first of all the two weeks as denoting two full cycles of time, so that she is not brought to completion, of which the number seven is indicative. Further, the 66 days which are added is expressive of the number of man twice stated, being the number 6 (Gen. 1: Rev.13: ), leading up to a total period of 80 days which, being twice 40, speaks of probation (cp. Matt.4) which in her case is never culminated because the number is doubled.

How was it then that the man child was able to halve these periods and so bring about the culmination of God's purpose which He had with mankind? The answer to this is the rite of circumcision which was applied on the 8th day from his birth and which was a physical impossibility in the case of the female child. Circumcision appearing in this law is of the utmost significance, for it is the token of the Abrahamic Covenant (Gen.17:10-14) and, as Jesus himself argued, was not founded by the Law of Moses (John 7:22-23). Appearing then as it does in this law, it speaks of the confirmation of the promises God made to Abraham, which when ratified in the death of the covenant victim, meant the end of the Law (Rom.15:8, Gal.3:16).

All Israel, both men and women, were generally designated as Yahweh's bride (Isa.54:5), even as the ecclesia of brethren and sisters are looked upon as the bride of Christ (Eph.5:32). Considered in this

Law of childbirth ... continued.

it is obvious that spiritual circumcision, in the fullness of its meaning, is impossible with them, yet for Israel it became the basis for their participation in the Passover Feast (Ex.12:44), the antitype of which for us is the memorial feast (I Cor.5:7). The only way possible for a sister in Israel to be represented at this feast, was by association with either her husband, or the first-born son as head of the family.

Note with interest how the Apostle Paul shows our relationship to God, through Christ, as the head of the Divine family. He firstly calls him the "first-born from the dead" (Col.1:18) then continues further to say "in whom also ye are circumcised with the circumcision made without hands" (Col.2:11), and further describes this circumcision as "putting off the body of the sins of the flesh" a thing which no man has been able to accomplish other than the Son of God himself. In speaking therefore of the believers who were actually sinners, he talks of "the uncircumcision of your flesh" (v13) and shows that by our relationship to one who was able to completely fulfil the antitypical requirements symbolised in the cutting off of the flesh, that such a relationship has resulted in the "blotting out of the handwriting of ordinances that was against us" (v14).

This passage in Colossians is a remarkable commentary upon the central theme of the law of childbirth. The Christ child has been born and is the only one in whom the spiritual requirements of circumcision have been met. Thus, as the seed of Abraham in fulfilling the sign of that particular covenant, he has brought about an end of the Law and in so doing has "halved" our period of uncleanness in the sense that it is now possible for us to be "complete in him" (Col.2:10); so fulfilling the type of the number 7. Crucifixion was the ultimate act in "putting off the body of the sins of the flesh" and it is also significant that this took place in the 33rd year of his life and, through the saving efficacy of his sacrifice, it is now possible for us to reach the culmination of our probation (the number 40).

It is interesting to note that the son of David whom he bore through Bathsheba, died on the 7th day from his birth, and hence this son, who was conceived in sin in a very literal sense, was removed by Yahweh before it was possible for him to be circumcised (II Sam.12:18). How different was the "son of David" who, being born by the power of the spirit operating upon "the handmaiden of Yahweh" conceived in holiness, should live a life of complete rejection of the flesh, fulfilling the spiritual significance of the rite of circumcision.

VERSES 6 - 11 THE OFFERINGS OF PURIFICATION

- v6. "she shall bring a lamb" - Note in this schedule of offerings how that the lamb is chosen for the burnt offering, whereas the sin offering is minimised through the use of a bird which was always regarded as an alternative. The idea of course is one of dedication, and the lamb in Israel was chosen as the daily burnt offering to show forth the principle of complete dedication to Yahweh (Num.28). Although the child was born into a constitution of sin, hence the offering of the bird, (it was not a moral crime to have children), the idea of "dedication" receives special emphasis in the offering of the lamb as stressing the need for children to be brought up in the fear and admonition of Yahweh and to subsequently live a life of dedication to Him. (Deut.6:7).

Law of childbirth ... continued.

"of the first year" - Note margin, "son of his year". This was Israel who were redeemed as Yahweh's firstborn from Egypt (Ex.4:22); and in addition to the offering of this sacrifice every first-born child was redeemed by the offering of the five shekels of silver (Num.18:15) which in itself, spoke of redemption by grace.

"young pigeon, or a turtledove, for a sin offering" - Note alternative for the sin offering. The idea of dedication takes precedence although in the offering of the animals the sin offering would have been offered first (Lev.5:8, compare Num.8:8 with 8:12, Num.6:14 with 6:16-17).

"who shall offer it" - The usual practice was for the offerer to kill his own sacrifice (Lev.4:4) but because we have here a woman offering, it is interesting to note that the priest performs the task on her account. In the same way, even our voluntary offerings which we offer are offered on the basis of, and through the work of the Lord Jesus Christ (Heb.13:15).

"the issue of her blood" - "The life of all flesh is in the blood" (Lev.17:11), hence we have here her final cleansing (compare Zech.13:1).

"if she be not able to bring a lamb" - Mary and Joseph had to adopt this alternative because of their poor circumstances (Luke 2:22-24), and yet although she did not have a lamb, when she came to dedicate her son at the Temple, she had the Lamb of God who was to "take away the sin of the world" (John 1:29) and the very one who was to fulfil the prophecy of Messiah in the law of childbirth.

DESCRIPTION	SIGNIFICANCE
1. Leprosy was thought to be hereditary.	1. The nature of sin is hereditary (Rom.5:12).
2. The coming of the disease preceded by months or years of physical lassitude.	2. "A little folding of the hands" (Prov. 6:10, "And for this cause many are weak and sickly among you and many sleep" (I Cor. 11:30).
3. Leprosy is deep seated and works from within	3. "The heart is desperately sick" (Jer. 17:9 R.V.), and "Out of the heart of man proceeds evil thoughts" (Mark 7:21)
4. Leprosy does not become manifest before the age of puberty.	4. "I was alive without the law once" (i.e. as a child), "but when the commandment came, sin revived and I died" (Rom.7:9).
5. It has almost imperceptible beginning.	5. "Lest any of you be hardened through the deceitfulness of sin" (Heb.3:13).
6. It is progressive in nature	6. "Evil men shall wax worse and worse" (II Tim.3:13).
7. It finally affects the whole body.	7. "It defiles the whole body" (Jam.3:6) "Fill ye up the measure of your fathers" (Matt.23:32)
8. In its progress it affects different part of the body by degrees.	8. "There is none that doeth good ... their thoughts ... their tongues ... their lips ... whose mouth ... their feet ... destruction and misery are in their ways" (Rom.3:12-15).
9. The victim becomes insensible to pain.	9. "Having their conscience seared with a hot iron" (I Tim.4:2). "Being past feeling" (Eph.4:19).
10. It is contagious	10. "A little leaven leaveneth the whole lump" (ICor.5:6).
11. It is incurable	11. "Who shall deliver me from this body of death" (Rom.7:24).

FOR WHAT THE LAW COULD NOT DO

The Law specified how to govern the plague but made no mention how to cure it! Jesus made contact with the man described by Luke the physician as being "full of leprosy" and imparted healing power unto him (Luke 5:12-14). He later healed 10 lepers (Luke 17:11-19). 10 being understood as the aggregate number (for example, 10 virgins), and showed his power to take away the sin of the world and to bring health to all mankind. It is also significant that the healing of leprosy took place in the regions of Samaria and Galilee considered by the Jews to be contaminated areas by virtue of the presence of Gentiles. The fact that the Law did provide for the re-introduction of the healed leper, was a sure prophecy of the hope of cure of that which is beyond humankind to accomplish.

### THE FOUR DIFFERENT CASES OF LEVITICUS 13

In setting out these four cases histories we have as it were an index to the type of moral corruption which is seen among men.

- v1-3. A careful examination of leprosy in its early stages reveals the presence of corruption (see I John 4:1)
- v4-8. Doubtful cases requiring time for determination (see I Tim.5:24 R.S.V.)
- v9-11. An undoubted case of leprosy in which there was an open manifestation of corruption (see I Tim.5:24 R.S.V.)
- v12-13. Seemingly obvious external symptoms but condition free from leprosy. This answers to the case of our Lord who, though in the likeness of men and esteemed as a leper by his fellow Jews (Is. 53:4), nevertheless was innocent of moral corruption.

### LEVITICUS 13 - CHAPTER DIVISIONS

- v1-17. Leprosy rising spontaneously
  - v1-3. Examination at early stages
  - v4-8. The treatment of doubtful cases.
  - v9-11. The treatment of undoubted cases.
  - v12-13. Two cases not regarded as leprosy.
  - v14-17. Obvious symptoms of leprosy.
- v18-24. Leprosy rising out of a boil.
- v24-28. Leprosy rising out of a burning inflammation.
- v29-37.) Leprosy of the head.
- v40-44.)
- v38-39. Two cases not regarded as leprosy.
- v45-46. Separation of the leper.
- v47-49. Contamination in garments.

### v1-3. EXAMINATION AT EARLY STAGES

#### v2. "a rising"

Note margin, "swelling", R.S.V. a "stab", Hebrew "to scrape out", "the mange" as making the hair to fall out (Is.17) which leads to baldness(v40-42).

#### "bright spot"

Hebrew, "shining", "a white spot". These are early signs and oftentimes barely perceptible as spots can be extremely small. We need to constantly "examine ourselves" to ensure that we are walking in the faith (II Cor.13:5).

#### "the skin of his flesh"

R.S.V. "it turns into a leprous plague on his body". Here is evidence of a more deep-seated malady.

#### "the plague"

Hebrew "nega", "to inflict a blow". This word is used uniformly throughout Chapters 13 and 14, and rendered by the word "plague". It is used of Jesus in the phrase "stricken of God" (Is.54:4). As our representative he partook of the nature and mortality of which leprosy was a type, "For the transgression of my people was he stricken" (nega)(Is.53:8). We need the cure, so he bore the symptoms; "by his stripes we are healed" (Isa.53:5). Although Isa. 53 obviously deals with the servant suffering for those who

had committed actual transgressions, yet Matthew applies Isaiah's words to Messiah as curing physical illnesses (Matt.8:17), and this he does in the context of the healing of leprosy (see Matt.8:2). Hence we see the intimate connection between sin and disease (compare Psa.103:3-4)

"leprosy"

Hebrew "tsara'ath", "a stroke", "a scourge". The plague was always considered by eastern people as being "the scourge of God". The Greek word, as used in the New Testament, is "lepra" having the meaning of "scaliness".

"he shall be brought unto Aaron the priest"

Note well it is always the priest who determines cleanliness or otherwise. Under the Law it was determined by external appearance, but the high priest with whom we have to do is one who can see the disease of our hearts (Isa.11:1-3, Heb.4:12).

v3 "the hair in the plague is turned white"

Here is a connection with the blood-stream, so when hair changes colour it is an indication that the disease is related to the source of life (compare Lev.17:11).

"deeper than the skin of his flesh"

Leprosy is an internal corruption. It is not superficial skin disease. It stands as a type of the deep-seated depravity in flesh which needs a searching examination so as to determine the problem (Rom.7:18). Jeremiah says the "heart is deceitful and desperately wicked" (Jer.17:19). Hebrew for "wicked", "anash" means "sick" (see R.V.) and is rendered "incurable" (Jer.15:18, 30:12 and Micah 1:9).

"pronounce him unclean"

Through the atoning work of the Lord Jesus we can be pronounced righteous (II Cor.5:21, Rom.5:6-8).

v4-8 THE TREATMENT OF DOUBTFUL CASES.

v4. "shall shut up him that hath the plague"

The Hebrew is "shut up the plague" i.e. the diseased person (RSV).

"seven days"

So the man is "shut up" to ascertain whether the disease is deep-seated or not. The priest was to look on him on the seventh day, so that man was virtually isolated for six days; six being the number of man and of sin and death (see Rev.13:18). Note Paul's striking use of this terminology in relation to the Law. He says "God hath concluded" (Greek "shut up") all in unbelief" (Rom.11:32). He uses the same greek word twice in Gal.3:22-23, "concluded unto sin," "shut up unto the faith afterward to be revealed". What God had done was to enclose mankind in His Law so as to highlight the sinfulness of man (Rom.3:19), thus revealing his diseased condition (Rom.7:24), and directing him to the Divine remedy as set out in the Lord Jesus Christ (Rom.10:4). In the context of Paul's words we note that whilst the Law was in continuance, the diseased condition of mankind was highlighted. This is in strict accord with the law of leprosy which the Law could highlight but not cure. Faith in the atoning power of God in Christ is the healing factor (Psa.103:3-4).

v5 "the priest shall look on him the seventh day"

Broadly speaking this sets out the purpose of God with man. 6,000 years of human history in which the unrighteousness of man is revealed and then finally inspection on the seventh day by the high priest.

"in his sight"

R.S.V. "if in his eyes".

"shut him up seven days more"

The first seven days revealed to the "eyes" that no leprosy is present and yet 7 days more were required to completely determine whether leprosy was present. Our high priest does "not judge after the sight of his eyes" (Is.11:3). He knew what "was in man" (John 2:25), and consequently will not require the second period, His appearance at the end of the anti-typical 7 days will suffice to introduce Divine Judgement II Tim.4:1.

v6. "somewhat dark"

Hebrew "obscure", R.S.V. "spot is dim", Rotherham "spot is faint". Here is real proof that the man is free from the disease.

"spread not in the skin"

This is the critical test in all cases (compare v55 and 14:48).

"wash his clothes"

The law of cleansing here not so stringent for leprosy not apparent (compare Lev.11:24)

v7. "scab"

Relating to the word "scrape" in v.2. "Scurf", "to cover over". The RSV. has "eruption".

"after that he hath seen of the priest for his cleansing"

This man had been formally justified from the disease and cleansed at his first inspection. However the second inspection reveals the presence of the plague spreading in his skin. The moral counterpart of this is seen in the words to the Apostle Peter, "But he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins" (II Peter 1:9).

v9-11. THE TREATMENT OF UNDOUBTED CASESv10. "quick raw flesh in the rising"

Note the margin, "the quickening of living flesh". This is a good translation of the Hebrew term. Here is a condition that plainly reveals that the flesh is diseased; in its ulcerated condition it is an open manifestation of leprosy in an advanced state. Similarly we find in the New Testament that false doctrine is likened to the open, ulcerated condition of gangrene (II Tim.2:17 R.S.V. ).

v11. "old leprosy"

Hebrew word means "to be stuck", "languid", "to grow stale". The word is rendered "to remain long" (Deut.4:25); the R.S.V. has "chronic leprosy". This was the state of apostate Israel (Isa.1:5-6).

"shall not shut him up"

No need, for the case is plain.

v12-13. TWO CASES NOT REGARDED AS LEPROSY.v13. "the leprosy hath covered all his flesh"

This is a seeming anomaly as in such a condition the man is pronounced "clean". However the difficulty is explained by the next verse which speaks of raw flesh appearing i.e. a breaking of the skin into an ulcerated condition. Here then is a case where a person's skin could be turned completely white giving the appearance of the plague of leprosy, and yet not being in reality that plague. The test was the appearance of

raw flesh, for in actual leprosy, ulcers would become apparent long before the whole body turned white. There is a skin disease quite common in the Middle East known as the "dry tetter" which is a prolonged skin infection resulting in the whole body turning white, but the infection is never malignant.

v14. "but when raw flesh appeareth"

Once this happened it was an obvious token of the person's leprosy.

v15. "raw flesh is unclean"

Note the emphatic statement. Also note the Hebrew word for "raw" comes from the word "Chaim" "living". At our baptism we in symbol "crucify the flesh with the affections and lusts" (Gal.5:24), Hence by the power of the word we "mortify the deeds of the body" (Rom.8:13). As a servant of Christ, walking in the Spirit, Paul considered himself dead to the flesh I Cor.15:31. Gal.2:20. A critical test of our discipleship is whether or not "we are dead" to the world Col.3:3, if we allow "flesh" to revive and spring into active manifestation, and thus to gratify itself without restraint, then here is proof of that we are suffering the effects of spiritual leprosy. It is significant that the greek work for "flesh", ("sarkin") literally means "flesh without the skin" i.e. flesh uncovered and thus revealing that in the flesh dwells no good thing. (Rom.7:18)



## Law of Leprosy ( cont.)

Vvs 18 - 23. LEPROSY ARISING OUT OF A BOIL.V18. "was a boil and is healed.."

The Hebrew word for "Boil" is "Shechin" and expresses the idea of "Inflammation", and apart from its rendition of "Boil" is also translated, "Botch of Egypt" Deut. 28: 27, 35. The illness of Hezekiah was evidently Leprosy, for he had the "Boil" known as the "Shechin" 11 Kings 20:7, Isa. 38: 21. The word is also used to describe the grievous illness suffered by the Patriarch Job. Job.2:7.

V.19. "...somewhat reddish"

Heb. "Adamah" "to show Blood"

Vvs 24-28 LEPROSY RISING OUT OF A BURN.V.24 "A hot burning"

Note the margin. Some think that this refers to an inflammation, but this seems to be the condition described by the appearance of a "Boil" (V.18.). It would seem that this refers to a proper burn, and where the raw flesh is exposed to unhygienic conditions it would lead to the Plague of leprosy. The lesson seems to be that when the flesh is exposed in a time of suffering, vigilance is needed lest reaction against suffering may lead us to sin. Heb. 12;11.

V.24. "The quick flesh that burneth."

Roth. "Burning wound" R.S.V. "The flesh of the burn."

Vvs. 29-37; 40-44 LEPROSY IN THE HEAD.V.29 "a plague upon the head"

The most serious condition of all, the prophet Isaiah in emphasising the awful nature of Israel's apostacy complained that "The whole head is sick" Isa.1:5. The Hebrew word for head is "Rosh" and is rendered "Excellent" "Chief" "First" "Forefront" "Principal", etc. It is the most important part of the body, in which the brain is housed, which in turn dictates the movements of the rest of the body, and as such symbolises the Lord Jesus Christ, who is the "Head of the body. Col.1:18.

When the thinking is sick, then the whole body suffers. Our change to immortality must be preceded by a change in our way of life, and this moral change comes as a result of a "Renewing of your mind" Rom.12:2. The process leading to salvation is first mental, even as the process to corruption and spiritual sickness commences with the corruption of our thinking. 11. Cor.11:1-3.

V.29. "..or the beard"

Heb. From a root word meaning "to be old". The beard was a symbol of maturity Psa. 133:2 cp. Eph.4:13, for this reason the Priests of Yahweh were never to disfigure their beards Lev.19:27; 21:5, for they represented the wisdom of Yahweh. It was an outrage to cut off the beard 11 Sam.10:4-5, and was only done as sign of mourning Ezra.9:3, Jer.41:5, Isa.15:2. "The Hoary ("old age" "greyheaded") head" had to be respected Lev.19:32 but only if found in the "Way of righteousness" Prov. 16:31.

V.30. "if there be in it a yellow thin hair"

Heb. "to glitter" i.e. Golden in colour; word is only used here and in verses 32,36, and it would seem that by the context of verse 36 that the change in colour of the hair was the earliest sign of the plague.

V.30. "dry scall"

Hebrew here is one word and means "to tear off" hence a Scurf, the R.S.V. has "itch". First signs then are the change in colour of the hair, and an unhealthy dry appearance of both the beard and the scalp. Even those who by reason of their age have had long experience in the Truth can become corrupt in their thinking, and because of their responsible positions can lead others in the way of unrighteousness. Acts.20:30. In the Apocalypse the head of the "Son of Man" is depicted as being "white as wool"; here is health, righteousness, and acceptable sacrifice symbolised in the wool. Even though he did not live to a great age, the Lord Jesus was by far the most mature person ever to have trod this Earth, He becomes our example, and we must strive to reach "the full age of Christ" Eph4:13(Mg.)

V.31. "no black hair in it"

The presence of any black hair would seem to indicate a healthy blood condition, and that the plague could not be deep-seated. cp.v37. In the Song of Solomon 5:11 the Bridegroom is depicted as having "Black" hair, and although this may at first sight seem to be the opposite to the white hair of Revelation and Daniel, yet in the symbology thus presented we see him not only as righteous (white), but mature and healthy in his thinking (black).

V.33. "He shall be shaven"

So as to allow the priest a closer inspection. If the plague is seen to have spread, then there is no need for any further search for the yellow hair, as the spreading of the scall is always seen to indicate the unclean nature of the disease.

Vv.40-41. "Bald" "Forehead bald"

"Bald" i.e. on the back of the head, rend "Bare within" v55. both R.S.V. and Roth. have "Back".

"Forehead Bald" "To be high" and rend "Without" V.55. R.S.V. and Roth. Have "Front".

the "forehead" was the symbol of intelligence. We can be mentally impressed with the "Father's name written in their foreheads" Rev14:1 or with the mark of the beast impressed upon our thinking Rev.13:6;20:4.

The high priest was commanded to have always upon his forehead the golden plate inscribed with the words "HOLINESS TO YAHWEH" Exod.28:36-38. We are called to be "Kings and Priests" and as such must make it our constant endeavour to adorn our thinking with Yahweh's holiness.

The Hebrew word for "Forehead" carries the meaning of "To be clear" "openness", and is a symbol, not only of intelligence, but also of the determination to maintain a way of thinking. In this way it was said of apostate Israel that they had "a whore's forehead", that is they were open and unashamed of their sinful condition. Jer3:3 cp. also Ezek3:7 (Mg. same word for "Forehead"). To combat them on behalf of Yahweh needed someone of equal determination to maintain right thinking, and for this reason Ezekiel had a forehead like an adamant stone! Ezek 3:8

#### V.44. "utterly unclean"

When the plague struck the head it was the worst condition possible, the word "Utterly" not as in the A.V. but as rendered by the R.V. "Shall surely pronounce him unclean" or as the R.S.V. "the priest must pronounce him unclean". Here is a sense of urgency.

On the spiritual plane, diseased thinking leads to corrupt practice, Rom1:28-32. Prov23:7. "their mind is defiled" Titus 1:15. "thinking of the flesh" Rom.8:5-6 (mg.) see also Eph. 2:3. Col.2:18. 11 Tim.3:8.

#### Vvs.45-46 SEPARATION OF THE LEPER

##### V.45. "His clothes shall be rent"

R.S.V. "Wear torn clothes" sign of frustration, remorse and humility. 11 Sam.3:31. 11 Chron.34:27. Joel2:13, Joshua7:6. 11 Kings 6:30.

The High priest must never rend his garments, which for him were for "Glory and Beauty" Exod.28:2. He was the very antithesis of the leper, who was suffering living corruption. It is of the height of significance that upon the confession of Jesus, Caiaphas the highpriest rent his clothes in bitter anger, Matt. 26:65, and thus showed his unfitness for the high office to which he had been called. Jesus was the true High-priest, he but a leper, diseased in his thinking!!

##### "head bare"

R.S.V. "The hair of his head hang loose". Also a sign of mourning Ezek. 24:17. By contrast the mortal priests of the future age will "Poll their hair" (Heb. "to shear") Ezek.44:20, their well groomed appearance would starkly contrast the dishevelled appearance of the leper. What a lesson for the present for the immortal priests of the future age to show themselves different from the unsightly and disgraceful fashion of this corrupt society.

Again in contrast with the Leper, the High-priest must never uncover his head, but to always have his crown of glory upon him Lev.21:10.

"covering upon his upper lip."

Another sign of mourning Ezek. 24:17,22 and shame Micah 3:7. The Hebrew word is the same for "Beard", so that Rotherham has "cover his beard", the man outside the camp, with the plague of leprosy upon him symbolised the Israelite living in corruption, who no longer could claim to be "Mature".

Yet again the high-priest is singled out by contrast, he must never disfigure his beard. Lev. 21:5.

"Cry, Unclean Unclean"

This pathetic wail would be to warn others of his appalling condition, so that they may avoid contact. This is how the nations saw Israel cast off from their God. Lam 4:15.

V.46. "He shall dwell alone"

Though he may be an innocent sufferer yet the leper was a grim warning to all who had eyes to see, that the presence of spiritual corruption will alienate us from Yahweh and his Holy people. For those contaminated with the corruptions of the World, the apostolic counsel was "Therefore put away from among you that wicked person" 1. Cor. 5:13.

It will be seen that in the three things the Leper had to do in tearing his clothes, letting his hair hang dishevelled, and in covering his beard, these were all signs of mourning for the dead. The one dead was himself, he was but a mourner in advance at his own funeral!!!!

"without the camp"

Examples of Lepers outside the camp, 11 Kings 7:3. Luke 17:12. King Uzziah of Judah was confined to a "Several house" 11 Chron 26:21. Note the margin of this quote, "Free" because the Hebrew word signifies "apart from" and is used in the sense of "Sick house" where inmates were "free" from all other: in the sense of "separated". The word is used in Psa.88:6 "free among the dead" emphasizing the sense of "apart from".

Jesus bore our nature, stricken with the incurable disease of death, of which leprosy was but a quickening process, and in order to remove once and for all that terrible condition imposed upon all humanity he suffered a cruel and shameful death "without the camp", thus representing mankind, illustrating their hopeless condition that has come as a result of sin. Heb 13:12-13. But though a sharer of our corrupt nature, his mortal life was a pattern of incorruption, and a result God raised him from the dead now no more to return to corruption. Acts. 13;34.

14.1-32. THE CLEANSING OF THE LEPER.Divisions

- 1-9. Ceremonies outside the camp. Termination of his ceremonial death and his subsequent re-entry into the camp.
- 10-20. Ceremonies within the camp. Reinstatement of the cleansed Leper to the camp of Israel as a member of the Priestly people, and to worship before Yahweh.
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Introductory comment.

The Law made no provision to cure Leprosy, as indeed it was incapable of so doing, the only records we have in the Old Testament of the cure of this dreaded scourge was by Divine intervention, as in the case of Miriam (Num.12) Naaman (11 Kings 5.) (Hezekiah) (Isa.38) (Job 42). Despite this the Law legislated for the return of the Leper once cured of his disease! Surely here was a remarkable prophecy that the plague would be one day lifted from the pitiful sufferer, and who but Yahweh the great physician would be able to accomplish this. It was clearly a matter of "what the law could not do".....God has done Rom8:3. As we have seen the disease was but a symbolio representation of the moral corruptions that involved man in certain death, and because in the first instance disease and death were introduced by sin, the scripture links them as cause and effect. The fact that the Law opened the way for the return of the cured Leper should have given them cause to exercise their Faith toward him "who forgiveth all thine iniquities, who healeth all diseases" Psa. 103:3.

With the above fact in mind, it surely must have been a remarkable circumstance when the Lord Jesus cured a leprous man, and sent him to the priests to "...offer the gift that Moses commanded, FOR A TESTIMONY UNTO THEM" Matt.8:4. What a testimony this must have been! Here was possibly the first case of a cured Leper seeking the reinstatement which the Law offered, but which had probably never been put into operation hitherto. The Lord of Life was truly at work. Luke 5:17.

Further to this Jesus cured Ten lepers Luke17:11-19. Ten being the aggregate number, (e.g. "Ten virgins") thus representing "all Nations", for here was the power to save from the corruption of death all those who come unto God through Him. It is also significant to note that the lepers were cured in the despised region of Samaria, the people of which were considered by the Jews as completely beyond cure in any sense. How ironical was this, when those custodians of the law were so bloated with National pride, had reached such a stage of spiritual corruption to make them blind to their own desperate condition that they sought no cure, and found none,..."lest I should heal them" John12:40. Yet here were those so depressed and humiliated by their wretched condition that they are reduced to nothing but their faith in Christ to perform, and to find themselves healed of the dreaded scourge.

vvs1-9 CEREMONIES OUTSIDE THE CAMP.

LEVITICUS CHAPTER 14.

DIVISIONS.

1. Ceremonies outside the camp. Verses 1-9

(Termination of ceremonial death - re-entry into the camp.)

Verses 1-3 Priestly inspection.

Verses 4-7 Offering of the Birds.

Verses 8-9 First cleansing, seven days outside his tent.

2. Ceremonies within the camp. Verses 10-20

(Reinstatement to Priestly class and Worship.)

Verses 10-14 The Trespass Offering.

Verses 15-18 Anointing of the Leper.

Verse 19 The Sin Offering.

Verse 20 The Burnt Offering.

3. Offerings of Poverty. Verses 21-32

PURPOSE OF THIS SECTION.

To set forth the principle that Yahweh Ropheka is the great healer of the scourge of mankind, namely Sin and Death. Note the connection between disease, sin and death.

"Who forgiveth all thine iniquities;  
who healeth all thy diseases;

Who redeemeth thy life from destruction". Psa. 103: 3-4

Leprosy was the most suited of all diseases to demonstrate the principle.

PRACTICAL APPLICATION.

Having healed a Leper Jesus instructed him...

"Go shew thyself unto the priest, and offer the gift that Moses commanded, for a testimony unto them". Matt. 8:4

What a testimony this would be, perhaps for the first time this law of cleansing is now invoked, for although others such as Miriam and Naaman had been cleansed there is no record of the Law being applied in their case. What a great lesson to priests to humiliate themselves and condescend to go "outside the camp" and show compassion to the social and religious outcast.

# 1. CEREMONIES OUTSIDE THE CAMP. Verses 1-9

## Verses 1-3 PRIESTLY INSPECTION.

v2. "Day of his cleansing" - Significant phrase, cleansing took seven days in all, the "day" then is a period of time. Same phrase used when covenant renewed after Nazarite Vow had been broken (Num. 6:9). Leper was to pass, constitutionally from Death to life (1 John 3:14).

"shall be brought unto the Priest" - Hence "Go shew thyself unto the Priest" (Matt. 8:4; Luke 5:12; 17:14). However they as outcasts could not enter into the camp, but could only express their desire to see the Priest (cp. II Kings 7:10), and were then at his mercy to await his pleasure. As moral Lepers we approach our priest for cleansing which he has affected in himself. (Heb. 1:3). (Gk. "Having himself purged our sins...").

v3. "The Priest shall go forth" - The Leper having made his approach, it is now up to the Priest to exercise "Compassion upon the ignorant and them that are out of the way" (Heb. 5:1-3). Both parties must cooperate to affect cleansing. Leper must in humility approach, Priest must condescend to the unfortunate.

"out of the camp" - From the precincts of cleanliness and holiness the Priest must be prepared to venture forth to the place where "Reproach" is borne (Heb. 13:13).

"the priest shall look" - R.S.V. "Shall make an inspection".

"Leprosy be healed" - The Law of Moses had to await cleansing which it could not affect. The Lord Jesus sent Lepers to Priest BEFORE they were healed, which cleansing took place "on the way" (Luke 17:13-14). Having demonstrated their Faith by their action in moving toward the Priest, their cure was effected by that Faith, accomplishing what the Law was powerless to perform.

## Verses 4-7 THE OFFERING OF THE BIRDS

v4. "Two birds" - Yet really only one sacrifice. Note how the Living Bird becomes associated with the slain bird v6. The same principle applied in the case of the two Goats used on the Day of Atonement N.B. Lev.16: "Two Goats for a Sin Offering". For sacrifice to be efficacious it must contain both negative and positive principles. If Death is acknowledgement of "God's righteousness" then Resurrection is the seal of Gods approval upon the perfect Sacrifice. So then if Christ be not raised we are yet in our sins. (I Cor. 15) The dual principle is annunciated.....

"Who was delivered for our offences,  
and was raised again for our justification". Rom. 4:25

Under the shallow institution of the Law it was not possible that the blood of bulls and Goats could take away sin, and seeing that the resurrection of the animals or birds was out of the question, it became necessary to use the two so as to express in type the one complete offering.

1. CEREMONIES OUTSIDE THE CAMP ... Continued

v4. Cont. Note also that the Hebrew word here used for "Birds" signified the common sparrow (as margin shows) whereas the Law consistently specified "Turtledoves and Pigeons" to be used in Sacrifice. Here then is something really outside the sacrificial scope of the law, though used by the Law here. These sparrows were unclean, and were of little value ("...two sparrows sold for a Farthing" Matt. 10:29-30) and were wonderful symbols of the lowly estate of the Leper in his isolation from the Tabernacle Worship. Yet though they were so humble in their natural abode, these little creatures were used as symbols of "cleansing" (here) and "Liberty" Isa. 31:5, and whilst the Pilgrim made his weary way to the place of Gods throne and Worship he was caused to envy these little birds whose very freedom of action had acquired for them a place near Gods Altar. (Psa. 84:3)

Sacrifice is the annunciation of Humility and dependance upon the deliverance of God (Psa. 22:8). The Sparrows were apt symbols in this case of cleansing of Leprosy.

"Alive and clean" - The birds do not signify the Leper, he is virtually dead and unclean, cp. v8. They are the sacrificial symbols of his representative, and of the state that he now hopes to attain. See Eph. 2:1-5.

"Cedar wood and scarlet and hyssop" - It is possible that these three items were used to construct a mop, the wood as the handle, the scarlet thread being used to bind the hyssop to the end, to act as the absorbent material which soaked up the sacrificial blood to facilitate sprinkling. Even so the materials here mentioned had each of them its own significance adding to the richness of the symbology. They were symbols of Incorruptibility - the nature of Sin - Humility, and were used together with cleansing of the Leperous house, removal of the taint of death with Red Heifer, confirmation of the mosaic covenant Exod. 24:6-8; Heb. 9:19-20.

"Cedar wood" - Incorruptibility - The timber was highly prized for its quality, durability, and its attractive appearance, greatly enhanced when polished. For these reasons it was extensively used in the construction of Solomon's Temple (I Kings 5:5-6; 7:1-12). It contains within itself sap which resists borers.

"scarlet" - The Nature of Sin - Heb. "Towla" "A Maggot", the grub from which the crimson dye was obtained by crushing the female of the species, the colour coming from the seed bodies carried by her. This same word is used in Psa. 22:6, when in prophecy the Lord Jesus is described in the days of his flesh as "a worm". Bearing our nature he submitted to the cross, crushing the desires of the body, so providing that precious blood, which by reason of the life of obedience it symbolised, becomes the saving power of all those who associate with him in that sacrifice.

In the New Testament the Greek equivalent is "Kokkos" "a Berry" because the grub in question was so shaped to resemble a berry. (Heb. 9:19; Matt 27:28; Rev. 17:3).



1. CEREMONIES OUTSIDE THE CAMP ... Continued

- v4. "Hyssop" - Humility - This small plant is contrasted to the mighty Cedar, (I Kings 4:33). It gives off an aromatic scent, has a peppermint taste, and is somewhat refreshing to chew, it is said that many a weary traveller has been revived by these qualities in their journey in the wilderness where it grows. The leaves of the hyssop are covered with a fine downy type hair, which enables it to soak up liquid readily, and as such made it ideal for use in the sprinkling of sacrificial blood. David terribly conscious of his uncleanness in the matter of Bathsheba sees this humble plant as a symbol of the cleansing power of Yahweh's forgiveness through the sacrifice of his providing. (Psa. 51:7 cp. also Num. 19:18).

It is of the greatest significance that the last act performed by the Lord as he expired upon the cross was the reception of the vinegar from the hyssop lifted to his lips. Then as was about to expire in death, so terminating the types of the law, and by that act providing the cleansing from the taint of death, and the removal of that of which Leprosy was but the type, he used those moving and powerful words.... "it is finished". (John 19:30.)

- v5. "Earthen vessel" - Symbol of Human nature (Isa. 45:9; II Cor. 4:7). Bird killed in this vessel indicates the lepers relation to death, and that on account, not only of his disease, but that of his very nature, dead because of sin (Rom. 5:12).

"Running water" - Heb. "Living water" Symbol of the spirit Word of life (John 4:10-14; 7: 38; Rev. 21:6; 22:1). Here is "water and blood" those two elements that came out of the side of the crucified Jesus (John 19:34). "He came by water and blood" (I John 5:6). A body (earthen vessel) in which propensities are overcome (killed) and the life (blood) dedicated to God through the indwelling power of the Word (water) so as to affect our cleansing. (John 6:63; 15:3).

- v6. "the living bird" - Identified with the bird just killed v6. Note Heb. 10:20 "Recently killed yet living" (diaglott). A sacrifice in which the principle of death is swallowed up of life, by the operation of God who raised him from the dead. (Col. 2:12).

- v7. "sprinkle" - Heb. "Nazar". "To spirit" that term reserved for the sprinkling of blood in relation to the removal of sin, where blood is given the utmost prominence, as contrasted to that which was merely "Sprinkled (different word) around about the Altar".

"seven times" - Number of completeness, and so used of the "Covenant" (Lev. 26:15, 18, 21, 24, 28). Note how that Naaman also had to wash seven times in Jordan in order to be cleansed from his Leprosy. (I Kings 5:10-14).

"the living bird loose" - This bird let go into "the open field", no chance now of recapture, so emphasizing the goodness of Yahweh in the freedom now obtained from the dreaded scourge. We too will be made free from the bondage of mortality, when by Gods grace our sins are forgiven and our natures are cleansed...." so far has he removed our transgressions from us" (Psa. 103:12 cp. Micah 7:18-19).

Verses 8-9 FIRST CLEANSING - SEVEN DAYS OUTSIDE HIS TENT

v8. "wash his clothes and shave off all his hair" - Here is complete cleansing before entering the camp. Leprosy as a symbol of living death, and the principle of sin as its cause, must be completely removed, none of the corruption must come within the camp, and we cannot allow moral corruption to come into the Ecclesia to spread its pernicious influence. (II Cor. 6:16-18; 17:1).

"Tarry abroad out of his tent seven days" - His first cleansing symbolic of moral cleansing, this restores him to social contact with his family, and with the nation, but does not as yet qualify him to approach near to the divine presence. See the similar case in regard to the restoration of Miriam. (Num. 12:15).

v9. "On the seventh day" - Day of his Final cleansing. The seventh day! Note that this time he shaves all of his hair, including his eyebrows! Every vestige of hair must now be removed from his body, as well he must wash, not only his clothes, but now his body. After undergoing this process the Leper would surely have "the flesh as of a little child" (II Kings 5:14). Indeed this was the lesson for here was a new beginning. This was typical of that final cleansing of this "Vile Body" that we may be partakers of that divine nature, and be fashioned with that glorious body, which our Lord Jesus Christ at present possesses. (Phil. 3:20-21). Compare also Joseph's cleansing as he ascended out of his Egyptian prison (Gen. 41:14).

2. CEREMONIES WITHIN THE CAMP - REINSTATEMENT TO PRIESTLY CLASS Verses 10-20Verses 10-14 THE TRESPASS OFFERING

v10. "The eighth day" - New beginning "First day of the week" the day our High-Priest emerged from the tomb to be released finally from mortality. (Matt. 28:1). It is the day of circumcision (Gen. 17:10-14), itself typical of the spirit birth, when by the very act fleshly descent was denied, and the child of promise born to Abraham and Sarah, was "Born after the spirit" (Gal. 4:29). Circumcision signified that a "new creature" had been born (Gal. 6:15). This Eighth day was the day Aaron entered into the High-Priestly office (Lev. 9:1-9). Upon this day the Nazarite renewed the vow that he had broken, he had a new beginning. (Num. 6:10). It is typical of the bestowal of immortality, and of our entry into the functions of the Eternal Priesthood for which we shall then be morally and physically fitted (Rev. 3:14; 5:9-10).

"Two he lambs ... one ewe lamb". - Three animals, there lessons here briefly explained, as deduced from the matters considered under the section dealing with these and other sacrifices. (Chapters 1 - 7.) --- see notes.

Male Lamb. Trespass offering. Acknowledgement of service lost, in which the third party, Yahweh himself, had been robbed of service due. (Lev. 5:14 to 6:7)

Male Lamb. Burnt Offering. Determination to rededicate himself to the service of God, as a necessary prerequisite to his acceptance and cleansing (Lev. 1:1-17).

2. CEREMONIES WITHIN THE CAMP - REINSTATEMENT TO PRIESTLY CLASS ... Continued

v10. Female Lamb. Sin Offering. After being accepted back with the almost identical ritual of the High-Priest, and constituted among the Priestly class, this offering of the "commoner" would serve as reminder of his actual status, until the day when he could fully realise his ambition to serve God in the capacity of Priest. (Lev. 4:27-28).  
Cont.

"Three tenth deals of fine flour" - Normal amount for one lamb equals one tenth deal Num. 15:4-5, here is amount for the three animals. (see notes on meal offering Lev. 2:1-16).

"one log of oil" - Unusually large quantity, about an half pint, regulation amount for a lamb was only "fourth part of an hin" (Num. 15:4.) Note how this log of oil was "waved...before Yahweh" v12, thus rendering it comparable to the Holy Anointing oil, though not exactly equivalent. (Exod. 29:31).

The additional oil in this ritual is highly significant, as it is used to reinstate the Leper as a member of the priestly class, anointed to office as "light-bearers" among the nations. (Exod. 27:20).

v11. "the priest that maketh him clean" - Jesus Christ is our High-Priest, we are "made the righteousness of God in him" (II Cor. 5:21).

v12. "Trespass Offering" - The most important offering in this schedule. Normally the Trespass Offering was a Ram, there were no alternatives to this (Lev. 5:15), The fact that Yahweh substitutes the Lamb here indicates the importance of this offering above the others to be offered in conjunction with it, the lamb being substituted when one offering was to be lifted above others, as in dedication of child the male lamb is used for the Burnt Offering, so emphasizing the lesson for the child's future, that of "Dedication" (Lev. 12:6).

In keeping with the emphasis placed upon this offering it is "Waved" v12. to add to the significance. This also is unusual, and it is done so that offering may be made to resemble Aaron's wave offering at his consecration ceremony. (Lev. 8: 26-27.)

So important is this offering in this context that even when lesser animals are allowed for the poorer class, they must still procure the lamb for the Trespass Offering. v21.

The principle is that service has been lost toward God, by one who on account of his contraction of defilement has been debarred from the Holy places of worship, and has been ritually dead (Isa. 38:18-19).

(It must not be inferred from this that God necessarily regarded all Lepers as moral sinners above others, but rather as using a defiling disease, to underline by ceremonial means, the desperate need of all human kind embroiled in Sin, and consequently faced with physical corruption, of which Leprosy was but an accelerated process.)

## 2. CEREMONIES WITHIN THE CAMP - REINSTATEMENT TO PRIESTLY CLASS ... Continued

- v14. "Upon tip of the right ear...thumb...Toe" - Identical ritual used to inaugurate the High-Priest into office (Lev. 8:24), thus indicating that his consecration was representative of the whole nation. Now the former Leper is received again as a member of the Priestly nation, a position he lost whilst the plague clung to him.

In the case of the High-Priest the blood that was touched upon his Ear, hand and foot, came from the Peace Offering, as indicating his fellowship with God on behalf of the nation. In the case of the Leper it was the Trespass Offering that supplied the blood, as restoring him to a position formerly held, and in acknowledgement of service lost.

### Verses 15-18 ANOINTING OF THE LEPER.

- v15. "the palm of his left hand" - So as to be free with his right hand to anoint the head of the former Leper (cp. Psa. 48:10).

- v16. "Sprinkle" - Heb. "Nazar" "To spirt" conspicuously. (see note on v7).

"Seven times before Yahweh" - Formerly sprinkled seven times with the blood of the bird v6-7, and that "outside the camp", now sprinkled with oil (symbol of the spirit) and this inside the camp, and that "before" or in the presence of Yahweh. He is now fully restored to the worship of God, and in type is cleansed "from all filthiness of the flesh and spirit" (II Cor. 7:1).

- v17. "Upon the blood of the Trespass Offering" - Upon his acknowledgement that his condition was a loss to God, his service now accepted on the basis of the Spirit.

- v18. "Four upon the head" - Only the High-Priest was anointed upon the Head (Lev. 8:12). As such he is described as "Priest that is anointed" (Lev. 4:3, 5, 16). Cp. Num. 35:25. It was this anointing that distinguished him (Lev. 21:10-12). (N.B. in this context, the contrast between anointing of oil (spirit) and a dead body!) See also Psa. 133:2.

Christ as "the head of the Body" (Col. 1:18,) partakes of the anointing of the spirit, so connecting that Head with his Father in Heaven, as representative of the whole Body.

### Verse 19 SIN OFFERING.

This is a token of Sin forgiven, even so the Trespass Offering is given prominence above it. Note that his Sin Offering is a Ewe Lamb, the animal which marked a person out as being one of the common people (Lev. 4:27-28), he is thus reminded that whilst he may have been accepted back under the ritual of the High-Priest, he is still one of the common people. The same reminder was given to one who fulfilled the Nazarite vow. (Num 6:14)

### Verse 20 BURNT OFFERING

Now it is a question of renewed dedication.

## 2. CEREMONIES WITHIN THE CAMP - REINSTATEMENT TO PRIESTLY CLASS ... Continued

v20. "Shall be clean" - Now complete restoration. N.B. the repeated phrase  
 Cont. "that is to be cleansed" Vv. 4, 7, 8, 11, 14, 17, 18, & 19.

## 3. THE OFFERINGS OF POVERTY Verses 21-32.

Note that he is to take two birds, instead of the Male Lamb for the burnt offering and a ewe lamb for the Sin offering, whilst the amount of fine flour is reduced to one tenth instead of three tenths.

However, no alternatives are allowed for the Trespass Offering, nor is the amount of oil reduced. Sin and Burnt Offering may be minimised, but the notion of Trespass, of service lost, and his reinstitution on the basis of the spirit must remain. In this way the former lessons of the Law are reinforced, and indicate that our interpretations are basically correct.

### THE CLEANSED LEPER - A NEW BORN CHILD.

1. Two birds. One killed the other alive. Once dead now alive.
2. All his hair shaved, even to eyebrows v9. flesh of a new born.
3. Eighth day ceremony reminder of circumcision v10.
4. Priest officiates for him throughout Verses 11-13 notion of new and helpless baby.

### LEPROSY - THE PROCESS OF CLEANSING.

1. Leper met by the High-Priest outside the camp. Heb. 13:13.
2. Accepts two-principled sacrifice (2 birds) death and life Rom. 4:25; 6:4-6.
3. Earthen Vessel (Human nature II Cor. 4:7) Blood (death of that nature Heb. 2:14) Water (Spirit Word the means of victory Rom. 8:13).
4. Oil sprinkled seven times, Covenant relationship Heb. 13:20.
5. Wash, shave, clean to enter camp (Ecclesia) II Cor. 6:16-18.
6. Seven days abroad, out of his tent, not yet totally clean I John 3:1-2.
7. Eighth day all his hair shaved. New beginning Phil. 3:20-21.
8. Trespass offering, and oil are "waved" on the basis of his recognition of past lost service, and by the work of the spirit, he is now appointed to priestly people. Rev. 5:9-10.

A CONTRASTTHE HIGH-PRIEST1. Representative of Yahweh.

"Holiness to Yahweh" Exod. 28:36

2. Manifestation of life.

\* Never in proximity of a dead body. Lev. 21:10-12.

\* Never to uncover his head.

\* Never to rend his clothes.

3. Example of maturity.

\* Not to shave or disfigure his beard. Lev. 21:5.

4. High-Priest consecrated as representative of the People.

\* Blood of peace offering touched upon right ear, thumb, toe. Heb. 5:1-2.

\* Anointed with "Holy anointing oil" Psa. 89:20.

THE LEPER1. Representative of Mortal Man.

"Utterly unclean" Lev. 13:44.

2. Manifestation of Death.

\* Mourner at his own funeral Lev. 13:45

\* His head bare.

\* His clothes rent.

3. Example of immaturity.

\* "To cover his upper lip" (Heb. "Beard") Lev. 13:45. To shave before cleansing Lev. 14:9.

4. Cleansed Leper re-instated to Priestly class.

\* Blood of trespass offering touched upon right ear, thumb, toe. Exod. 19:6.

\* Anointed with common oil "Waved before Yahweh" Lev. 14:12;18.

THE LEPROUS HOUSE - CHAPTER 14:33-54.Divisions

1. Report of the owner of the house. Verses 33-35.
2. The first inspection. Verses 36-37.
3. The second inspection. Verses 38-42.
4. The third inspection. Verses 43-45.
5. Defilement within the house. Verses 46-47.
6. Cleansing the house. Verses 48-54.

VERSES 33-35 REPORT OF THE OWNER OF THE HOUSE.

- v33. "Moses and Aaron" - Note only "Moses" when dealing with the cleansed Leper 14:1, Here the High-Priest is involved in the whole "House of Israel."
- v34. "Which I give you for a possession" - Note the difference between the Law and the Promise. Promise to Abraham was an "Everlasting" promise, and was unconditional Gen. 17:8; 22:15-18, under the law it was conditional, and they could still be subject to the plagues.
- "I put the plague of leprosy" - This he promised as a punishment for disobedience (Deut. 28:58-61) and would indicate the presence of "the plague of his heart" (I Kings 8: 37-38). The curse of Yahweh rests in the house of the wicked (Prov. 3:33; 21:12).
- The plague in question would probably be dry rot in the walls, or dampness, causing fretting of the mortar, and general unhygienic conditions leading to the prevalence of disease.
- "House of the land of your possessions" - Contrast David's "House of my pilgrimage" (Psa. 119:54).
- v35. "Owner of the house" - Yahweh is the owner of the "House of Israel" (Deut. 32: 9; Isa 5:7) and also of "The household of God" (Eph. 2:19; Heb. 3:6).
- "Tell the Priest" - Yahweh constantly sent his prophets with warnings (Jer. 35:12-15) to tell of the condition of the house, the Priests bore the responsibility to supervise and correct disease conditions. (Mal. 2:7).