



With this magazine, we commence Volume Six a most significant section, and we hope that our "third book of Moses" traverses some of the most fascinating sections of the Law, particularly dealing with the principles and exercise of the Sacrifices and Offerings. As such it lays the basis for the doctrine of the atonement, so beautifully expounded by Paul in his later epistles.

Through this exposition the reader will observe that the "types and shadows" continually point towards the Lord Jesus Christ, and therefore a deeper appreciation of his mission and purpose will be obtained throughout the pages of this Book.

Leviticus examines life from Yahweh's viewpoint. It clearly establishes the repulsion of sin in the pure eyes of the Almighty, and sets forth the manner by which sin might be covered and removed by sight. Though present-day believers are not obligated to perform the physical requirements of the law, the "spirit" of the law which should still find reflection in the devotions of God's people today. We must build into our lives the same attitudes and devotions as would a worshipper in the days of Moses. There must be the recognition of sin in all its forms; the earnest and diligent consideration of God's expressions on the subject; the desire and determination to "work out our salvation with fear and trembling" in the continuous performance of "works meet for repentance."

When such is our attitude, the Book of Leviticus will become a delightful excursion into the Divine realm.

This issue compasses the first five chapters of Leviticus. This takes us through the introductory laws relating to the Offerings, of which there were five main divisions, Burnt, Meal, Peace, Sin and

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LEVITICUS

**THE
CHRISTADELPHIAN
EXPOSITOR**



**A VERSE-BY-VERSE EXPOSITION
OF THE SCRIPTURES**

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Introduction

THE BOOK OF LEVITICUS FELLOWSHIP THROUGH SANCTIFICATION

THE SETTING AND TITLE OF LEVITICUS

In our introduction to Genesis and Exodus we referred to the five books of Moses on the basis of spiritual numerics: five being the number of grace. They are called *The Pentateuch* from *pente* "five", and each one sets forth a step in the developing program of grace as extended by Yahweh to fallen man.

Therefore, as a whole, they present a parable of salvation, which can be viewed from the standpoint of God or of man. Considered from the former, they reveal the following order of development:

Genesis:	sets forth Divine Authority and Power — in creating, punishing and selecting.
Exodus:	sets forth Divine Mercy — in choosing and delivering.
Leviticus:	sets forth Divine Holiness — in separating and sanctifying.
Numbers:	sets forth Divine Goodness and Severity — in providing and judging.
Deuteronomy:	sets forth Divine Faithfulness — in disciplining and delivering.

Considered from this viewpoint, the five books of the Law typically set forth five necessary steps to salvation. They begin with a recognition of Yahweh's authority and power; they move on to record His mercy, they emphasise the need of His holiness, they show the inevitability of His goodness and severity, to finally culminate in the revelation of His faithfulness in delivering His people.

The same five books considered from the human viewpoint exhibit the following five steps of Divine grace:

Genesis:	speaks of Ruin and Divine selection.
Exodus:	speaks of Separation.
Leviticus:	speaks of Fellowship with Yahweh.
Numbers:	speaks of Divine grace in His Providence.
Deuteronomy:	speaks of the attainment of Hope.

These are five steps that man must take to ensure salvation. He must recognise the fallen state of human nature, and the need of redemption from such. This will lead him to the separation of the waters

of baptism, and to fellowship with Yahweh. Submitting to Divine guidance and providence, he will ultimately attain unto that which has been set before him as a matter of hope.

Though these five books spell out the principles of Divine grace on the background of Israelitish history, they have important lessons to teach all who would come unto Yahweh in truth.

If in Genesis we have the *Book of Beginnings*, and in Exodus, *A Pattern of Redemption*, what is the principle set forth in Leviticus? Undoubtedly, that of *Fellowship Through Sanctification*.

As fellowship follows separation, Leviticus is appropriately found in the centre of the five books of Moses, bridging the first two books with the last two: linking the privilege of divine selection and separation, with those of divine guidance and the attainment of hope.

Tremendous lessons are to be learned from Leviticus. It teaches the principle of sacrifice, as taught in the Law. Primarily those sacrifices shadowed forth the work accomplished in and by the Lord Jesus, and we see in him the fulfilment of them all. But they also have application to the believer; for Christ is his representative, not his substitute; and therefore these sacrifices taught, and continue to teach, principles that should be observed by all who would come unto Yahweh through Christ. Such need to interpret the requirements of the various offerings in the light of personal involvement, so that in the ordinances relating to the Burnt-offering, for example, they can apply the spiritual principles to themselves. We will endeavour to draw these lessons as we move through the book.

ITS SIGNIFICANT TITLE

Our sub-title: *Fellowship Through Sanctification* is locked up in the title of the book.

For *Leviticus* is not its true title. The name comes to us from the *Septuagint* (Greek translation) of the O.T. through the *Vulgate* (the Latin translation). *Leveitikon* was the name of the third book of the Pentateuch in the *Septuagint*; and during the early centuries of the Christian era, this translation was largely used. In the fourth century, however, Jerome translated it into Latin (completed A.D. 405). This rendition, called the *Vulgate*, became the Bible of the Western church until the Reformation. In Latin, the Greek name became *Leviticus*, and has been borrowed from that source ever since.

Leviticus signifies that which pertains to Levites. But, in fact, the book has very little instruction for Levites as such. Indeed, the only direct reference to them is in Lev. 25:32-33. The book, therefore, is not designed for exclusive use of the Levites as its title in the A.V. would suggest, nor even to outline their functions and duties for others to consider. It is a book for all true Israelites, whatever their status might be. The whole nation had been called to Yahweh as a Kingdom of priests (Exod. 19:6), and each individual was required to adjust himself to the requirements of such a call.

Therefore, though it is convenient because of common use to refer to the book as *Leviticus*, let us recognise that the teaching laid down therein is not exclusive to Levites, but applies to all.

The true title is the Hebrew title. This is *Wayichrah*, meaning *And He called*. It comprises the first word of the book, and therefore announces that the book concerns all those "whom Yahweh calls". It, therefore, is a book for the Ecclesia, a word that denotes those called out. It stresses the mercy of Yahweh. Having condescended to dwell among the people of His choice in the Tabernacle provided for that purpose by Moses (this comprising the last incident recorded in Exodus), He now calls the people to come unto Him in fellowship and worship.

But to do so presents a problem, which the book solves for us. As the doctrine of the Atonement sets forth Yahweh as One Who cannot look upon iniquity (Hab. 1:13), how can sinful man acceptably approach Him? The answer is contained in the instructions of the book before us. It shows that sinful man can only approach Yahweh on the basis of mercy and forgiveness (Rom. 3:25) expressed through bloodshedding and sanctification. This is stressed in Heb. 9:22: "Without shedding of blood is no remission". Hence, appropriately, *Leviticus* commences with sacrifice. Shedding of blood for such a purpose brought death to the flesh; and as the blood was then offered to Yahweh, and in itself represents life, so the whole principle of sacrifice was twofold: death to the flesh; and life dedicated to Yahweh. The book, as we shall see, is divided into those two sections. The first section sets forth the terms of Access; the second section sets forth the terms of Walk or Conduct.



The Book of Leviticus

To many people, the Book of Leviticus makes dull and difficult reading. It speaks of sacrifice and blood-shedding, and sometimes the repetition in this appears monotonous; whilst the spilling of so much blood seems repulsive. Yet take this book away, and the teaching of sacrifice would become inexplicable in many regards. In fact, the book is prophetic of the offering of Christ which it foreshadows. The guidance of the Book of Leviticus gives clearer understanding of the teaching and object of the nature and sacrifice of Christ. It shows more clearly what was expressed in his death, and in doing so, plays the part of a "school-master" leading unto Christ.

The Book of Leviticus, therefore, sets down the principles of divine worship, expressing the rules that Yahweh would have man observe in acceptably appearing before Him. Its laws cover ritual, the proper approach of worship, and the practical principles of morality that a believer must manifest in action. The Tabernacle having been set up, the people are called to worship in the way laid down by Yahweh. Therefore the book expresses the voice of Yahweh calling to His people. Time and again Moses is told to "speak to the people of Israel". He did so, and recorded his words in this book.

The theme of the book is "Be ye holy for I am holy". Peter draws upon this statement in order to epitomise the life of the believer (see 1 Peter 1:16). Hence there are important spiritual lessons in the Book of Leviticus applying to believers of all ages.

LEVITICUS:

FELLOWSHIP THROUGH SANCTIFICATION

Foreword

THE THEME OF THE BOOK

The key verse is Leviticus 19:2: "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I Yahweh your God am holy".

Notice that the command is to "all the congregation of the children of Israel" and not merely to the Levites.

And also let us recognise that this principle of the law is not "done away in Christ" as is sometimes assumed. Indeed, Peter cites this command as providing the basic exhortation to the followers of the Lord, as the foundation requirement of true Christianity. He summed up all instruction in Christ in the statement: "But as He which hath called you (in the Hebrew: *Wayichrah*, the title of our book) is holy, so be ye holy in all manner of living; because it is written, Be ye holy for I am holy" (1 Pet. 1:15-16).

Therefore our title for Leviticus is:

FELLOWSHIP THROUGH SANCTIFICATION

The book commences with a call (Lev. 1:1) inviting Israelites to enter into fellowship with Yahweh. However, there were conditions imposed. Fellowship was offered only on the basis of their recognition that "without the shedding of blood there is no remission" (Heb. 9:22). To that end, Yahweh declared: "The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement for the soul" (Lev. 17:11). The offerer, therefore, had to identify himself with the offering in that he had to give himself to God. It entailed the obligation of 1 John 1:7: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

In pondering the meaning of sacrifice, Israelites had to recognise the need of the redeemer who had been promised from the beginning (Gen. 3:15; Gal. 3:24).

LEVITICUS DIVIDED INTO TWO PARTS

The way of life, therefore, involves knowledge (light) and action (walk). Leviticus is divided into two such sections. The first (chapters 1-17) expounds the principle of sacrifice; the second (chapters 18-27) emphasises the need of personal involvement in action.

In other words, whilst the offering of animal sacrifice demonstrated the need of a redeemer because of sin; the manifestation of Godly characteristics on the part of worshippers demonstrated that they

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recognised sacrifice as being representative and not substitutionary in significance. Leviticus illustrates that principle.

It will be seen that the division of the book suggested above is not artificial, but is clearly defined. After summarising the need of sacrifice, priesthood, and the significance of the blood offered thereby (Leviticus 17), the book immediately turns to personal involvement in action: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do" (Lev. 18:3).

We, therefore, divided the book into two parts:

LEVITICUS
FELLOWSHIP THROUGH SANCTIFICATION
ACCESS — Sacrifice As the Basis of Fellowship —
Chapters 1-17.
WALK — Separation As The Obligation of Fellowship
— Chapters 18-27.

The first section of the book proceeds to outline:

- Five chapters of sacrificial offering suggesting the principle of *propitiation* (Chapters 1-5).
- Four chapters on the Priesthood: the means of *mediation* (Chapters 6-10).
- Six chapters of instruction: the basis of *purification* (Chapters 11-16).
- One chapter devoted to the altar: the means of *reconciliation* (chapter 17).

Notice how that four steps of acceptable approach to Yahweh are thus set down: 1. *propitiation*; 2. *mediation*; 3. *purification*; 4. *reconciliation*.

But, as we have stated above, worship must be manifested in walk or action. So the second portion of Leviticus is likewise set out in four parts of personal involvement:

1. Regulations for the people: chapters 18-20.
2. Regulations for the priests: chapters 21-22.
3. Regulations for the nation: chapters 23-24.
4. Regulations for the land: chapters 25-27.

The above provides our outline for studying the book. We are now ready to read it superficially, and then to set it out in greater detail. As a aid to so doing we provide a suggested Analysis.

Analysis

(1)—ACCESS: SACRIFICE AS THE BASIS OF FELLOWSHIP — Ch. 1-17.

(1): The Offerings (Propitiation) Chapters 1:1-6:7.

1. The Burnt Offerings — Chapter 1

- a. General Principles.....vv.1-2
- b. The Bullock.....vv.3-9
- c. The Ram or Goat.....vv.10-13
- d. The Turtledove or Pigeon.....vv.14-17

2. The Meal Offering — Chapter 2.

- a. Of fine flour.....vv.1-3
- b. Of unleavened cakes.....vv.4-7
- c. Presentation by the priest.....vv.8-10
- d. Leaven and honey excluded.....vv.11-12
- e. Salt obligatory.....v.13
- f. Parched ears of firstcorn.....vv.14-16

3. The Peace Offering — Chapter 3

- a. Of the herd.....vv.1-6
- b. Of a lamb.....vv.6-11
- c. Of a goat.....vv.12-16
- d. Fat and blood prohibited the people.....v17

4. The Sin Offering of Ignorance — Ch. 4:1-5:13

- a. Introduction.....vv.1-2
- b. For the priest.....vv.3-12
- c. For the congregation.....vv.13-21
- d. For the ruler.....vv.22-26
- e. For the common people.....vv.27-35
- f. Sin of ignorance defined.....Ch.5:1-4
- g. A female lamb or goat offered.....vv.5-6
- h. Two turtledoves or pigeons.....vv.7-10
- i. Tenth part of Ephah of flour.....vv.11-13

5. The Trespass Offering — Chapter 5:14-6:7

- a. Kam offered and restitution made.....vv.14-16
- b. Ignorance no excuse.....vv.17-19
- c. An offering for trespass done knowingly.....Ch. 6:1-7

(2): The Priesthood (Mediation) — Ch. 6:8-10:20

1. The Law of the Offerings — Chapter 6:8-7:38

- a. Of the burnt offering.....vv.8-13
- b. Of the meal offering.....vv.14-18
- c. At the consecration of a priest.....vv.19-23
- d. Of the sin offering.....vv.24-30
- e. Of the trespass offering.....Ch.7:1-10
- f. Of the peace offering.....vv.11-21
- g. Concerning fat and blood.....vv.22-27
- h. The priest's portion of the peace offering.....vv.28-30
- i. Summary of the priest's portion.....vv.31-35

2. Consecration Of The Priests — Chapter 8.

- a. The priest chosen.....vv1-4
- b. The priest cleansed.....vv.5-6
- c. The priest clothed.....vv.7-9
- d. Anointing of Tabernacle and Aaron.....vv.10-12
- e. Aaron's sons clothed.....vv.13
- f. Sin offering to purify the altar etc.....vv.14-17

- g. Ram for a burnt offering.....vv.18-21
- h. Ram of consecration.....vv.22-27
- i. Moses officiates as priest for Aaron.....vv.28-30
- j. Priests instructed to eat the holy things.....vv.31-36

3. Ministration Of The Priests — Chapter 9

- a. Preparation of the offering.....vv.1-4
- b. Preparation of the congregation.....vv.5-7
- c. The sin offering for the priest.....vv.8-11
- d. The burnt offering for the priest.....vv.12-14
- e. The offerings for the people.....vv.15-21
- f. The people blessed; their offerings accepted.....vv.22-24

4. Limitation Of The Priests — Chapter 10.

- a. The tragedy of Nadab and Abihu.....vv.1-5
- b. No mourning for such transgression.....vv.6-7
- c. Wine and strong drink prohibited.....vv.8-11
- d. Moses orders the holy things to be eaten.....vv.12-15
- e. Limitation of Aaron's service through personal sorrow.....vv.16-20

(3): The People (Purification) — Chapters 11-16

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- a. Animals clean and unclean.....vv.1-8
- b. Fish clean and unclean.....vv.9-12
- c. Fowl clean and unclean.....vv.13-19
- d. Leaping things clean and unclean.....vv.20-23
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- g. The extent of their uncleaness.....vv.31-38
- h. The uncleaness of dead "clean" beasts.....vv.39-40
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- b. Discerning leprosy in man.....Ch.13:1-8
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- e. A hot burning in the flesh.....vv.24-28
- f. The sign of Yellow hair and dry scall.....vv.29-37
- g. The sign of bright white spots.....vv.38-39
- h. The sign of the bald head.....vv.40-44
- i. The leper must pronounce his uncleaness.....vv.45-46
- j. The leprous garment shall be burnt.....vv.47-52
- k. Treatment of a suspected garment.....vv.53-55
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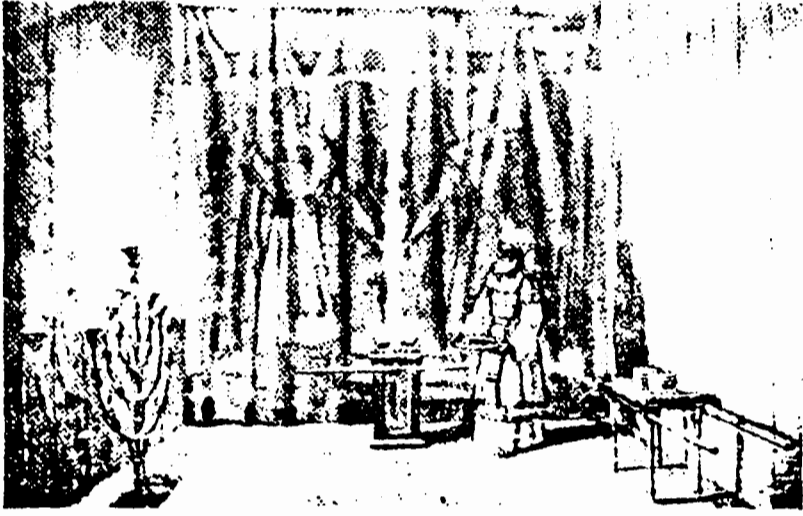
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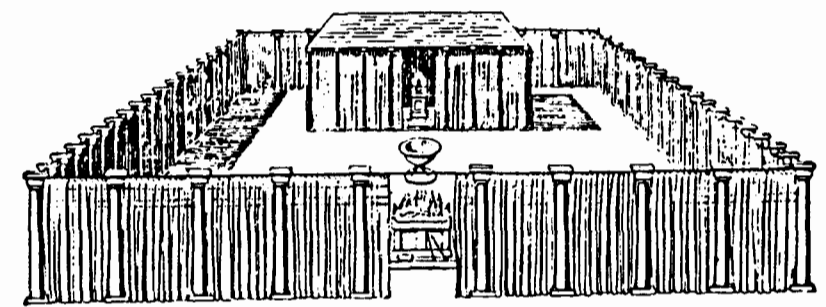


LEVITICUS: FELLOWSHIP THROUGH SANCTIFICATION

Section One

ACCESS: SACRIFICE AS THE BASIS OF FELLOWSHIP

Ch. 1-17



Outline

Leviticus solves the problem: How can sinful man acceptably approach Yahweh in worship? It reveals the requirements are two-fold: blood-shedding (sacrifice) and sanctification. "Without the shedding of blood there is no remission" (Heb. 9:22), and even with the shedding of blood, there is need for personal identification.

Accordingly, the book is divided into two parts: Access: with sacrifice as the basis of fellowship (Chapters 1-17); and Walk: the obligations of fellowship (Chapters 18-27). The first speaks of sacrifice; the second of separation.

Chronologically, Leviticus adds little to the record of the Bible. The whole instruction given, and the events narrated, come between the 1st of Abib (approximately April), and the 20th of Zif, the second month. On the 1st Abib, the Tabernacle was set up (Exod. 40:2, 11; Lev. 1:1); and on 20th Zif the Israelites departed from Sinai (Num. 10:11). A comparison between Exod. 40:2 and Num. 1:1 will reveal that only a month separated the conclusion of the former with the beginning of the latter. Leviticus is sandwiched in between both. It is the bridge between the two first and two last of Moses' historical records, providing a link of grace between arrival and departure from Sinai. It commences with And, linking it with Exodus.

This first section of Leviticus is divided into four parts:

- 1. The Offerings suggesting Propitiation. Chaps. 1-5*
- 2. The Priesthood suggesting Mediation. Chaps 6-10*
- 3. The People suggesting Purification ..Chaps 11-16*
- 4. The Altar suggesting Reconciliation.....Chapt. 17*

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Part One teaches that fellowship with God is impossible except upon the basis of atonement for sin. Hence it outlines the various offerings that can be offered as a foundation for acceptable worship.

Part Two shows that the desire to worship is not sufficient in itself. Man is unable to atone for his own sins, and a mediatorial system is necessary. Thus the function of the priests are next outlined. Even they need proper preparation for their high position. A sound example of proper living is required, as was illustrated by the tragedy of Nadab and Abihu, the sons of Aaron.

Part Three emphasises the representative significance of all that had been done, and taught that a people who desired to walk with Yahweh must be holy. This accounts for the differentiation between clean and unclean animals. Yahweh's people are to have a clean diet and a clean way of life. And the requirements are set down in the Law. Anything polluting is clearly defined as "unclean". Special sacrifices for the nation are provided, to be offered regularly for the guidance of the people as members of a "clean" nation.

Part Four centres upon the altar as the channel of reconciliation. Upon it alone can offerings be made; and upon it the blood of the sacrifices were to be placed.

The Law of Moses put the whole principle of sacrifice as a way of approach to Yahweh in proper, sequential order. There was sacrifice before the law, but the principles are not set down for our guidance, as we now have them. Indeed, it is significant, that prior to the Law, no mention at all is made of a sin offering! Though the need of forgiveness of sins was always apparent, "for there is no man that sinneth not", sin was officially revealed as such before the law as it was after it. The very purpose of the Law was to bring home the reality of sin, so that flesh, or sin, "by the commandment" might be shown as "exceeding sinful" (Rom. 7:13). Sin being revealed for what it is, a Sin-offering had to be made.

The Burnt-offerings and Peace-offerings are mentioned before the law, and in such a way as to make it obvious that the former was the most important of all the sacrifices.

It is appropriate, therefore, in the ordinance of the Law now set before us that the Burnt-offering should be placed first.

The Burnt-offering expressed the individual's self-surrender to Yahweh's will; the Peace-offering revealed his gratitude for the bounties and mercies received; the Sin-offering expressed his sorrow for having erred from divine ways, and proclaimed his desire to be reconciled to God. The national sacrifices, as distinct from personal ones, taught the vital lesson of the interdependence of all members of the congregation as a sacred brotherhood, and kept alive within the community the consciousness of its mission.

The sacrifices could not bring their great lessons home except to those who were prepared to heed them by a mood of deep contrition; they had little appeal except for the chastened and penitent in spirit (Psa. 51:17). This was assisted by the ceremonial laws relating to uncleanness. One naturally led to the other. Further, the recent deliverance of Israel from Egypt was so fresh to the minds of Israelites, as to vividly impress them with the lessons of the Law (Deut. 5:15; 6:21-24). Their vivid familiarity with the means of their redemption from Egypt emphasised their sinful lot and death stricken state. Sacrifice was something important to their spiritual existence.

Three animals and two birds are named in the Law as suitable for sacrifice: the ox, sheep, goat, dove and pigeon. These were all offered by Abraham in the great sacrifice of the Covenant (Gen. 15:9). The animals had the following characteristics in common: 1. They were clean; 2. They were commonly used for food. 3. As domesticated they formed part of the personal wealth of the offerer. The birds likewise had significant characteristics. All the offerings typically point forward to Christ.

CHAPTER ONE

THE VOLUNTARY BURNT OFFERING

Israel is invited to worship Yahweh, and instructed in the way by which this can be done. It is not enough that a person might want to worship; there are proper procedures to be applied. The most important of these is sacrifice; and the chief of these is the Burnt-offering. So it is considered first. It can take several forms. In presenting it, the offerer identifies himself with it by bringing it to the door of the Tabernacle (Lev. 1:3), pressing his hand upon its head (v.4), and uttering a prayer of confession over it (Lev. 16:21). The animal is slain on the north side of the altar (v.11); and tradition says that it was bound by a cord to one of the rings fixed at that position. It also claims that at the instance that the confession was completed, the fatal stroke is made. The mode of killing appears to be the same as when animals were slaughtered for food. The throat is cut while a priest, or assistant held a bowl under the neck to receive the blood (Lev. 9:9). The blood is disposed by being applied to the altar. In the Temple, two channels permitted the blood to flow down from the altar to the valley of Kidron. With the blood disposed of, the skin removed, and the animal cut in pieces, the sacrificer, or his assistant washes the entrails and feet. The pieces are then taken to the altar, salted, and placed in order upon it. The hind parts probably were placed at the base; then the entrails with the other viscera including the fat, next the fore limbs, and finally the head on top. They are placed in such a way that the fire could easily move through the pieces, so that the sacrifice gradually smouldered until consumed.

The animal was skinned, and so figuratively, the state of the inner man was openly revealed (John 13:46). The skin was then given to the priests (Lev. 7:8). In all these principles there were powerful exhortations for Israelites to heed and wonder foreshadowing to Christ's offering.

a. General Principles — vv. 1-2

Yahweh invites Israelites to join Him in fellowship through a voluntary offering. But though the offerings are voluntary, they must conform in every particular to what He requires. As Brother Roberts observes in "The Law of Moses", it is not enough that a man might desire to worship Yahweh; in order to be acceptable, it must also conform exactly to what God requires him to do.

VERSE 1

*"And Yahweh called unto Moses"—As noted in our Introduction the first word in the Hebrew is *Wayichrah*, signifying "and (He) called". This comprises the Hebrew title of the book, which thus commences with the conjunction *and*, linking the book with that which goes before it in *Exodus*. The events of that book are in preparation for this one. The Tabernacle had to be first built, before the people could be*

invited to worship. The record of that is given in the last chapter of Exodus, which also describes how that the glory of Yahweh, leaving the mountain, made entrance into the Tabernacle. Yahweh "called" the people to worship as an act of mercy, as He, today, calls Gentiles to do likewise (Acts 15:14). It is our wisdom to heed that call, but, as in the case with Israel, Yahweh having made the means the people had to voluntarily respond.

"And spake unto him out of the tabernacle of the congregation, saying"—The word "tabernacle" is *ohel*, "tent"; the word "congregation" is *mowade* from a Hebrew root signifying an appointment to meet at a stated time (see note Exod. 25:22), and denoting a "set time" for worship. The phrase is better rendered: *Tent of meeting* (see R.V.), and because of the instructions given therefrom it can signify *Tent of Revelation*. Israelites worshipped at the Tabernacle but not in it. It was not a building designed to accommodate worshippers, but a place that symbolised the worship: the lessons of which were revealed in the symbolism of the whole erection. Israelites were not permitted to enter the Tabernacle, which fact, in itself, emphasised the holiness of Yahweh.

Originally, Yahweh had addressed the people from the mount; but since then, His glory had entered the Tabernacle: "the Sanctuary (or separate place) where He would dwell among them" (Exod. 25:8), so that now He speaks to them from the more intimate and personal site of the Tabernacle in their midst.

VERSE 2

"Speak unto the children of Israel"—Moses was instructed to go to the people with the message of Yahweh, not to the priests. Worship and fellowship were the primary concern of the people, though the priests were the intermediaries by which it would be effected. The people had willingly contributed to the construction of the Tabernacle (Exod. 25:2; 35:21; 36:5,6), and it was designed for their use. They are described as "children", but the word is *beni* in Hebrew, and signifies "sons". Its use in this context, implies that in a healthy household, the father, as the head of the family, should initiate family acts of worship.

"And say unto them, If any man of you"—Notice this act of worship was

voluntary not compulsory. This is emphasised by the use of the preposition *if*. Yahweh having provided the means, the initiative had to come from the man.

"Bring an offering unto Yahweh"—The invitation was directed to Israelites because the nation had been appointed as the channel of approach to Yahweh. Gentiles, likewise, could approach Him, but only in accordance with prescribed rules that enforced their adoption of Israel as a nation. This invitation, therefore, included the "mixed multitude" that had left Egypt with the Israelites, but which by virtue of the covenant made with Yahweh, had been incorporated into the nation. The call, therefore, was not limited to those who were born Israelites but included "real" Israelites, whether born or proselytised into the nation. Thus one "born a Gentile" who embraced the hope of Israel was included in the invitation. Later, Solomon made provision for such in his dedicatory power: "Moreover concerning the stranger that is not of this people Israel, but cometh out of a far country for *Thy name's sake*. . . when he shall come and pray towards this house. (1 Kings 8:42-43).

The word "offering" is *korban*, and is properly translated "offering". It signifies *to apportion or give*. It occurs throughout this chapter to Lev. 2:2, and then (cp. Lev. 2:3) it is followed by another word *minchah*. The Lord made reference to the use of this word *Korban* in Mark 7:11 when he described how fleshly minded Jews sought to escape their personal obligations to their parents by proclaiming "Corban" over all their possessions. By so doing, they claimed that all that they possessed had been given to God, and therefore could not be used by them to relieve parents in their poverty. They declared this, whilst still retaining the use of their possessions; for though formally given to God, they were not properly delivered up unto Him until after their death. The Lord clearly showed up that hypocrisy for what it was worth.

"Ye shall bring your offering of the cattle"—Though the act of worship was a voluntary one on the part of the man, he had no choice as to what he should offer. To be acceptable, his offering must conform exactly to what Yahweh required. "A person wishing to make a present would desire to offer what would be acceptable. In the case of a human being, it

would not matter much, because a gift of any kind would be likely to be in some degree acceptable: but in the case of a human being approaching God, it is different — the relation of the parties being so different. The difference is in some degree illustrated by the difference between a common neighbour and a royal personage. Anything might do to give to the former, but only what court etiquette would allow would be permissible for the latter. If so with a human dignity, how much more with God, the Creator, the Holy, and the sinned against?" (Bro. R.R. in *The Law of Moses*).

The word "cattle" is from the Hebrew *behemah*, and denotes that which is mute. In English, cattle denotes a certain type of animal, but in Hebrew it relates to any dumb beast. Hence it could be taken from the herd or flock: it could be a bullock, a sheep or a goat. The type points to the Lord Jesus, who in giving himself voluntarily to the sacrifice imposed on him, "opened not his mouth" in spite of all that he suffered (Isa. 53:7).

"Even of the herd and of the flock"—Both terms are used of the nation of Israel, or of the Ecclesia of God. The sacrifice is "of such" i.e. is identified with such. It pointed forward to the Lord Jesus "made like unto his brethren" (Heb. 2:17), "of the seed of David according to the flesh" (Rom. 1:3), and therefore "of the herd and of the flock". The offerer, therefore, seeing that he also is, "of the herd or of the flock" (cp. 1 Cor. 9:9-10), was called upon to identify himself with his offering. He had to try and reveal in life the very principles manifested in the sacrifice he was to offer. Without that identification the offering was of little use to Yahweh, for "the cattle on a thousand" are God's (Psa. 50:10). Hence, if a man "hates instruction, and casts His words behind him" (v.17), or condones sin or acts with sinners (vv. 18-19), animal sacrifice would avail nought (vv. 8-9).

VERSE 3

"If his offering be a burnt sacrifice of the herd"—The literal Hebrew is: "if burnt his offering is out of the herd" (See *Interlinear Hebrew Greek English Bible*). The word "burnt" is a translation of *olah*, "to ascend" as a flame, or as smoke. This teaches that the fire did not "destroy" the offering thus placed on the altar: rather it changed what was placed there, and

caused it to ascend in an acceptable form to Yahweh. That is the idea behind the Burnt-offering. It witnessed to the offerer that he had need to change the service of flesh from that which satisfied self, to that which fulfilled the will of Yahweh. This is done when the word takes possession of a person. The word is the antitype of the divine fire on the altar changing the offering to ascending smoke. Of the Lord, our representative, is recorded: "The zeal of Thine house hath eaten me up" (Psa. 69:9; John 2:17). Again, Paul, exhorting the Thessalonians to submit to the influence of the spirit-word, wrote: "Quench not the spirit" (1 Thess. 5:19). On the other hand, the Psalmist prays Yahweh to "accept" the Burnt-offering (Psa. 20:3). The Hebrew word, used literally, denotes to "treat as fat" the Burnt-offering. The fat, the choicest part of the sacrifice, representing stored energy, belonged to Yahweh, and was vicariously "consumed" by Him through the fire on the altar. The Burnt-offering, therefore, demonstrated that a true worshipper can give himself acceptably unto God, if the fire of the Word motivates his actions. His very body, which in normal circumstances, is given to gratifying the lust of the flesh, of the eyes, and the pride of life, can become the channel of acceptable service to Yahweh, and in so doing can be "caused to ascend" acceptably unto God.

"Let him offer a male"—Sex discrimination was prominent in the appointments of the Law. The numbering of Israel (Num. 1:2); the law of the firstborn (Exod. 13:12); attendance at the feasts (Exod. 23:17; Deut. 16:16); the seal of the covenant (Gen. 17:10), all applied to males only. A female offering was only permissible in peace-offerings (Lev. 3:1-6); and was commanded in relation to the sin-offering of the common people (Lev. 4:28,32; 5:6). What is the allegorical significance behind all this? In *The Law of Moses* brother Roberts comments:

"We are probably not far away from it when we read, 'Let the woman learn in silence with all subjection . . . for Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression' (1 Tim. 2:11-14). 'The man is the image and the glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman (taken out) of the man. Neither was the man created for the

woman but the woman for the man' (1 Cor. 11:7-9). Here are historical facts and moral responsibilities at the beginning of human history that inter-weave themselves with the whole work of God with the race. Of course, the modern school, with their 'new woman' racing hither and thither and posing in attitudes and relations for which she is unfitted by nature, will rebel against these divine appointments, Mosaicly recorded. They might as well fight against gravitation. Woman was secondary in the purpose for which she was formed, and she was influential in deflecting man from the path of obedience which he probably would have observed if left to himself. If God has chosen to preserve the memorial of these facts in the constitution of things He has established among men, who can make demur?"

"Without blemish"—Where can we find a male without blemish? There is only one: the Lord Jesus Christ. Therefore, whereas the instruction of the Law may have elevated the male above the female, this further provision, emphasises that there has been only one male who has successfully complied with the requirements of Yahweh. Does not this fact illustrate the argument of the Apostle: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3). Therefore, all should be in subjection to God. The man should be an example to his wife, as he imitates Christ (Eph. 5:24, 25), and Christ provides the example for all.

Brother Roberts continues on this theme (*Law of Moses* p. 220):

"Man has the first place all the way through, especially in one great institution that brings man back to God in reconciliation. It was to be in a man and not in a woman that the righteousness of God was to be declared for the putting away of sin by forgiveness. It was to be by the obedience of one man that justification was to be provided for believing and obedient sinners, and not by the obedience of one woman, although it was by the disobedience of one man and woman that death entered the world — not that the law was laid down to Eve: — it was to Adam the command was addressed: 'Thou shalt not eat'; but Eve considered herself included (Gen. 3:2), and was, in fact, included as one flesh with Adam (2:23). So in the

case of the last Adam — the remover of sin: his bride, the Lamb's wife, shares the victory achieved by him when it has been decided at the judgment-seat who constitute such.

"In both cases, it is the male that is the subject of direct operation. Though there is neither male nor female in Christ Jesus, it is by a man and not by a woman that life has come, though she is instrumentally contributory . . ."

b. The Bullock — vv. 3-9

The Burnt-offering, without doubt, is the most important of the offerings. The basic idea of sacrifice is to be found in it, rather than in the Peace-offering, or in the Sin-offering. Indeed, without the principle expressed by the Burnt-offering, the other two were ineffectual. Thus the most ancient of sacrifices were the Burnt-offerings, and they proclaimed the complete dedication of self on the part of the offerer to performing the will of God. In fact, there is no Scriptural reference to Sin-offerings as such before the Mosaic covenant: the principle of expiation apparently being limited to the Burnt-offering. The Sin-offering as such, makes its appearance for the first time in the Mosaic Law. This is appropriate, for the very purpose of the Law was to emphasize the reality of sin (Rom. 7:13): to show that sin (a synonym for human nature) is "exceeding sinful" (Rom. 7:13).

The Burnt-offering found its complete antitype in the Lord Jesus Christ. He is prophetically represented as saying: "Sacrifice and offering Thou didst not desire (i.e. as a substitute for personal dedication); mine ears hast Thou opened; burnt offering and sin offering hast Thou not required (i.e. in the absence of that which they represented). Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do Thy will, O my God, yea Thy law is within my heart" (Psa. 40:6-8). These words epitomise the principles of the Burnt-offering and were perfectly manifested by the Lord Jesus. We therefore, can apply the principles of the Burnt-offering to the service we render Yahweh.

"Of the herd and of the flock"—Certain wild beasts, if clean, were used as food for man, but they were not suitable as such for Yahweh (cp. Mal. 1:7). Only those animals that could be domesticated, and so become co-labourers with their owners, were suitable for Him.

"He shall offer it of his own voluntary will"—There was no compulsion exerted on Israelites to make this offering, so the Burnt-offering became the symbol of the voluntary surrender of the offerer's will in an act of personal love unto the Father. However, in the absence of such a worship, salvation was not possible. Christ's offering was voluntary in that he was not compelled by God against his will to make it (John 10:17-18; Mark 14:36). Nevertheless, it was essential to his own salvation (Phil. 2:5-11; Heb. 13:20), as well as that of those whom he came to save. The Burnt-offering was a voluntary act of the worshipper, though without it he could not please God. So with us. Though God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4), it is left to the individual to exercise a choice in the matter. God does not compel men to perform His will, but if they fail to do so, there is no future for them.

"At the door of the Tabernacle of the congregation before Yahweh"—The offerer led the animal inside the court towards the door of the Tabernacle. By this action he was brought into close proximity to the principles required to be recognised in order to make his offering effective. He had entered the courts which symbolised the need of separation; approached close to the altar and laver which spake of the cleansing influence of the Spirit word, and the sacrifice of flesh to maintain it; and saw before him the multicoloured door of the Tabernacle suspended on its five pillars (Exod. 26:36-37), which set forth in colour the characteristics to be manifested by those in whom Yahweh finds pleasure, as well as the grace (five pillars) by which it is attained. The lessons thus presented to his mind are summarised in the expressions of Psalm 65:4: "Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of thy house, even Thy holy Temple".

Finally, the act was done "before Yahweh". He became conscious of the divine Presence; and recognised that Yahweh could see his every action, and discern the motives of his heart. A person whose life is dedicated to doing God's will must daily recognise that principle. Like Abraham he must "walk before God" (Gen.

17:1), recognising His presence in his daily walk.

VERSE 4

And he shall put his hand upon the head of the burnt offering—This action was both symbolic and important. The hand is the human instrument of action; the head speaks of thought and intellect. Both are brought into conjunction in the Burnt-offering. According to the Jews, the worshipper pressed his hand heavily upon the head of the animal, thus completely identifying himself with it, so that it became his representative, not his substitute (see Num. 27:16-23). The action symbolised that what was about to happen to the animal, the worshipper was prepared to show forth in his own life. He would put to death sin in the flesh, that he might give himself completely unto Yahweh. The antitype speaks similarly. Paul wrote: "Likewise reckon ye yourselves to be dead indeed to sin (a synonym for inordinate human desire) but alive unto God through Jesus Christ our Lord" (Rom. 6:11). Here is both death and life in the one body. "For ye are dead, and your life is hid with Christ in God . . . Mortify (put to death) therefore your members which are upon the earth: fornication, uncleanness, inordinate affection etc. . . ." (Col. 3:3-5). The hand of the worshipper was pressed heavily upon the head of the animal, because true worshippers must become sealed in the forehead, in action that takes some effort (Rev. 7:3; 14:1). The mind is to be given to God. Paul spake of the "law of his mind" as being at variance with "the law of sin" which was in his members. With the mind of the Spirit (a mind influenced by the word) he served God; but, unfortunately, the mind of the flesh sometimes got the better of him (Rom. 7:18-25; 8:6-7). That was not the case with the Lord Jesus Christ: the perfect Burnt-offering. His mind was perfectly attuned to that of his Father, so that he could say, "I and the Father are one"; and Paul could write: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). The carnal mind never took possession of the Lord, or otherwise he would have been at enmity with God (Rom. 8:7), and therefore a sinner. As the worshipper rested his hand heavily upon the head of the animal, so figuratively, those in Christ do in relation to their Burnt-offering, and in

identifying themselves with him, follow him in a measure of successful living "before Yahweh".

"And it shall be accepted for him to make an atonement for him"—From this we learn that the Burnt-offering was also expiatory in its effect; and that demands of flesh must be put aside if we would worship Yahweh to the fullest extent, such as the Burnt-offering required. When the offerer placed his hand on the head of the animal, he uttered a prayer, including a confession of sin; and atonement, or covering, was effected thereby (Lev. 16:21). The word "atonement" is from *kaphar*, "to cover". Sins of omission or of commission were "covered", "hidden away", or forgiven thereby. The same principle is illustrated in the atonement effected through Christ. As a Burnt-offering was made every morning and evening for the nation, so there was a constant remembrance made of sin, forgiveness, and dedication to worship. The expiatory efficacy of the Burnt-offering taught that only by denying the flesh is it possible to render whole-hearted service to God such as the Burnt-offering implied.

VERSE 5

"And he shall kill the bullock before Yahweh"—The victim was taken to the north of the altar, and there slain (v.11). Christ also was put to death north of the city of Jerusalem, in fulfilment of the type. The word for "kill" is *shakat*, and it signifies to slaughter quickly. The throat of the animal was cut in such a way that death instantly followed, and with the greatest effusion of blood. The Jews call the action *shechitah*. The lesson taught was that set forth by Paul: "If ye live after the flesh ye shall die (i.e. eternally), but if ye through the spirit (word) do mortify (put to death) the deeds of the body, ye shall live (eternally)" — Rom. 8:13. The Burnt-offering, as representative of the offerer, taught that the latter must "put to death (mortify) the deeds of the flesh" (Col. 3:5), and so become "crucified with Christ" (Gal. 2:20), before he can render full dedication to Yahweh. Consider, also the description of the animal selected. The English word "bullock" in this text is a compound of two Hebrew words *ben habagar*, and denotes "a son of the herd" from a root signifying "to plough". The slaying of such an animal taught that the offerer, who was "a son of the herd" was

not to live to himself, but was to die to self, in order that he might live unto God. The bullock is a laborer in the field (Prov. 14:4; Isa. 7:25; 32:20); an animal amenable to discipline and domestication (Isa. 1:3), and representative of one who uses his labour for God (1 Cor. 9:9): "with good will doing service, as unto the Lord, and not to men" (Eph. 6:7).

The bullock types Christ. He was "a son of the herd", "made like unto his brethren" (Heb. 2:17), "in all points tempted like they are, yet without sin" (Heb. 4:15), and therefore their representative. What he did, they are called upon to emulate.

The bullock was put to death before Yahweh. All that Christ did was "before Yahweh", for he was ever conscious of the presence of his heavenly Father. The apostles, under stress, fled from his presence, but, declared the Lord: "I am not alone, because the Father is with me" (John 16:32). Abraham, that man of faith, was told to "walk before God" and be perfect (mature — Gen. 17:1), and this is the ideal set everyone who takes hold of Christ as his offering. They, too, must "walk before God"; they, too, must put to death the flesh, whilst dedicating themselves as a Burnt-offering unto God.

"And the priests, Aaron's sons, shall bring the blood and sprinkle the blood round about upon the altar"—The treatment given the blood of the Burnt-offering differed from that given to the blood of the Sin-offering. In the latter case, it was smeared upon the horns of the altar, and poured out at its base. Here the blood was splashed upon all parts of the altar. Why? Blood is the seat of life (Lev. 17:11), and when taken from flesh that is slain in sacrifice to Yahweh, and given back to him upon the altar, it represented a life devoted unto God, and therefore the token of "a living sacrifice" (Rom. 12:1). Hence Paul was able to write that though he was "crucified with Christ" he nevertheless "lived", and "the life that I now live in the flesh I live by the faith of the son of God" (Gal. 2:20).

The word "sprinkle" is literally *dash*. The blood was prominently splashed on the altar so that the terms of an acceptable sacrifice might be instantly and prominently represented. It became the symbol of life given entirely unto God.

In the tokens of Christ's offering, the bread, represents the flesh crucified, the denial of its unlawful wants, the negative

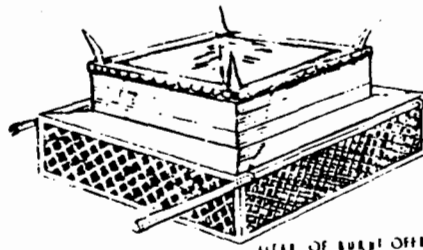
aspect of his offering; whilst the wine, as representing his blood, speaks of a life of dedication given without reserve unto Yahweh: the positive aspect of his sacrifice. Paul declared: "without the shedding of blood (a dedicated life, the positive aspect of sacrifice) there is no remission" (Heb. 9:22). It is not enough that we deny the flesh; we must also live unto God, seeing in Christ a representation of what is due to God from us.

Finally, it is important to note, that whilst the offerer slew the sacrifice, it was the priest who offered the blood. We can put to death the flesh, but we are in need of a mediator to live righteously before God.

VERSE 6

"And he shall flay the burnt offering"—The Hebrew word signifies "to un-clothe". The offerer was called upon to un-clothe, or skin, the victim, and so reveal its innermost condition. In a figure, he put off, or denied, the flesh (See Eph. 4:22), dramatising the exhortation of Paul relating to the "inner man" (cp. Eph. 3:16). He was caused to remember that "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:12-13).

To give added emphasis to this, one was appointed to bear away the ashes that remained after the burning. Before doing so, however, it was required of him that he put off (*pashat*) his clothes, and put on other clothes. The same word is rendered "strip" (Isa. 32:11), and "put off" (Ezek. 44:19). This demonstrated what is required of those who would come nigh unto Yahweh. There has to be a change of clothing: the putting off of the "old Adam" and the putting on of the "new man". The skin of the animal was given unto the priest (Lev. 7:8), because in the parable thus enacted, he represented the worshipper to Yahweh, as he represented Yahweh to the worshipper.



ALTAR OF BURNT OFFERINGS

"And cut it into his pieces"—The animal was dismembered so that every part came under close inspection: head (or thought), body (or strength), legs (or walk). All these members should be given unto Yahweh in dedication. (See Rom. 6:13). By such dismemberment, and the placing of the pieces on the altar, the flame was enabled to more easily pass between the pieces, and so play on every part (cp. Gen. 15:10). The signification of this is that we should allow the spirit-word to zealously affect our members so that they are freely given up in dedication unto God's will.

VERSE 7

"And the sons of Aaron the priest"—As priests in Israel, they represented Yahweh to the nation (Deut. 19:17).

"Shall put fire upon the altar"—As they placed the fire on the altar, it is the responsibility of saints, who minister as priests (1 Pet. 2:9), to cause the spirit-word of Truth to burn brightly by its proclamation. The divine fire when once kindled upon the altar was never to be allowed to go out (Lev. 6:13). Evidently, when the altar was moved from place to place, the fire was carried from point to point in a censer (cp. Gen. 22:7), and then had to be rekindled upon the altar. Once that was done, however, there was no need to again "put fire upon the altar." What, then, are we to make of the statement before us? The word *nathan*, rendered "put" is a word of great elasticity in meaning, and can signify to cause the fire to burn brightly from the smouldering flame. This, evidently, is the way in which this word is here used. Ceremoniously, and effectively, the presiding priest would stir up the fire, causing it to burn more brightly so as to consume the offering more easily and completely (cp. 2 Tim. 1:6; 2 Thess. 5:19). There is constant need to do this as far as the spirit-word is concerned.

"And lay the wood in order upon the fire"—The whole purpose of this action of the priests was to cause the flame to burn brightly. How necessary for us to apply ourselves to the Word, that its influence might motivate us, and those who hear us (cp. 1 Tim. 4:16). Without that necessary adjunct, we cannot become a Burnt-offering effective in the service of God. The fire was divinely given (Lev. 9:24), and represented the spirit-word.

See Jeremiah's comment as to how that word, as a fire, burned within him (Jer. 20:9).

VERSE 8

"And the priests, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood that is on the fire which is upon the altar"—The very wording of this verse suggests the careful attention that should be given to every aspect of the sacrifice. The parts of the victim, having first been salted in conformity with the instructions (Lev. 2:13; Ezek. 43:24; Mark 9:49), were placed upon the altar so as to set forth the relation of the offering to Yahweh: head, fat and parts represented mind, strength and being. Thus the sacrifice answered to the basic requirements of the Law: "Thou shalt love Yahweh thy God with all thine heart (the seat of intellect to an Israelite, hence the head), and with all thy soul (body or being), and with all thy might (fat)" (Deut. 6:5).

VERSE 9

"But his inwards and his legs shall he wash in water"—The parts washed were the stomach, the intestines and the feet divided from the carcass at the knee-joint. This represented an inward washing as expressed in a practical walk (Deut. 6:6). David declared: (Psa. 51:6-7):

"Behold, Thou desirest truth in the inward parts;

And in the hidden part Thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean;

Wash me, and I shall be whiter than snow"

Note that the Lord washed the feet of the Apostles, indicating thereby, the need of a clean walk on their part (John 13:10).

"And the priest shall burn all on the altar, to be a burnt sacrifice"—The verb here translated burn is *qatar*, and is applied to the burning of incense. The word signifies to *turn into fragrance*, to *burn as incense*, thus to *exhale odour*. Indeed, it is frequently rendered as "incense" (1 Kings 3:3; 12:33; 13:1). The Burnt-offering, therefore, figuratively shows how the flesh can be made acceptable to Yahweh. It was through death, the denial of its lusts, and the consuming of it by the fire

of the Word, indicative of the doing of His will. By such means, the actions of the worshipper ascended as incense into His presence. It is to be noted that the word here used to describe the burning is different to that which is normally rendered "consume". That word is *saraph*, and denotes to consume by fire. It is used of the burning of those parts of the sacrifices which were burned without the camp (Lev. 4:12,21; Num. 19:5 etc). The importance of the distinction is great in regard to the Burnt-offering. It taught that we can convert that which normally is used to gratify self, into something that is of value to Yahweh, and pleasant in His sight. The flesh of the sacrifice was regarded not as something to be destroyed, but changed into a sweet-smelling savour ascending unto Yahweh. This was caused by the influence of the divine fire upon it. The worshipper thus was taught that through the power of the spirit word, flesh can become the medium of an acceptable life unto Yahweh. He thereby was encouraged to yield himself up "a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

Though the word "sacrifice" occurs in the A.V. it is not found in the Hebrew, either here or anywhere else in this chapter. The word is *olah*, and signifies "to cause to ascend". The burnt-offering illustrated how that a worshipper can rise above the flesh in his service to Yahweh. By dismembering the parts of the sacrifice, he was taught that he can yield his members "as instruments of righteousness unto God" (Rom. 6:13). By the washing of those parts necessary, he learned that he can be made "clean through the word" (John 15:3). By placing the parts on the altar to be slowly consumed by the spirit fire, he learned to permit the zeal of the spirit-word to so take possession of his parts, as to lift his life above the considerations of mere flesh, to one of acceptable service to Yahweh.

"An offering made by fire"—"Offering" is *olah*, "to ascend". As all sacrifice was representative, and not substitutionary, it represented what the offerer would attempt to do: change his life by the influence of the spirit word so that it should ascend to Yahweh in an acceptable manner. As the divine fire was a symbol of the spirit word, he was taught by this offering that the only way that a person could please Yahweh was through

CHAPTER ONE

its influence, for "without faith it is impossible to please God" (Heb. 11:6); and "faith cometh by hearing the word of God" (Rom. 10:17). A man or woman of faith is on fire with God's word, and therefore is a living Burnt-offering. Normally, human nature is earth directed (Ecc. 3:21); but when the spirit word takes possession of it, it can be made to ascend in a spiritual service acceptable to God.

"Of a sweet savour unto Yahweh"—The voluntary and complete dedication of the whole being to Yahweh as dramatised in the dismembered carcass of the offering being slowly consumed by the altar fire, becomes as it were, a sweet savour, pleasing unto Him. Christ was such (see Eph. 5:2); the apostles became such (2 Cor. 2:14-15); ordinary believers following their example of voluntary, self-sacrificing service became such (Phil. 4:18); teaching that all worshippers can offer themselves as Burnt-offerings unto Yahweh.

The Ram Or Goat — vv. 10-13

A ram or a goat could be offered instead of a bullock. Similar directions apply, and, therefore, supplementary instructions are brief.

VERSE 10

"And if this offering be of the flock, namely, of the sheep or of the goats"—Both sheep and goats are representative of believers, but in different relationships. The sheep emphasises their need of guidance and protection; the goat speaks of the waywardness of human nature. The word for "sheep" is *kesehim*, from a root signifying to *dominate*. As it is given in the masculine gender, it denotes a young ram just old enough to butt.



"Goats" is *azim* from a root signifying to *harden, be stout* etc., and thus speaks of the stubborn waywardness of flesh. The words used to define both animals indicate that victims selected were to be at that state of growth when the animal nature was beginning to assert itself.

"For a burnt sacrifice"—See note above. The word is *olah*, "to ascend". The selection of animals taught that God is best pleased when a person decides to give himself as a burnt offering unto Yahweh at the time of life when his manhood is beginning to assert itself. At such a time, a person should decide to ascend above the purely natural way of life.

"He shall bring it a male without blemish"—See note on v.3, and consider its antitypical application to the Lord Jesus. As he developed in understanding and manhood, he consciously gave himself to his Father's business.

VERSE 11

"And he shall kill it on the side of the altar northward before Yahweh"—Why to the north of the altar? Why not to the south, west, or east. It is true that the Lord was put to death at Calvary which is north of Jerusalem, but that only reveals that the type was faithfully fulfilled by the anti-type, and does not answer our question why it should be so.

To the north was stationed Dan the Judge as head of the three tribes there encamped, and so the principle of judgment would be brought to mind. To the Hebrew, the north had significant connotations. The word itself, *tsawphon* signifies that which is "hidden, dark, unknown". It is derived from a root signifying to *hide*, and therefore, by implication, to *hoard or reserve*. Figuratively it denotes to *deny, protect, lurk, esteem, hide, lay up, keep secret* (see Dr. Strong). Not only was Dan (Judge) stationed to the north of the assembled tribes (Num. 2:25); the north is said to be the place of fair weather as associated with God's majesty (Job 37:22; Prov. 25:23) the place empty of man's presence (Job 26:7), the symbol of God's throne (Isa. 14:13-14). The Cherubim, sent of Yahweh, came by way of the north (Ezek. 1:4), and it is shown as the direction from whence will come the divine judgment of the earth (Isa. 14:31; 41:25). Israel, driven into obscurity and suffering divine judgment, were sent into the north, from whence

the remnant is to be gathered again (Jer. 3:12,18).

So, we learn, that the north is used as the symbol of that place hidden from man where dwells Yahweh; the place from whence comes judgment of weal or woe. Hence the Psalmist says: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; He putteth down one, and setteth up another" (Psa. 75:6-7). If judgment came from neither of these directions only north remains. Therefore the fact that Dan, the Judge, was stationed to the north was a constant reminder of God the Judge. In recognition of that, the sacrificial animal was put to death north of the altar, in the presence of Yahweh.

"And the priests, Aaron's sons, shall sprinkle his blood round about upon the altar"—See note v. 5.

VERSE 12

"And he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar"—The same procedure as that of offering the bullock was followed.

VERSE 13

"But he shall wash the inwards and the legs with water; and the priest shall bring it all, and burn it upon the altar; it is a burnt sacrifice, an offering made by fire, of a sweet savour unto Yahweh"—See notes v. 9.

d. The Turtledove — vv. 14-17

Though no mention is made of it at this place, the statement of Lev. 12:8 would suggest that the permission to offer a bird as a Burnt-offering was a concession to poverty. The birds mentioned were the most easy to obtain. It was the intent of the offerer, not the value of his offering, that counted with Yahweh.



VERSE 14

"And if the burnt sacrifice for his offering to Yahweh be of fowls" — The word for "fowl" is 'owph. It denotes a bird, without specifying what kind. It therefore was not used as we use the term today to denote a hen. The Hebrew is derived from a root signifying "to cover" i.e. with feathers.

"Then he shall bring his offering of turtledoves, or of young pigeons"—This was the offering of poverty, permitted as a variant and not as the ideal (see Lev. 5:7; 12:8). The fact that such an offering was permitted and accepted taught that it was the spirit of the law and not its letter that should be sought: the offerer was expected to try and see beyond the actual offering to the spiritual lessons to be applied personally. Consider first the names of the two varieties of birds permitted. "Turtledoves" is a translation of *torim*, and signifies "to meander or wander". The turtledove is a migratory bird that "knows the time of its coming", a factor that Israel itself failed to observe (see Jer. 8:7). It flies into the Holy Land at the time of Passover, the very time that Israel entered the land under Joshua, but as the season advances, it wholly disappears. The turtledove, therefore, is an excellent symbol of the people of Israel. They entered the land at the right time, were driven from it, but will return in fulness of deliverance at the coming of the Lord. The Hebrew word for "pigeon" is *yonah* (*jonah*), a word, that in its Hebrew significance, denotes warmth of affection. (See Strong), but according to others, derived from a root describing a moaning sound (cf. Isa. 38:14). The word, therefore, denotes a moaner. Unlike the turtledove, the dove, or pigeon, the Hebrew *yonah* breeds in the land. Both *tor* and *yonah* were vegetarians, and therefore "clean" birds to the Hebrews. But, in addition, the *yonah*, or pigeon, was apparently native to Israel so as to be always on hand for the purpose defined (see G. S. Cansdale in *Animals of Bible Lands*). Both birds are inoffensive and even when attacked will retreat and not retaliate. Among bird-life they represent Israel as the sheep did in animal-life. The dove-pigeon (*yonah*) is a most appropriate symbol for Israel the persecuted, or for Christ. At his baptism, the "sign of the dove, *yonah* was seen to rest upon him (Matt. 3:17; 12:30; 16:4; Luke 11:29-32). The Lord, as the antitypical *yonah*

submitted to all opposition without retaliating in kind (1 Pet. 2:23); he was submissive to his Father's will (Phil. 2:15); he knew "his time" (cp. Jer. 8:7; John 7:6). See notes on this theme in our exposition of Jonah: *The Goodness And Severity of God*.

Followers of the Lord are expected to emulate the same attitude of inoffensiveness as did he, manifesting the harmlessness of the dove (Matt. 10:6). For these reasons, the birds selected were ideal for the purpose of acceptable offerings.

It is significant that the offering of poverty was made at the birth of the Lord (Luke 2:24), indicating the poverty of the family at the time (see Phil. 2:7).

VERSE 15

"And the priest shall bring it unto the altar" — As though as to enhance the poor man's offering, priestly ministration was increased (note how the Lord emphasised the value of the poor widow's offering of two mites — Luke 21:2-4). The priest took charge and killed the offering. The offerer merely handed the bird to the priest and did not press his hand down upon it, because there was not the complete identification between him and the bird, as there would have been between him and the self-assertive ram, goat or bullock.

"And wring off his head, and burn it on the altar"—The Hebrew word *malaq*, does not of itself signify to wring the neck, and the margin has the comment: *pinch off the head with the nail*. Most likely, however, the verb means to sever the head from the body (cp. Lev. 5:8). This was done by the priest, who then placed the carcass of the bird on the altar as a Burnt-offering.

"And the blood thereof shall be wrung out at the side of the altar"—Such an offering would have very little blood in comparison with that of the animals already listed. The priest had to carefully remove and dispose at the side of the altar the small amount of blood which would be wrung out from the bird.

VERSE 16

"And he shall pluck away his crop with his feathers" — The Hebrew word *notsah*, when applied to feathers relates to the pinions or wing feathers of a bird. It comes from a root, *natsah*, "to go forth; to be expelled", and therefore can denote

either the spreading forth of the wing feathers, or to the expelling of waste matter. The margin renders it as *the filth thereof*, and this is supported by the R.V. So there was a cleansing of all undigested food in the crop of the bird, answering to the washing of the intestals of the animals mentioned above.

"And cast it beside the altar on the east part" — On the east side of the altar it would be hidden from the Tabernacle, and towards the entrance of the court in a place convenient to be taken away. The final disposal of such is outlined in Lev. 6:11.

"By the place of the ashes" — There were special pans made to receive the "ashes" (Exod. 27:3). However, the word for "ashes" (*dashen*) literally signifies *fat*. There would be very little of ashes (as we understand the word) that would result from the burning of the victims; but there would be a great deal of fat. This was not just thrown away. The "ashes" represented all that remained after the animal, or bird, had been consumed by the fire, and it was first placed at the east of the altar, and later taken "without the camp" and deposited "in a clean place." A special ceremony was devised to convey it to the place appointed (see Lev. 6:10-11), answering to the fulfilment of the type by Christ. After his death, his remains were taken and placed in "a new sepulchre, wherein was never man yet laid" (John 19:41). Why is John so specific in stressing that point? Because he wants to emphasise that in Christ, the perfect sacrifice, there was a perfect alignment with the requirements of the Law.

"And he shall cleave it with the wings thereof"—The R.V. renders "cleave" as *rend*. The wings were stretched out and the bird opened up, this answering to the dismemberment of the animals before-mentioned.

"But shall not divide it asunder"—The bird was opened up by the rendering or cleaving, this answering to the bodies of the beasts used for Burnt-offerings.

"And the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto Yahweh" — Yahweh has respect unto the offering of poverty as unto the other offerings. This appointment of poverty was very gracious. The birds specified are found in

abundance in the Land, so that the provision was an easy one for the poorest to fulfil. But a bird-offering was treated as meticulously as was an animal, a reminder to the offerer that the very best was expected of him, and that he must not hide behind his poverty for the obligations represented by it.

Summary: With the Burnt-offering, there were ancillary offerings, not noted in Leviticus 1. Firstly, the offering was salted (Lev. 2:13; cp. Num. 18:19). Salt is both a flavoring and a preservative (Matt.

CHAPTER TWO

THE MEAL OFFERING

With the Burnt offering, there were ancillary offerings also made which are not noted in the previous chapter. Attention is now given to the meal offering. In addition to it being an ancillary offering to the Burnt-offering, it could also be offered independently in its own right. Hence its independent appearing in the record at this place. When it was meant to serve as an ancillary offering only, proper prescribed quantities were set out in a special schedule (Num. 15:3). Here, three kinds of meal offerings are noted without stipulating the amount to be given. They comprise the offering of (1) fine flour — vv. 1-3; (2) unleavened cakes — vv. 4-7; (3) parched ears of the firstfruits — vv. 14-16. Of each of these, a small portion was burnt upon the altar, and the rest given to the priests.

a. Of Fine Flour — vv. 1-3

Commenting upon the meal offering, Brother Roberts in "The Law of Moses" writes: *There is something very beautiful in this idea of a man making God a partaker of the man's own plenty. How agreeable to social feeling for friend to send to friend a portion from one's own table: what closer act of communion could there be? How pleasing that man should be able to do this with God. . . . Such a gift offered*

5:13; Mark 9:49 Col. 4:6). Secondly, a meal offering of finest flour was made (Num. 15:2-4). It suggested an offering of the strength of life (John 6:51). Thirdly, there was required a drink offering (Num. 15:5). Wine is the symbol of a new life (John 6:53). So, with the animals representing the total dedication of life, these ancillary offerings, spoke of the vigour of witness (saltiness), the strength of living (meal), and the joy of a new life (wine). All were freely and voluntarily offered unto Yahweh in recognition of His gracious goodness.

in an enlightened spirit would be a source of the highest pleasure it is possible for a created being to enjoy. It is like having God as a Guest at your table."

VERSE 1

"And when any will offer a meal offering unto Yahweh" — Two Hebrew words are used here. They are *korban* and *minchah*. The former word we have met already in Lev. 1:2 (see note); the latter

word is rendered "meat offering", though in view of the restricted use of the word meat today, when it is limited to the flesh of animals, it may be better rendered as food offering. *Minchah* literally signifies a gift, or tribute, and therefore seems to have applied specially to what was given by an inferior to a superior. Therefore, it would be in the sense of greatest humility, that the *minchah* was offered to Yahweh. When applied in the context of the Law, the *minchah* related to grain offerings as distinct from animal offerings. As a sacrifice, it was something given to God of a man's own bounty, of that which was of greatest value to man as a means of living. In the Burnt-offering, he gave himself; in the *Minchah*, he gave of his possessions. It represented something of man's own labour, and signified a gift of homage by which he acknowledged the supremacy of Yahweh. It is to be noted that it was not merely grain that was offered, but grain in some way treated by man. Hence in offering this, he recognised that he was giving back to God something which God had blessed him with, but upon which he had expended personal labour. Therefore, in offering it, he recognised that Yahweh is the "Giver of every good and perfect gift," and that he was merely giving back something which he had received from Him. But he also witnesses to the need of man to labour in the things of God. The principle was expressed by David when he presided over the gifts given by the king and the people in anticipation of the building of the Temple by Solomon. In a dedicatory prayer, he said: "What is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee . . . O Yahweh our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own" (1 Chron. 29:14-16). The Proverbs makes this observation: (Prov. 3:9-10):

*"Honour Yahweh with thy substance,
And with the firstfruits of all thine increase;
So shall thy barns be filled with plenty,
And thy presses shall burst out with new wine"*

It is interesting that the first two offerings met with in Scripture are the Burnt-offering and the *Minchah* (see Gen. 4:3-4), and that these are the first two forms of offerings listed in the Law.

"His offering shall be of fine flour"—Fine flour represents the fruits of God's blessing on man (Matt. 5:45) supplemented by man's own labour. When offered in this way to Yahweh, it represented an acknowledgment of God as the Giver of every good and perfect gift, as well as the dedication of the offerer's service unto Him. The stipulation of "fine flour" indicated that only the very best of man's labour, or man's goods, that upon which he has expended the greatest care, is good enough to be given to God. Bread is a basic human need; and of the best of this a man gave as a voluntary offering to God.

"And he shall pour oil upon it"—The anointing of oil suggests the influence of the spirit word. See notes on Exod. 27:20. Anything so anointed was set apart as of divine use, and this spake of the sanctifying influence of the Word of God (see John 17:17; 1 Tim. 4:5; Col. 3:16; Eph. 3:16-17). It also spoke of the true source of joy: "the oil of gladness" which stems from the Word (Heb. 1:9). So we are exhorted to "serve the Lord with gladness"; "To rejoice evermore"; "The Lord loveth a cheerful giver". Anointing the flour with oil taught that anything so given to God must be motivated by joy. A gift given to Him with regret, or with only half a heart, lacks an important condition of acceptability. Joy belongs to God for "strength and gladness are in His presence". The constant summons to His people is to "Rejoice" before Him: "Be glad in the Lord, ye righteous, and shout for joy all ye upright in heart". (See R. Roberts in *The Law of Moses*). Let us learn to enjoy the service of our God, and the things we attempt to do for Him.

"And put frankincense thereon"—See Exod. 30:34 note. The word for "frankincense" in Hebrew is *lebonah*, white, which denotes purity. Frankincense was an element of the incense which spake of the ready response found through prayer. Its use in this place spake of the prayer of praise which sanctifies the offering: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6). Prayer can help sanctify the things we normally take for granted (see 1 Tim. 4:4-5). The Meal-offering expressed the offerer's appreciation and thanks to God for all with which He has blessed him, and the frankincense sym-

bolised prayer. Such gifts should be sanctified with prayer.

VERSE 2

"And he shall bring it to Aaron's sons the priests" — He did this because the priests were Yahweh's representatives on earth (see Lev. 4:4; Deut. 19:17).

"And he shall take thereout"—By "he" is not meant the offerer but the presiding priest who acted on behalf of the others in this way.

"His handful of the flour and the oil hereof with all the frankincense" — A handful of fine flour impregnated with the anointing oil is thus taken out by the priests and used by them as representatives of Yahweh. However, all the frankincense is taken and burnt upon the altar. It represents prayer, and therefore, in its totality it should go through the priest to the Father Himself.

"And the priest shall burn the memorial of it upon the altar" — The Memorial was the regular name, not only for the portion of the *Minchah* which was burnt on the altar (vv. 9:16; 5:12; 6:15; Num. 5:26), but for the frankincense which was laid upon the shewbread (Lev. 24:7). The same word describes the prayers and alms of Cornelius, which came up as a "memorial before God" (Acts 10:4). Such memorials in Israel were designed not merely to recall an incident to mind, but to awaken the mind to its great significance (see Exod. 12:14 with notes on Memorials in Israel). In the case now before us, the Memorial recalled to mind that God is the Giver of every good and perfect gift (James 1:17), and therefore, true worshippers should honour Him by returning some of the substance received from Him.

"To be an offering made by fire of a sweet savour to Yahweh"—God is well pleased when man recognises his dependence on Him, and His goodness to His creation (see Matt. 5:44-45). Let us, therefore, "honour Him with the firstfruits of our increase" (Prov. 3:9).

VERSE 3

"And the remnant of the meat offering shall be Aaron's and his sons" — The presiding priest took his handful, and this was shared with the other priests as Yahweh's representatives to the nation. Therefore, so long as the people remained faithful, the priests ate well. It was to

their advantage, therefore, for the nation to remain faithful. The priests benefited materially whilst the people did spiritually.

"It is a thing most holy of the offerings of Yahweh made by fire"—The term "most holy" is literally *holy of holies*. The term is applied to the *Minchah*, the shewbread, and incense, and the flesh of sin and trespass victims. Food designated as "most holy" was eaten in the holy place, that is, in the court of the Tabernacle (Lev. 24:9), though the priest's portion of the peace-offering might be eaten by the priests and their families in any "clean" place away from the Tabernacle (Lev. 10:12-14). The food eaten in the court as a public testimony. It witnessed to the fact that the priests were Yahweh's representatives, and as such should receive the honour due to them, not merely by word of mouth, but by material support.

b. Of Unleavened Cakes — vv. 4-10

The offerer can make choice of the form in which the Minchah might be offered. If he personally prefers unleavened cakes rather than fine flour, he can lovingly prepare such cakes for the purpose. This can take the form that he best likes as food, so long as it conforms to the restrictions laid down. Four varieties of cakes are listed by which the flour and oil can be made up for cooking. The ritual of the offering repeats that of the first form. The frankincense finds no mention, but is to be understood.

VERSE 4

"And if thou bring an oblation of a meat offering baken in the oven"—If the offerer was particularly fond of cakes baken in the oven, he could share his pleasure with Yahweh by making an oblation (Heb. *korban*, or "gift" rendered "offering" — Ch. 1:2) of such. The offering had to be "baken in an oven", typing the Lord who was "tried as by fire".

"It shall be unleavened cakes of fine flour mingled with oil"—Leaven symbolises malice or wickedness (1 Cor. 5:8; 14:20). In providing unleavened cakes, therefore, the offerer was taught to "put away all malice" (Eph. 4:31; 1 Pet. 2:1), whilst his offering typed the Lord who was without sin. The Hebrew word for cakes denotes cakes that were pierced, or perforated, and again, in this way, pointed forward to the Lord.

"Or unleavened wafers anointed with oil"—The unleavened wafers were similar to the unleavened bread used at the Passover. These were anointed with oil, and so pointed forward to Christ as the anointed bread of life.

VERSE 5

"And if thy oblation be a meat offering baken in a pan it shall be of fine flour unleavened, mingled with oil"—The pan comprised a flat plate or griddle, so that the offering would then take the form of pancakes.

VERSE 6

"Thou shalt part it in pieces, and pour oil thereon; it is a meat offering" — The large griddle cake, was not divided into separate cakes as the cakes and wafers, but had to be broken in pieces, like the dismembered pieces of the animal offering, so that the fire could more easily pass through it.

VERSE 7

"And if thy oblation be a meat offering baken in the frying pan, it shall be made of fine flour with oil" — If the preference of the offerer was for fried bread, he could share his taste with Yahweh in this form.

VERSE 8

"And thou shalt bring the meat offering that is made of those things unto Yahweh: and when it is presented unto the priest, he shall bring it unto the altar"—The priest first took his handful of the offering (v.2), and then took the balance to the altar to be served up to Yahweh as upon his table (cp. Mal. 1:7,12).

VERSE 9

"And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar"—see note v.2.

"It is an offering made by fire, of a sweet savour unto Yahweh"—See note Lev. 1:9. This identifies the Meal-offering with the Burnt-offering.

VERSE 10

"And that which is left of the meat offering shall be Aaron's and his sons" — In this way, the labour of the priests, in working for Yahweh, was rewarded. See 1 Cor. 9:13; 10:18.

"It is a thing most holy of the offerings of Yahweh made by fire"—See note v. 3. The giving of these things to the priests was public witness that those who work for Yahweh are rewarded.

c. Leaven And Honey Excluded — vv. 11-12

Leaven and honey are forms of fermentation, and, therefore, are excluded from the Burnt-offering. Placing them on the fire would cause them to ferment the quicker.

VERSE 11

"No meat offering, which ye shall bring unto Yahweh, shall be made with leaven" — Leaven, as a form of fermentation which turns the dough sour, is likened to malice and wickedness (1 Cor. 5:6-8), and, therefore, is excluded from the offering. See this subject discussed at length in our comment upon Exod. 12:15.

"For ye shall burn no leaven, nor any honey, in any offering of Yahweh made by fire"—In Prov. 25:27, honey is aligned with self-gratification, and therefore is excluded from the offerings. Honey, like leaven, adds to fermentation or corruption. The exclusion of both from the meal offerings, taught that an act of liberality was unacceptable if it were inspired with a wicked mind. See Prov. 15:8.

VERSE 12

"As for the oblation of the firstfruits, ye shall offer them unto Yahweh" — The *American Jewish Bible*, as with *Young's Literal*, render this: "As an oblation of the firstfruits. . ." Leaven and honey might be presented at the Sanctuary, but not on the altar as a sacrifice, in common with the ordinary first fruits (Deut. 26:2). The Law instructed that two leavened loaves be offered at the Feast of Pentecost; but the reason for that concession will be explained at that place: Lev. 23:17.

"But they shall not be burnt on the altar for a sweet savour" — If honey or leaven is placed on the fire, they swell and froth most unagreeably. They were to be offered only as instructed.

d. Salt Obligatory In Sacrifice — v. 13

Salt must be added to every sacrifice.

"And every oblation of thy meat offer-

ing shalt thou season with salt"—Not only every *minchah*, but every animal offering was to be accompanied by salt. It was the one symbol which was never absent from the Altar of Burnt-offering, showing the imperishableness of Yahweh's covenant. In its unalterable nature, salt is contrary to leaven. It prevents putrefaction, whilst honey and leaven produce it. Salt has relation to the covenant (Num. 18:19), and only through identification with the covenant could Israel offer acceptably to Yahweh. See how it is identified with a covenant of permanence in 2 Chron. 13:5. Salt also brings out the flavour of food (Luke 14:34), so that "saltiness" speaks of virility in the things of God (Matt. 5:13; Mark 9:49-50). Hence Paul exhorted: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

Salt has power to strengthen food and preserve it from putrefaction and corruption, and when applied to a sacrifice imparted to it the unbending truthfulness of self-surrender to Yahweh by which all impurity and hypocrisy is repelled. Salt symbolised hospitality; it represented the ministry of good men, as opposing the spiritual corruption of sinners (Matt. 5:13), of grace in the heart (Mark 9:50), of wisdom or good sense in speech (Col. 4:6). Hypocritical professors are likened to salt without savour (Matt. 5:13; Mark 9:50). The Scriptures also refer to *berith melah* or a "covenant of salt". In such a covenant, the contracting parties were accustomed to partake of salt to show that what they covenanted to do was inviolably sure (Num. 18:19; 2 Chron. 13:5). As salt brings out the flavour of food, so a covenant of salt would be fulfilled in its true spirit; as salt prevents putrefaction or decay, so a covenant of salt would be permanent and abiding. By adding salt to the sacrifices, the worshipper was committing himself to complete self-surrender to the will of Yahweh.

"Neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offerings: with all thine offerings thou shalt offer salt"—The offerings then became completely acceptable to Yahweh.

g. Parched Ears of Firstfruits — vv. 14-16

The final form in which the Meal-offering could take was that of parched grains of corn, with oil, salt, and frankincense.

Once again, there was human effort connected with the offering, as the offerer shared the fruits of his labour with Yahweh.

VERSE 14

"And if thou offer a meat offering of thy firstfruits unto Yahweh, thou shalt offer for thy meat offering of thy firstfruits green ears of corn dried by the fire"—Instead of "green ears of corn" the R.V. renders: *corn in the ear*, that is, corn just ripe, freshly gathered. The corn was then dried by the fire. Parched corn was a frequent article of diet in those days.

"Even corn beaten out of full ears"—The corn was not to be rubbed by the hands as described in Luke 6:1, but bruised or crushed so as to be broken into pieces. The breaking up of the corn set forth figuratively the giving up of self, without reserve, to the will of Yahweh.

VERSE 15

"And thou shalt put oil upon it"—see note v. 1.

"And lay frankincense thereon: it is a meat offering"—See Note v. 1.

VERSE 16

"And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto Yahweh"—See notes vv. 2-3.



CHAPTER THREE

THE PEACE OFFERINGS

The general instructions regarding peace offerings are laid down in this chapter, whilst the priestly rules relating to them are outlined in Lev. 7:11-21. The Hebrew word for peace is from *Shalam*, with the general idea of uniting together as one, and thereby suggesting the idea of divine fellowship. By the means of such a sacrifice, Yahweh, the priestly mediator and the worshipper were united as one by a sacrificial feast (Lev. 7:15). In actual practise, the peace offering was the last to be offered. The normal procedure would be, first the sin offering as providing the means of atonement; then the Burnt-offering as representing the complete self-surrender of the worshipper to Yahweh; followed by the meal offering which expressed the loyal submission of the offerer in the gift he thus made of His use of Yahweh's blessing; finally the peace offering, which, with its meal, expressed the joy of fellowship with God. This order is not followed in setting forth the various feasts, because until the Law was revealed which demonstrated the "sinfulness of sin" nothing is recorded of a sin offering. Therefore, in setting forth the various offerings in the order that it has, the Law first took hold of those which were familiar to man to that point of time. This chapter shows that offerings can be drawn from the herd or flock, and provides variations from those appropriate for the Burnt-offering which we have already considered.

a. Of The Herd — vv. 1-5

Cattle, either male or female can be offered as a peace offering; the worshipper following the instructions now laid down.

VERSE 1

"And if his oblation"—The word is *kurban*, and denotes a gift "brought near" to the altar. See note Lev. 1:2.

"Be a sacrifice of peace offering"—

The Hebrew is *zebah shelamim*. The first word, rendered "sacrifice" signifies "to slaughter"; the second word denotes "peace" and unity. Its basic meaning is to "bring as one" suggesting the idea of fellowship. Hence the word *shelamim* is in the plural number, because more than one are involved. The offering was designed to unite Yahweh, the priestly mediator, and the offerer as one by the sacrificial feast incorporated in the Peace-

offering; the priest and the worshipper ate together, whilst Yahweh's part was consumed on the altar.

The Peace-offering points forward to the work of the Lord Jesus as such. "For he is our peace", wrote Paul (Eph. 2:14) . . . "to make in himself of twain one new man, so making peace; and that he might reconcile both (i.e. Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). The Greek word for peace *eirene* is likewise from a root signifying "to join together" as one; and this unity is a cause of great rejoicing as the word suggests. The preaching of the Gospel basically was the preaching of peace, or the offer of peace to man (see John 14:27; Acts 10:36; Rom. 3:17; 5:1; 10:15; Eph. 2:14-15; 4:3; 6:15; Col. 1:20; Heb. 7:2). The Peace-offering could take various forms, and these are outlined in the instruction of Lev. 7:11-21. Basically, it spoke of rejoicing in the privilege of fellowship.

"If he offer it of the herd" — The Peace-offering could take the form of cattle as in the case of the Burnt-offering (Lev. 1:3-9).

"Whether it be a male or female" — Here is an important variation from the Burnt-offering which was strictly limited to a male beast. This teaches that whilst the work of reconciliation was to be effected by a male (the Lord Jesus Christ), females can rejoice in the privileges thereby opened out. Commenting upon this provision of the Peace-offering, Brother Roberts notes: "It certainly shows that woman is not excluded from the work of salvation, though she was not to figure in the first degree. It was a man that was to be the saviour . . ."

"He shall offer it without blemish before Yahweh" — In Lev. 22:23 we read of a relaxation of this rule in regard to the Peace-offering. It is apparent, therefore, as Bro. W. Barling notes in *Law And Grace*: "Here the insistence on the absence of blemish bore a specific relation to the qualities of the offering viewed as something to be eaten, viewed as food. Provided the value of the animal as food was unimpaired, some slight disproportion which in Sin-offering and Burnt-offering would have been incongruous and unbecoming, was in the case of a Voluntary Peace Offering tolerated without any actual compromise of principle." This implies that Yahweh would have none with-

hold his worship of love, even though conscious of personal inadequacy to render it.

VERSE 2

"And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation" — See notes Lev. 1:4.

"And Aaron's sons the priests shall sprinkle the blood upon the altar about" — The offerer thus gave recognition that fellowship demands the sacrifice of self (the death of the animal), and the dedication of one's life to Yahweh (sprinkling the blood upon the altar on every side). See note Lev. 1:5.

VERSE 3

"And he shall offer of the sacrifice of the peace offering an offering made by fire unto Yahweh" — "Offer" is from *garab* signifying "to bring near, or 'approach'". So render: "he shall bring near from the sacrifice of the peace offering, a fire offering to Yahweh." The portions to be consumed by upon the altar are then defined. So the worshipper would approach near the altar, where he would see his Burnt-offering smouldering thereon, representing his complete self-surrender to the will of Yahweh. On the basis of that, the pieces of the Peace-offering would then be given; and they would be placed on the pieces of the Burnt-offering that still remained to be consumed. What a wonderful lesson! The dedication of self had been offered to Yahweh, and now He is about to accept the pieces of the Peace-offering that will bring the joy of complete fellowship to the offerer.

"The fat that covereth the inwards" — This refers to the caul or transparent membrane which has upon it a network of fatty tissue. It forms a protection to vital parts of the viscera. Fat is the richest part of an animal, representing stored energy, and as such should be given to Yahweh in worship. Fat is always used as a sign of healthfulness and vigour. Consider such expressions as "the fat of the mighty" (2 Sam. 1:22); "the fat of kidneys of wheat" (Deut. 32:14) etc. The term is expressive of that which is healthy, abundant, and full of goodness. Those who are completely self-centred in their prosperity are described as being "inclosed in their own fat" (Psa. 17:10). "the fat of oil, the fat of wine, and of the

wheat" (Num. 18:12 mg). Considered the richest part of the sacrifice, this was offered to Yahweh upon the altar. In removing it, the vital inwards of the sacrifice were brought into view, reminding the offerer that "all things are naked and opened unto the eyes of Him with Whom we have to do" (Heb. 4:13). The offering of this to Yahweh was a reminder to the offerer that he should give the richest and best of his energy and being into doing the will of God; and inasmuch as this is figuratively laid upon the altar of Christ (Heb. 13:10), the innermost parts of our being are open to His eyes.

"And all the fat that is upon the inwards" — This refers to the lumps of suet that are found upon the intestines of healthy animals.

VERSE 4

"And the two kidneys, and the fat that is on them" — The kidneys are vital parts of the body upon which greater "honour" needs to be bestowed (1 Cor. 12:22). They are situated in the back part of the abdomen, one on each side of the vertebral column, and surrounded by a mass of fat and areolar tissue. They are for the purpose of separating from the blood certain materials which, when dissolved in a quantity of water, also separated from the blood, constitute the urine. Hence their vital work is to separate and help to expel poisons from the body. Their purpose on the altar is therefore clear. It tokened that the offerer undertook to expel from his life those spiritual poisons that can produce bad spiritual health, and so give his emotions unto Yahweh. The word "kidneys" is also rendered *reins*. When Yahweh possesses our "reins" He can guide us into right ways, and cause us to act in a spiritual healthy way. Hence, the Spirit, prophetically declared of the Lord: "Thou (Yahweh) has possessed my reins (kidneys)" (Psa. 139:13). The "reins are considered:

(1) The organs of feeling, as the seat of impulse, affection, and moral sentiments (for when emotionally disturbed or moved, we feel it in the kidneys — see Psa. 26:2; Jer. 11:20; 12:2; 17:10; 20:12). Hence, Yahweh "trieth the reins" (Rev. 2:23), that is, He tests our true feelings for Him.

(2) The seat of conscience; so the Psalmist said: "I was pricked in my reins" (Psa. 73:21), and therefore the judge of

motive ("my reins shall rejoice" — Prov. 23:16).

As such, the feelings, conscience, and motives shall be governed by Yahweh ("Thou hast possessed my reins" — Psa. 139:13). Accordingly, when the worshipper placed the kidneys of the animal upon the altar, he, figuratively, surrendered his feelings, conscience, and motives unto Yahweh.

The Hebrew word for "kidneys" is in the feminine gender. This is appropriate in view of the fact that, generally, women are more susceptible to the influences of intuition and feelings than are men. However all such should be governed by the word and will of Yahweh.

"Which is by the flanks" — The "flanks" are the internal muscles of the loins near the kidneys, to which the fat adheres, and therefore stand for the viscera in general. The Hebrew word is *kecelim*, and, as a word, is rendered not only "flanks" or "loins" but also "confidence" (Prov. 3:26), "hope" (Job 8:14), "folly" (Psa. 49:13). In Psa. 38:7 it is rendered "loins", and it is aligned with "loathing". In Job 15:27: "collops of fat in his flanks" denotes the result of self-pampering. This illustrates the figurative application of the word, and its relation to the peace offering upon the altar. The kidneys, as representing the innermost feelings, were taken from their position close by the flanks, and offered upon the altar. By this requirement, Israelites were taught to allow Yahweh to govern their feelings placing their confidence and trust in Him.

● "And the caul above the liver, with the kidneys, it shall he take away" — The word "caul" is from the Hebrew *yothereith*. It signifies "excess", from a root denoting "to jut over", to "exceed". It has been defined as the liver-net or stomach-net, or lobe. The lower omentum, a layer of the inner lining of the cavity of the belly, partly enveloping the liver, and connecting it with the kidneys. In this fellowship offering, therefore, the inner, vital parts of the body were laid open for inspection, and the seat of life, with that part of the body that represented the inner feelings were revealed. That which previously hid and protected these vital parts, were given to Yahweh. See Psalm 51:6; Heb. 4:12-13.

VERSE 5

"And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood, that is on the fire: it is an offering made by fire, of a sweet savour unto Yahweh"—From this instruction we learn that the Peace-offering followed the Burnt-offering, and therefore presupposes the previous reconciliation of the offerer with Yahweh (Lev. 1:7). Without the dedication of self unto Him there can be no true fellowship; no full peace (see 1 John 1:6).

b. Of A Lamb — vv. 6-11

A Peace-offering could be offered from the flock.

VERSE 6

"And if his offering for a sacrifice of peace offering unto Yahweh be of the flock: male or female, he shall offer it without blemish" — See notes v. 1.

VERSE 7

"If he offer a lamb for his offering, then shall he offer it before Yahweh"—See Notes v. 1.

VERSE 8

"And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar"—This is a repetition of the instructions previously given in regard to an offering from the herd.

VERSE 9

"And he shall offer of the sacrifice of the peace offering, an offering made by fire unto Yahweh; the fat thereof, and the whole rump, it shall he take off hard by the backbone"—The R. V. renders "rump" as *fat tail*. The Hebrew word denotes the "strength" or stout part of the Oriental sheep. These are not "tailed" as sheep are in Australia, and, in consequence, develop very large tails. Thompson in *The Land And The Book* notes: "Cooks use this mass of fat instead of Arab butter, and may prefer it, as it is fresh and sweet, while the other is often rancid. No doubt this is the 'rump' so often mentioned in the Levitical sacrifices, which was to be taken off hard by the back-bone. It is, in fact, not

properly a tail, but a mass of marrow-like fat, which spreads over the whole rump of the sheep, and down the caudal extremity until near the end". The burning of the fat tail upon the altar, together with the internal fat, is the only point in which the ritual to be used when offering a sheep differed from that used in offering an animal from the herd. The offerer was taught to give his strength, the choicest part of his life, unto Yahweh.

"And the fat that covereth the inwards, and all the fat that is upon the inwards"—See Notes v. 3.

VERSE 10

"And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be taken away"—See Notes above.

VERSE 11

"And the priest shall burn it upon the altar; it is the food of the offering made by fire unto Yahweh"—The use of this expression is significant. It implies food for eating, and suggests that in the Peace-offering in a fellowship meal with the offerer. The altar is representative of the Table of Yahweh (see Mal. 1:7), and can be related to the "table of the Lord" in the communion of the bread and wine. In fact, the Hebrew word for "food" is *lechem*, elsewhere rendered "bread". It therefore was appropriate for the Lord to take bread in his hands, and say: "This represents my body given for you". The word "burn" is *qatar* and signifies to "burn as incense". Thus the offering ascended as a sweet savour unto Yahweh. Who is represented as partaking of this feast of fellowship.

d. Of A Goat — vv. 12-17

A goat could be offered as a Peace-offering. The instructions are similar as those for a lamb.

"A lamb"—The word used here is *keseb*, and denotes a young lamb. It is from a word signifying "to dominate", and therefore relates to an animal that has begun to develop so as to dominate or act independently.



VERSE 12

"And if his offering be a goat, then he shall offer it before Yahweh"—The word is 'ez, from a root denoting *stoutness*, and suggesting the point at which the animal is old enough to assert itself in all its waywardness. Instead it is offered as an offering unto Yahweh.

VERSE 13,14,15

These are a repetition of instructions considered previously, and to which the same comments apply.

VERSE 16

"And the priest shall burn them upon the altar; it is the food of the offering made by fire for a sweet savour"—See Notes v. 11.

"All the fat is Yahweh's"—The Hebrews distinguished between the pure fat of an animal (the suet), and that fat which was intermixed with the lean (Neh. 8:10). The former, as representing full healthfulness and vigour, the richest part of the

body, was given to Yahweh, indicating that we should give unto Him the best of our strength and ability.

VERSE 17

"It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood"—The all-embracing nature of this statute implies that it had to be observed at all times, and not merely when the Israelites were in the Land. Even when travelling elsewhere, it had to be observed. Even in dispersion, and having no access to the altar, true Israelites maintain this law. Fat and blood are listed together because of the figurative meaning attached to both. The poured out blood represented life given back to God; the fat represented the strength or virility of the body likewise given back to God on the altar. Thus a man giving his time, love, service and substance unto Yahweh, figuratively offers the blood (life) and fat (strength) of his existence on the altar of service. And Yahweh is well pleased.

CHAPTER FOUR

THE SIN OFFERING OF IGNORANCE

Our attention now is turned from the sweet savour offerings to the Sin-offering. The importance of this break is shown by the introductory words: "And Yahweh spake unto Moses, saying" (v.1). This is the first occurrence of these words since the beginning of Leviticus, indicating a break in the instructions. Things to be noted in regard to the Sin-offering are: • Yahweh's intolerance of sin; • His righteousness in demanding an acknowledgment of it, even though it be committed unwittingly, in ignorance; • His merciful provision for sinners; • His careful assessment of degrees of sin and responsibility; • The need of knowledge so that sin might not be committed in ignorance; • The recognition of Divine goodness through thanksgiving for forgiveness received. The chapter before us gives the general rules relating to a Sin-offering, whilst the priestly rules in regard to it are given in Ch. 6:24-30.

a. Introduction — vv. 1-2

This is the first time in Scripture that reference is made to a Sin-offering, therefore the subject is given specific introduction.

VERSE 1

"And Yahweh spake unto Moses, saying"—Whilst Burnt-offerings and Peace-offerings are referred to in Genesis before the Law, there is no reference to Sin-offerings as such. However, the Law revealed the act of sin in its true light, so that Sin (human nature) was revealed as being "exceeding sinful" (Rom. 7:13). "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's sin" (Rom. 5:14), that is, over those who had no violated a specific commandment of God. But now, Yahweh was about to reveal His purpose in a specific Law, and because Sin was revealed thereby in its true light, a specific Sin-offering was defined.

"Speak unto the children of Israel, saying, 'If a soul shall sin' — There are several different words rendered 'sin'. Here the word is *chata*, and signifies to "miss the mark". An illustration of the meaning of the word is supplied in Judges 20:16: "Ever one could sling stones at an hair breadth, and not miss" (*chata*). See notes Gen. 13:13.

"Through ignorance against any of the commandments of Yahweh concerning things which ought not to be done, and shall do against any of them" — At first sight it seems to be incongruous that a person should be held responsible for something he had done, unwittingly, in ignorance. Brother Roberts, in *The Law of Moses* (p. 240) considers this problem:

"The question has been asked, Why should a sin of ignorance require atonement? I have indeed known of a stout revolt against the whole doctrine of sins of ignorance, and a disposition to reject Moses on the ground of them. This is not reasonable. If it had been a case of punishing a man for unconscious transgression, there might be some difficulty experienced. But it is not a case of that sort, but of the reverse sort, namely, of providing a way of escape from a false position. A false position is a false position, whether known or not. Reason must recognise this: if the will of God be that certain things be not done, then the man who does them does things that are dis-

pleasing, whether he know it or not. His ignorance does not make a displeasing thing pleasing, though it will modify the light in which he may be regarded as an unintentional offender. A presumptuous doing of it — a doing of it in the full knowledge of what he is doing, and with the full intention that his act shall be an act of enmity as hurtful as he can make it, ensures condign punishment, as we have seen. But a doing of it in ignorance that he is doing wrong is mercifully treated: provision is made for rectification or justification. A sin-offering is required. The sin is not ignored, for sin there has been, though ignorant sin, for sin is the breaking of the law of God in any matter.

"But even a sin-offering is not exacted till knowledge makes the sinner aware of his sin. It is 'when the sin which he hath sinned come to his knowledge' that a sin-offering is to be brought (Lev. 4:23). Then 'the priest shall make an atonement for him as concerning his sin: and it shall be forgiven him' (v. 26)."

A case in point, illustrative of this comment, is that of Paul's. He told Timothy, "I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:13). What did he do ignorantly in unbelief? He imprisoned and put to death people whose sole offence was an attempt to live before God in accordance with His will. Before Paul's conversion he acted in such a way as to afterwards recognise that he was "a blasphemer, a persecutor, and injurious". Should not proper restitution be made for these things? Paul saw the perfect justice of God demanding that he do so, and everybody who is right-minded will respect the requirements of the Law. Ignorance does not provide immunity from law in normal relationships: why should it do so in divine? It is a person's responsibility to learn what is required of him in that regard. A stranger to a country, or a state, is not immune from the law relating to a speed limit, although he may plead extenuating causes for breaking a law of which he is ignorant. Thus there is not only justice, but full wisdom and mercy in the requirements of Yahweh.

The Hebrew word rendered "through ignorance" is *bishegagah*, and signifies "through want of consideration" and therefore "inadvertent transgression" (see *Sirong's Concordance*). It is from a root signifying "to stray", and is rendered by the R.V. as *sin unwittingly*, or as sup-

plied by the margin: *through error*. The word suggests the natural tendency of the flesh to stray and to fail, in contrast to the willful despising of God's law. It occurs in Gen. 6:3 which reads in the Hebrew: "in their erring (*beshaggim*) he (i.e. man) is flesh". Yahweh, recognising the tendency of flesh to wander from the path of righteousness, gave man the opportunity to repent, and made provision for the forgiveness of sin.

Therefore, in the Sin-offering, the Law took cognisance of the fallen condition of human nature and the universal transgression which results from it (see Mark 7:20). It legislated against sin done unwittingly in such a way as to teach that such sin is related to human nature; and that behind all conscious acts of transgression there are natural or involuntary movements, or propensities, described as the "lusts of the flesh" of which the individual is hardly conscious; but for which, nevertheless, he is held responsible if he falls through them. Even thought must be controlled (2 Cor. 10:5; Matt. 5:28; Prov. 24:9).

The greatest failure, in fact, was that sins were done in ignorance (Lev. 5:17), for a worshipper, by daily application to the Law, should have ever been alerted to such. Because ignorance of divine law itself was a sin, the most heinous offender was the priest, for his "lips should keep knowledge" (Mal. 2:5-7), and he should have known when sin was committed. For him to sin without being conscious of it was sin indeed! (See *Law and Grace* on sins of ignorance).

The most common word for sin, we have noted, signifies to *miss the mark*. This can be done through "swerving" from the way of right (1 Tim. 1:6), or through lack of strength causing the offender to fall short of the glory or grace of God (Rom. 3:23; Heb. 12:15), or failing to rest from the works of the flesh (Heb. 4:1). In that regard, Proverbs 8:35-36 has a significant statement. It speaks of one "that sinneth against Me", which Rotherham renders as: "He that misses Me", that is, fails to manifest the Divine likeness. This rendition contrasts with the statement of v. 35: "He that findeth Me".

To summarise: the Sin-offering dealt first with Sin the root (human nature), and then sin the fruit (transgression). To plead ignorance of having committed sin, did not absolve from responsibility, but actually added to the extent of guilt, for

none should be in ignorance of sin, nor seek to justify it on that basis (Lev. 5:17).

And now a difference between the Burnt-and-Peace-offerings, and that of the Sin-offering must be stressed. The former when offered by individuals were purely voluntary: no special occasions being prescribed. Not so the Sin-offering. It is plainly laid down that he who becomes conscious that he has committed a sin *must* bring his Sin-offering. In the further rules, outlined in Numbers 15:22-32, the kinds of sin for which the Sin-offerings were accepted are contrasted with those which cut off the sinner from among his people. Those who "err" through the tendency of the flesh to stray (Num. 15:22) are contrasted with those who "doeth ought presumptuously" (v. 30). The two types of sin are distinguished in the language of Scripture as sin "through ignorance" and "presumptuous sin". For the "presumptuous sinner" who "sinned with a high hand" and thus was obstinate in despising Yahweh's law, there was no mercy (Num. 15:30-31; Heb. 10:26-29). Such rebels were "cut off from among His people": disfellowshipped, or alienated from the divine covenant (Exod. 31:14; Lev. 7:20; Matt. 12:31; 1 John 5:16).

Sin of ignorance included those of omission and commission caused through the weakness of the flesh. They included breaches of the Law committed in ignorance, or ceremonial defilement imposed by the Law to teach the lesson of Atonement. By the various sacrifices demanded, the Law took notice of degrees of responsibility.

b. For The Priest — vv. 3-12

The seriousness of guilt varied with the status of the sinner. The failing of a priest was treated as more serious than that of a ruler, or a commoner. As a representative of the people to Yahweh, his sin reflected adversely upon the nation as a whole, and therefore it was required that his offering for sin be greater than that of others.

VERSE 3

"If the priest that is anointed"—That is the High Priest. (see Lev. 8:12; 16:32).

"Do sin according to the sin of the people"—In Hebrew there are two different words translated "sin" in this statement. The first is *chata* "to miss the mark"; and the second is *ashmah*, "guilt".

Accordingly, the R.V. renders the statement: "If the anointed priest shall sin so as to bring guilt on the people". Because the High priest represented the people, his sin would be accounted as a sin of the nation, bringing guilt upon it.

"Let him bring for his sin, which he hath sinned a young bullock" — Here the word is different to that rendered "bullock" in Lev. 1:5. It is the Hebrew word *par*, derived from a root signifying "to break forth in strength". The use of such in sacrifice implies that personal strength should be given over to Yahweh's use. It will be noted that a similar offering was made for a national sin (v. 14), indicating that the High Priest was representative of the nation. The size of the animal thus offered (cf. with v. 23) was in accordance with the enormity of the offence. The High Priest was considered more guilty if he sinned than a lesser personality; hence the size of his offering. As W. F. Barling notes in *Law and Grace*: "The persons specified as offerers under the law of the Sin Offering were arranged in descending order of theocratic rank, and correspondingly the offerings prescribed for them were arranged in descending order of value."

"Without blemish unto Yahweh for a sin offering" — The instruction that the sin offering was to be "without blemish contrasted sharply with the state of the offerer who was conscious of sins committed, and therefore, of blemishes in his character. The offering constituted both a representation and an ideal. So it is with



Christ as our sin offering. He represents those he died to save in that he possessed their nature; he is also their ideal, for they are to strive to be as he was (1 Pet. 2:21-24).

VERSE 4

"And he shall bring the bullock unto the door of the tabernacle of the congregation before Yahweh" — As the sin had been committed "before Yahweh", so the offering is taken to that place.

"And shall lay his hand upon the bullock's head" — Thus identifying himself with it, and publicly confessing to sin. This which would be humiliating to the High Priest. See Lev. 5:5; and notes at Lev. 1:4.

VERSE 5

"And the priest that is anointed shall take of the bullocks blood" — Blood shed in sacrifice denoted a dedicated life (Lev. 17:11), and figuratively expressed the ideal set forth by the offering.

"And bring it to the tabernacle of the congregation" — In the case of the normal Burnt-offering, the blood was brought to the "door of the tabernacle" (Lev. 1:5), but in relation to the sin of the High Priest, it is taken within the tabernacle itself, into the holy place. Why? Because, as the Priest ministered in the Holy Place, his sin was treated as having been committed there. Figuratively, his life was spent in the Holy Place, and this was now dramatically brought home to him,

together with the enormity of his offence.

VERSE 6

"And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Yahweh" — The number "seven" drew attention to the covenant and its terms.

"Before the veil of the sanctuary" — As he looked towards the veil, and observed its colours and the cherubim thereon, he was reminded of the holy calling to which he had been called, and how he should in life manifest the qualities of Yahweh. He was reminded, too, that the flesh stood as a barrier to the attainment of his hope (the Most Holy — see Heb. 10:19-20). Thus there was brought home to him what he should be (the colours being those of God manifestation), and what he could attain unto (the divine nature as indicated in the Most Holy).

VERSE 7

"And the priest shall put some of the blood upon the horns of the altar of sweet incense before Yahweh, which is in the tabernacle of the congregation" — The horns of the golden altar of incense were extended upwards towards heaven, suggesting the attitude of prayer. See notes Exod. 30:1-10.

"And shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" — The reference to the altar as the altar of *Burnt offering* implies that the life of the offerer must now be given in dedication. The blood was poured at the foot of the altar to represent that the offerer sacrificed his fleshly desires, and was prepared to give his life in dedication to Yahweh. See notes on Exod. 26:1.

VERSE 8

"And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards" — See Note Lev. 3:3. The offering of the fat (stored energy) at a time when the offerer was conscious of sins committed, was virtually a promise that he would give his strength in future to performing the will of God. The fat thus offered ascended as a "sweet savour unto Yahweh" (v.31).

VERSE 9

See Note Lev. 3:4.

VERSE 10

"As it was taken off from the bullock of the sacrifice of peace offerings" — See Notes Lev. 3:3-5.

"And the priest shall burn them upon the altar of the burnt offering" — To "burn" them upon the altar, was to turn them into fragrant smoke, as the Hebrew *qatar* denotes. The expression related to the fat and the inward parts of the sin offering, but not to the flesh which was consumed (see v. 12 where a different word is used). As the Sin-offering pointed forward to Christ, those inward parts of the animal that were turned into fragrant smoke, symbolised the strength and inward qualities of Christ. Whilst his flesh was identical to that of all mankind, his character was divine.

VERSE 11

"And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung" — That is, the whole of the residue of the animal apart from that offered on the altar. Commenting on this, W. F. Barling in *Law And Grace* says: "The burning was in fact a token of appropriation and acceptance by God. That is why, when the idea of consumption in the sense of destruction was paramount . . . an altogether different verb was used from that reserved for the building of the Altar, in order to draw specific attention to the fact that a different sense was intended."

VERSE 12

"Even the whole bullock shall he carry forth without the camp" — This figuratively taught that the real bearing away of sin was beyond the power of the Law (see Heb. 13:11).

"Into a clean place where the ashes are poured out" — This clean place is referred to in Lev. 6:11. The remnant of the animal was conveyed to such a place that the flesh might be entirely consumed. The antitype was wonderfully fulfilled at the death of the Lord. Having given his strength, and his inward qualities of character unto the Father, the flesh that remained was conveyed into a "clean place", to a tomb "wherein was never man yet laid" (John 19:41). See also Heb. 9:11-15.

"And burn him on the wood with fire" — Here the verb rendered "burn" is *saraph*, "to consume by burning", and is used in contrast to *qatar* "to turn into fragrant smoke", as previously used in Leviticus. The verb denotes complete consumption. The antitype is clear. The remains of the Lord were conveyed to the sepulchre of Joseph, which was a "clean" place, inasmuch as it had not been used to that point of time; and there the process of complete change took place. He arose from the dead unto life eternal, and in doing so, there was the complete consumption of the flesh, and its change to spirit nature.

"Where the ashes are poured out shall he be burnt" — Here the same word is used. Thus the rest of the carcass of the victim was consumed by fire "outside the camp" (Heb. 13:11). The priests could not eat of the flesh of this victim, or of that offered for the sin of the congregation, as they ate of other Sin-offerings (Lev. 6:26; 10:17-18), because they were in these cases in the position of offerers, benefiting from their offering, that is through their sin. This is true of the antitype. Christ's death was an element in his own salvation as well as of the salvation of those he came to save (Phil. 2:5-9). Though he committed no sin, Hebrews 13:20 shows that in perfect divine justice, he benefited from his death, "having obtained eternal redemption" (Heb. 9:12).

c. For The Congregation — vv. 13-21

The Sin-offering for the congregation was similar to that for the priests. The seriousness of the guilt was considered greater than if a ruler or a commoner transgressed.

VERSE 13

"And if the whole congregation of Israel sin through ignorance" — The word for "congregation" in this place is *edah*, signifying "witness". The congregation as a whole should witness to the Truth by always maintaining its principles. However, it was possible for the nation as such to sin through ignorance. When the fact became known, reconciliation by expiation must be sought.

"And the thing he hid from the eyes of the assembly" — The "eyes" of the assembly are its leaders. The word "assembly" is *qahal*, the Hebrew equivalent of ecclesia.

"And they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty" — Cases of this sort are recorded. See Josh. 9:14; 1 Sam. 14:32.

VERSE 14

"When the sin, which they have sinned against it, is known" — It then remained no longer a sin of ignorance.

"Then the congregation" — Hebrew *qahal*, evidently a representative section of the whole nation, convened for that purpose.

"Shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation" — The offering for the congregation is similar to that for the priest, because the nation was considered a "priestly" nation (Exod. 19:6), a witnessing community (hence the use of the word *edah*), and as such should exercise the greatest care in national decisions; for the decisions and decrees of the nation could affect others in a wrong way, as could ungodly action on the part of priests. The term "congregation" in this place is *mo'ade*, and signifies "set time".

VERSE 15

"And the elders of the congregation" — The word congregation is *edah*, "witness" indicating that Israel as a nation was called to witness to holiness (see Deut. 28:9-10).

"Shall lay their hands upon the head of the bullock before Yahweh; and the bullock shall be killed before Yahweh" — As representative of the nation, they shall identify themselves with the sin offering. See Note Lev. 1:4. The statement that this was to be done "before Yahweh" is an important addition to the instructions regarding sinning priests, and sinning congregations, which does not occur in the case of a commoner sinning. Hence there seems to have been a greater public acknowledgement of sin, the more prominent the sinner, teaching that they should give an example of Godly living. The fact that this provision is excluded for sinning commoners suggests a declining emphasis in the sacrifice.

VERSE 16

"And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation" — As the na-

tion representatively in the Holy Place, being called to holiness (Lev. 19:2), so the blood of the Sin-offering was taken inside the Tabernacle as described.

VERSES 17 to 21

These instructions are a repetition of those given in regard to the priest (vv. 6-12). The words are added: "And the priest shall make an atonement for them, and it shall be forgiven them" (v.20). This applies both to the sinning priest, as to the sinning congregation.

"Forgiven him" — With the constant teaching of the Law, sins of ignorance should have been comparatively rare. Notice the emphasis upon forgiveness, and contrast it with the provision of the Burnt-offering. There the word used is *accepted* (Lev. 1:4). Here it is *forgiveness*.

How do those words apply to Christ, as he is involved in the antitypical application of the law? He had no sins to atone for, but he was in need of redemption from mortality, as much as any of those whom he came to save. His death was an element to that end. By rendering obedience "even unto the death of the cross", he was raised from the dead and given eternal life (Heb. 13:20; Phil. 2:8-9) and so was "clothed upon, that mortality might be swallowed up of life" (2 Cor. 5:4). The word "atonement" in its Hebrew connotation signifies "to cover", and therefore has application to Christ, as well as to others who in addition to the need of physical redemption from mortality, also required the forgiveness of actual sins committed.

d. For A Ruler — vv. 22-26

There are certain significant variations in the Sin-offering for the Ruler, indicating that the offence was considered worse when committed by a priest or the congregation as a whole.

VERSE 22

"When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of Yahweh his God concerning things which should not be done, and is guilty" — The recognition of guilt shows that knowledge of his sin had been brought home to him.

VERSE 23

"Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his

offering, a kid of the goats, male without blemish" — The Hebrew word for "goats" is *ezim* from a root signifying "to harden", and so implying the waywardness of flesh. In offering it, the ruler acknowledged his own waywardness. But he brought a "kid of the goats", that is a goat whose waywardness was not fully developed. This, like the bullock, pointed forward to the Lord, who was of our nature, who possessed "sin in the flesh" but did not permit it to develop. He was "a male without blemish"

VERSE 24

"And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the Burnt offering before Yahweh: it is a sin offering" — See Notes v. 4.

VERSE 25

"And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering" — The action of the priest in placing some of the blood of the offering on the horns of the altar of Burnt-offering is in contrast to his action when treating with the Sin-offering for either the priest or the congregation. On those occasions, he took the blood and smeared it on the horns of the altar of incense (vv. 7, 18). Why the difference? The action represented that the sin to be expiated had relationship to the altars referred to. The priest was permitted into the holy place, and through him, the congregation as a whole (a priestly community) likewise found itself there. Hence, any sin committed, was considered to have violated the position of privilege granted to such. On the other hand, the limit of penetration into holy things on the part of a ruler, was the court outside of the Tabernacle, and hence the sin of a ruler was considered as reflecting on his privileged position in that regard. In *Law and Grace*, W. F. Barling points out that "The blood of the Sin Offering which could be eaten proceeded no further than the Court that division of the Sanctuary which typified Israel as seeking reconciliation; while the bullock whose blood made reconciliation in the Holy Place — that division of the Tabernacle which typified Israel enjoying fellowship with God — symbolised an atoning offering

which was in reality distinct from the Mosaic system since it was burnt outside the Camp (and so fell outside that system)."

As the blood of the ruler's Sin-offering was not taken into the Tabernacle, he was dependent upon the priest for mediation. Therefore, the flesh of his offering, as distinct from that offered for the priest himself, or for the congregation, was not burned without the camp, but eaten by the priests in the court of the Tabernacle (Lev. 6:26).

VERSE 26

"And he shall burn all his fat upon the altar; as the fat of the sacrifice of peace offerings"—This means that the fat and the kidneys etc. would be offered, though they are not here specifically stated (See Exod. 29:13; Lev. 3:3-5).

"And the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him" — See note v. 20.

e. For The Common People — vv. 27-34

A sacrifice of lesser value was permitted the common people.

VERSE 27

"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty" — The words "common people" are translated from the Hebrew *nepesh*, "soul" or "person".

VERSE 28

"Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned" — A ruler had to bring a male offering; but a commoner was instructed to bring a female. Hence an offering of lesser value in the eyes of the Law was offered; in other words, the enormity of the sin was not so great as when a ruler, the congregation, or a priest should sin. The reason being, that when a sin was committed by the former, both the office and the person were disgraced by so doing (see 2 Sam. 12:9,14).

In the case of the commoner, the ritual was the same as that for a ruler, except that a female goat was offered instead of a male. This emphasised the principle of

subjection such as Paul outlines in I Tim. 2:11. It also was a reminder of the facts outlined by the Apostle in vv. 13-15, wherein he shows that whilst Eve was first in the transgression, the second Eve (the bride of Christ 2 Cor. 11:3) shall be saved through the childbearing of the Son of God.

VERSES 29-31

These verses are a repetition of vv. 24-26 for which see Notes.

VERSE 32

"And if he bring a lamb for a sin offering, he shall bring it a female without blemish"—This is a further concession granted the commoner. He was permitted to present either a sheep or a goat according to his convenience: but in either case it must be a female. However, for a Sin-offering, a goat was preferred, in order, doubtless, to express the principle of waywardness. The word rendered *lamb* implies an animal at the age of asertiveness, again emphasising the principles of sin in the flesh.

VERSE 33-35

These verses repeat the instructions of vv. 24-26.

The Sin Offering As A Type (cp. Heb. 7:27)

Before completing this chapter, let us review the instructions, and see how they typify the Lord as our Sin offering

A young bullock (v.3) — Christ commenced his ministry at 30 years of age: at full virility.

Without blemish (v.3) — See Heb. 4:15. *Before Yahweh* (v.4) — See John 17:4.

Blood sprinkled seven times in the holy (v.6) — Covenant confirmed (Rom. 15:8; Heb. 10:14-18).

Blood placed on the horns of the incense altar (prayer, v. 7) — cp. Heb. 5:7; 10:19.

Blood at the altar of burnt offering (v.7) — ministering for others — Rev.6:9.

Fat and inwards burnt on the altar (vv. 8-10); — complete inwards dedication — John 8:29.

Flesh etc. taken without the camp (vv. 11-12) — Atonement effected beyond the law demonstrating that the Law could not consume flesh — Heb. 13:10.

Placed in a clean place (v. 12) — See John 19:41.

Where are found the ashes of the burnt

offering (v.12) — all that remained of Christ's dedicated life: the flesh.

There consumed (v. 12) — Changed to spirit nature.

CHAPTER FIVE

TRESPASS-OFFERING LAWS

Three specific sins requiring atonement are listed (vv. 1-13), and then details are supplied of the trespass offering required. The three sins are: (1) Failing to speak and reveal the truth when under oath (v. 1); (2) Failing to purify self when one is unclean (vv. 2-3); (3) Speaking and swearing rashly and quickly, then forgetting what was said, or shirking responsibility for it (v. 4). This enumeration is then followed by a compassionate concession (vv. 7-13), and finally by instruction in the Trespass-offering to be made (vv. 14-19).

a. Sin Defined — vv. 1-4

Three specific types of sin demanding a Sin-offering are now enumerated. They relate to sins "of ignorance" or of "going astray", that are common in life, but which the Law was not prepared to overlook. Neither should we today.

VERSE 1

"And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it" — This cites the case of a man who had seen or known of something that has a bearing upon a particular case, but who has refused to disclose what he knows when called upon by the judge to do so. In such a case, an oath of abjuration is laid upon him (Cp. 1 Kings 8:31, 2 Chron. 18:15; Matt. 26:63). Irritated by Christ's silence, Caiaphas invoked this law, saying to the Lord: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God". In respect to the Law, the Lord complied. See also Num. 5:21; Prov. 29:24. When such an oath was laid upon a witness, the Law demanded that he frankly reveal all that he had seen, heard, or known, so that proper adjudication might be made.

"If he do not utter it, then he shall bear his iniquity" — He was treated as an offender, and required to make atonement for his sin.

VERSE 2

"Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty" — A person might touch a dead body unwittingly, and not be conscious of what he has done; or he might be indifferent to the requirements of the Law, or forgetful of his obligations. In such cases there has been a guilt of negligence, and a Sin-offering was required. Why should death be treated with such abhorrence? Brother Roberts answers:

"This touches a subject high, deep and wide. It calls attention to the origin of death in relation to man, and to the nature of life in relation to God. Both these subjects are liable to be skimmed over in this merely naturalistic age. Men find death a universal law of the animal world, so far as they have experience of that world upon earth; and they are apt to regard it as the inseparable corollary of

life — the necessary and other half of the phenomenon of vitality. They see animals, great and small, born, grow, decay, and die; and they see man do the same. Therefore they write it down as a 'law of nature', for which they do not require to seek a special origin, and to which, therefore, it is impossible they can attach the odious character suggested by these provisions of the Mosaic law regarding it. But it is evident there is a fallacy in this way of looking at the subject. . . . So far as man is concerned, death is the result of sin, and

not the necessary quality of the nature with which he was endowed in the first instance. This truth enables us to understand the peculiar detestation of death expressed by the ordinances we are considering. The presence of death — the touch of death — means presence of sin, and sin is the awful thing that fools make a mock at, the crime of insubordination against the wish, will, or law of the Eternal Author and Proprietor of Creation." (*The Law of Moses* pp. 263-264).



An artist's concept of the Brazen Altar.

Trespass. Each offering has its peculiar features and applications, pointing forward to the complete and perfect offering seen in Christ. That there are five divisions of offerings is significant. Five is the Scriptural number for Grace — and in this, the Israelite was taught that within the process of the Law could be observed the element of Grace: that wonderful characteristic of Yahweh that allows the covering of sin and the restoration to unity with Him.

It is this Grace that we need to obtain in our own lives today!

Therefore it is with a degree of pleasure that we place this issue into the hands of our readers. We have personally found much spiritual satisfaction and enjoyment preparing the matter for publication. It is and our exposition of the Book of Leviticus. This readers will share this pleasure with us.

We look forward to comments and questions upon the matters outlined, so that we may benefit from mutual consideration of these sections.

Our next issue (God Willing) will complete the first section of Leviticus, dealing with the Offerings, and proceed to the exposition of the Priesthood and the appointments of the priests in Israel. In it will be seen Jesus Christ, not only as the offering itself, but also as the priests performing the offering. Thus, as Zechariah mentions, he would come "having salvation" (or "saving himself" mg). He was both the means and the method of salvation.

Certainly, this wonderful Book of Leviticus should teach us much about ourselves, our need of Christ, and the way we can obtain salvation he offers us. May the *Expositor* assist us in this direction.

the editor

We continue our treatment of Leviticus, and offer to the reader notes on a further five chapters of that remarkable book.

As we have slowly and with prayerful thought perused these verses, we have been further impressed with the wisdom of Yahweh in setting down His purpose in such a wonderful way. The Law not only taught Israelites what they should do to make their worship acceptable unto Yahweh, but also foreshadowed the divine purpose to be revealed in Christ. A man like Moses, studying the principles of the Law delivered unto him, must have turned back in thought to the redeemer promised (Gen. 3:15), and considered how its requirements would be fulfilled in the one yet to be manifested in Israel.

The Law humbled and exalted Israelites at the same time; it revealed the true nature of flesh, and showed the great privileges of association with the things of God.

CHAPTER FIVE

The Law thus taught that a true worshipper should ever keep in mind the cause of death, and recognise that he is a sin-proned mortal (Rom. 5:17-19).

VERSE 3

"Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal" — Reference is to both normal and abnormal issues of mankind, such as are listed in Leviticus 12, 13, 15. W. F. Barling comments in *Law And Grace*: "Apart from leprosy, all the diseases of which they (the uncleanness laws) took account were diseases of the reproductive organs. Even the normal menstrual flow in healthy women bore close enough an affinity to the idea of the defilement caused by ancestral sin to be classed as a cause of seven days' uncleanness. This in itself was pointed enough an indication of the hereditary effects of Eve's and Adam's sin (Lev. 15:19-24; cf. Gen. 3:16). Hidden away out of sight though the source of the defilement might have been, yet its existence could not be denied. In man and in woman alike the same fatal symptom bore witness to it. . . . In each case the operative factor was the same: it was an issue that was the cause of defilement — an issue, moreover, out of the flesh — flesh tainted by sin."

This law of defilement, of uncleanness, was illustrative of the Lord's comment: "That which cometh out of the man, that defileth the man" (Mark 7:20). He explained that "out of the heart of man" proceeded every evil, and as *figurative* of that, the issues of men and women were classified by the Law as unclean. The Law also decreed that ceremonial defilement be treated as transmissible from person to person, in contrast to holiness which was not so transmissible (see Hag. 2:12-13). This taught that moral defilement such as wrong ideas, actions or habits are polluting to others in their influence. To teach that spiritual lesson, the Law decreed that anybody touching anything that it classified as "defiled" would be considered "defiled" in turn. In so doing, it legislated to emphasise the importance of keeping well away from sin or from company that might incite to sin.

"And it shall be hid from him; when he knoweth of it, then he shall be guilty" — A person might unwittingly come in contact with that which is defiling, but when this is revealed to him, he must ack-

Bob Phillips

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nowledge his guiltiness in that regard. In such legislation the Law taught the need of separateness from anything that might defile (see 2 Cor. 6:14-18; Jude 23; 1 Cor. 15:33).

VERSE 4

"Or if a soul swear, pronouncing with his lips to do evil, or to do good" — This law warned against indulging in a thoughtless oath, and therefore taught the need of care in pronouncing what one intended do or would not do. The verb "pronouncing" is *bata* in Hebrew, and signifies to *babble without thought, to vociferate angrily, or to speak idly*. In Psa. 106:33, the same word is rendered *speaking unadvisedly*. In this place, therefore, the Law taught the importance of Christ's indictment of "idle words" (Cp. Matt. 18:36). It taught that before a man speak he should think; for whatever he vowed to perform, whether it be evil or good, whether small or large, he would have to account for. As examples of evil things vowed see 1 Sam. 25:22; Mark 6:23; Acts 23:12; and note the wisdom of Balaam Num. 24:13.

"Whatsoever it be that a man shall pronounce with an oath, and it be hid from him" — How could it be "hid" from the one who pronounced it? He might have uttered a matter in the heat of a moment, not intending his words to be taken seriously; or he may have forgotten what he had uttered.

"When he knoweth of it, then he shall be guilty in one of these" — When it is brought home to him, he must recognise his guilt in failing to perform his vow (see Ecc. 5:4).

A Female Lamb or Goat Offered — vv. 5-6

Significantly the guilt offering for the sins previously defined is a female from the flock. This draws attention to the first sin which was introduced by Eve and not by Adam; and thus emphasises the lesson impressed by Paul in 1 Timothy 2:13-15.

VERSE 5

"And it shall be, when he shall be guilty in one of these things" — This is an important statement. It teaches that the first essential to proper atonement is a consciousness of guilt: a recognition of sin. The Law accomplished this important result for, as Paul taught: "By the law is the knowledge of sin" (Rom. 3:20). When

that is brought home to one, there is a greater realisation of one's need of Christ. Hence the law "was a school-master leading to Christ" (Gal. 3:24). The woman, "who was a sinner", was overcome by emotion at the proximity of Christ, because she recognised her true state (Luke 7:37-38); whereas the Pharisee was blind to his need. Paul taught that a first essential to salvation was to realise that "Christ came into the world to save sinners" (1 Tim. 1:15). However, the context shows that a person must acknowledge his state as such before Christ's atoning work can be efficacious. Sin is not always recognised as such today, because the Law is no longer in vogue to guide the minds of men to that end. But in the days of Moses, guilt was made evident by the clear instruction of the Law, and so the mind of the worshipper made ready for the atonement that could be effected.

"That he shall confess that he hath sinned in that thing" — The second requirement for atonement was an acknowledgement of sin (see James 5:16; 1 John 1:9).

VERSE 6

"And he shall bring his trespass offering for his sin which he hath sinned unto Yahweh" — This was the third essential to atonement: sacrifice. The term *trespass offering* is out of place in this context, since it has become the accepted designation for a distinct kind of Sin-offering mentioned in the next section (see v. 14). The Hebrew word is *asham*, the same word as is rendered "guilty" in the previous verse. (There is no word for "offering" in the Hebrew in this statement). Hence Rotherham renders it as *his guilt-bearer*, and the RV mg has *for his guilt*, i.e. for his offence.

"A female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin" — See previous Notes. Particularly those relating to Lev. 4:28.

Two Turtledoves or Pigeons — vv. 7-10

In the case of extreme poverty, the mercy of Yahweh was still available, and a less valuable offering could be made.

VERSE 7

"And if he be not able to bring a lamb,

then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto Yahweh" — See Notes Lev. 1:14.

"One for a sin offering, and the other for a burnt offering" — The Burnt-offering is essentially the offering of dedication; but this must be preceded by the Sin-offering in which atonement or covering is made for sins committed. Therefore, the sacrifice dramatised the need of forgiveness of sins, the covering away of such, and then the dedication on the part of the worshipper to give his life as a Burnt-offering unto Yahweh.

VERSE 8

See Notes Lev. 1:14.

VERSE 9

"And he shall sprinkle the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering" — On this occasion, the blood was placed on the sides of the altar instead of on the horns of the altar: the more prominent and significant spot. Why? No doubt to emphasise the concession of mercy granted to the worshipper who could not afford the normal sacrifice.

VERSE 10

"And he shall offer the second for a burnt offering, according to the manner; and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him" — In comment, W. F. Barling in *Law and Grace* states: "In the case of poverty two fowl were permitted as a variant offering (Lev. 5:7). One only of these served strictly as a Sin Offering. Some of its blood was sprinkled on the sides of the Altar, the remainder being drained out at its base (Lev. 5:9). A complication arose in a case of this sort since the turtle-dove or pigeon was too small a creature to have adequate abdominal fat to allow of its being separated and burnt upon the Altar. This deficiency was made good by the use of the second bird as a Burnt Offering. By this device the notion of burning a portion of the Sin Offering on the Altar was preserved (Lev. 5:10).

The significance therefore, of slaying and burning was preserved in this offering as well.

Tenth Part Of An Ephah Of Fine Flour — vv. 11-13

In the case of extreme poverty, of destitution, a blood-offering was dispensed with altogether, and a meal offering took its place. This concession illustrates typically how that atonement is offered to all by Yahweh without respect of persons. The fact that an offering is permitted without the shedding of blood illustrates that God will find a way for the forgiveness of sins for all who approach Him in truth. However, it should be clearly recognised that this is a concession granted as an exception for the benefit of the destitute, and does not invalidate the general rule that without shedding of blood there is no remission of sin (Heb. 9:22).

VERSE 11

"But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering" — The word "offering" is *korban* (see Note Lev. 1:2). The tenth part of an ephah constituted "an omer" (Exod. 16:36). In measure it was a little over five pints, and comprised the portion of manna assigned to each individual for his daily food (Exod. 16:16-20). This specific measure was surely a reminder to those who offered it of the manna, and of its figurative meaning (see Deut. 8:3). Thus, in a figure, the destitute worshipper offered up what constituted his life.

"He shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin offering" — Under the circumstances in which this concession was permitted, it must not imitate the meal offer-

ing as donated as a Burnt-offering. Contrast the prohibition of this verse, with the opposite instructions for the meal offering (Lev. 2:1). There was an absence of joy in the Sin-offering, for the requirements of the Word had been overlooked in the committing of sin, a neglect of the things of Yahweh, hence the instructions given, particularly the absence of oil and frankincense.

VERSE 12

"Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar" — See Note Lev. 2:2.

"According to the offerings made by fire unto Yahweh; it is a sin offering" — By this action, the meal offering was united with the burnt offering. Hence, though in the case of extreme poverty, no specific blood was shed, in effect, the action of the priest linked it with the national Burnt offering, and so connected it with blood-shedding. This typified that what man in his poverty could not provide, Yahweh in His magnanimity would do. The Law underlined the truth expressed in Psalm 49:6-8:

*They that boast in their wealth,
And boast themselves in the multitude of
their riches;
None of them can by any means redeem
his brother,
Nor give to God a ransom for him;
For the redemption of their soul is costly,
And it ceaseth for ever.*

VERSE 13

For explanation of this verse see previous notes, and compare with Lev. 2:3 in regard to the "priest's portion of the meal offering".

The Trespass Offering (Ch. 5:14-6:7)

There is little difference between sin and trespass, and therefore the offering of one was closely associated with the other (see Lev. 7:7). Like the Sin offering, it was the consciousness of a specifically guilty act (Lev. 5:5, 17; 6:1-5). However, it differed in that it was a trespass: the invasion of the rights of another, whether Yahweh or man, and as such, it necessitated reparations. Therefore, the offerer not only sought forgiveness, but had to make restitution to the one he had wronged (Lev. 5:14-16; 6:1-5) in circumstances where that could be done (cf. Lev. 5:17-19). Therefore, not every sin fell into the category of "tres-

pass" but every trespass was a sin, for which one animal only was permitted for sacrifice: a ram. However, the value of the ram differed according to the gravity of the offence (Lev. 5:15, 18; 6:6).

a. The Ram And Restitution Required For Trespass — vv. 14-16

A sacrifice had to be offered and compensation made when a trespass was committed.

VERSE 14

"And Yahweh spake unto Moses saying. . ." — This statement prefaces new instructions, separating those regarding the Sin-offering from those concerning the Trespass-offering.

VERSE 15

"If the soul commit a trespass" — The word "trespass" is *mahal* and denotes wrong. It is derived from a root signifying to act unfaithfully or covertly. The word "trespass" occurs again in Lev. 6:2, but it is a different word for that rendered "trespass" elsewhere in these chapters.

"And sin through ignorance" — See note Lev. 4:2. Sins of omission are first treated with.

"In the holy things of Yahweh" — These "holy things" relate to the tithes, offerings, firstfruits etc., that the Law required to be offered unto Yahweh. A person might inadvertently omit to bring these, and in so doing would be treated as having robbed Yahweh (see Mal. 3:8; Num. 5:6-8).

"He shall bring for his trespass" — Here the word "trespass" is *asham*, "guilt"; and it is rendered *Guilt-offering* in the R.V. However, before presenting the sacrifice defined, two prior conditions were required: 1. He had to make compensation for any harm or injury done; 2. He must pay a fine to the injured party equal to two tenths of the value of that of which he has deprived him.

"A ram without blemish out of the flocks" — The word for "ram" is *avil*, and is derived from a root signifying *strength*. It implies a leader, a protector, with the basic idea of strength. In the ram, this strength is sacrificed unto Yahweh, indicating that the offerer will give his strength unto Him.

"With thy estimation by shekels of silver" — The priest was to assess the loss, and add a fifth thereto. This was to be

paid in silver, because silver was treated as the metal of redemption. See note Exod. 30:11-15.

"After the shekel of the sanctuary" — The "shekel of the sanctuary" specified a certain weight (Exod. 30:13); other shekels could be lighter. There must be just compensation.

VERSE 16

"And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest" — The word "harm" is *sin* in Hebrew; and the word "amends" is *shalom*, the root from whence *shalom*, "peace" is derived. The latter word signifies to unite together as one, to perfect. The R.V. renders *make restitution* so as to join together the breach caused by sin. A fine of a fifth part was required for that purpose. Five is the number of grace in Scripture; and a fine of that amount brought home to the sinner his need of grace. The payment of restitution is not only just, but teaches an important principle. The penitent is not merely to say, "I am sorry," but is to add, "What can I do about it in order to make good the harm?"

"And the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him" — The word is *asham*, guilt. See note v.6. Notice that in the case of a trespass offering, there are no gradations of kinds, or variations of offerings to suit the rank, position, or circumstances of the offerer, as in the previous sacrifices. This emphasises the need of every Israelite to carefully avoid committing a trespass, as the full penalty must be paid. Note, also, from this verse that restitution is first made before the ram is offered. The guilty party must first show his recognition of his fault by the means specified, before his sacrifice will be accepted. This reminds us of Christ's instructions: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23). Action on

our part is necessary before sacrifice: "To obey is better than sacrifice; and to hearken than the fat of rams . . ."

Ignorance Not Accepted As An Excuse — vv. 17-19

The second case of a Guilt-offering related to acts which are forbidden, but which have not caused material loss to the injured party. In such cases, material restitution was waived. The offence may have been committed without the knowledge of the guilty party, but the Law was careful to specify that ignorance does not exonerate from blame.

VERSE 17

"And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of Yahweh" — This defines sins of commission, in contrast to those of omission considered in vv. 15-16.

"Though he wist it not, yet he is guilty, and shall bear his iniquity" — Ignorance of the offence does not exonerate, for in fact, his very ignorance is itself a trespass (v. 18). He should know what the Law requires, and exercise the greatest care that he fulfils its requirements.

VERSE 18

"And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering unto the priest" — W. H. Barling notes: "While no variation was permissible in the choice of animal, so that it was always a ram, yet variation was permissible in respect of the value of the ram. (This would probably be calculated in terms of age, weight, value of fleece, etc.). But inasmuch as the trespass was a sin, the sinner was denied all right of deciding for himself what should be the value of the ram appropriate for him. The priest alone could assess that, and the standard of judgment therefore had to be not human but divine (since here again the priest typified God)." — *Law And Grace*.

"And the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him" — Hence, ignorance itself was accounted as a sin. An Israelite should know the law, and be conscious of when he broke it.

VERSE 19

"It is a trespass offering" — See note v. 16.

"He hath certainly trespassed against Yahweh" — Here the verb is *asham*, signifying that he is guilty.

CHAPTER SIX

THE OFFERINGS IN RELATION TO THE PRIESTHOOD

In the Hebrew Bible vv. 1-7 of this chapter form part of Chapter 5. It is evident that they should do so, for they continue the instruction regarding the Trespass offerings. The chapter then commences the section dealing with the Priesthood which continues on to the end of Chapter 10.

Offering For Trespass Performed Knowingly — vv. 1-7

This section considers cases of fraud and wrong, for which a trespass offering is required. They are moral not ceremonial

offences. Reparation and the payment of a fine are demanded before the offering is made. The fact that provision was made for such offences, when truly repented of, is an illustration of what Christ teaches

"All manner of sin shall be forgiven unto men, except the blasphemy against the Holy Spirit." ("The Law Of Moses" — R. Roberts).

VERSE 1

"And Yahweh spake unto Moses saying" — This statement, as usual, introduces a new facet of the theme under consideration.

VERSE 2

"If a soul sin, and commit a trespass against Yahweh" — The word "trespass" is *mahul*, for which see note Lev. 5:15. This description of a "trespass" shows that though it may be done against a neighbour, it is treated as being an offence "against Yahweh", for, in fact, Yahweh's law was breached.

"And lie against his neighbour in that which was delivered him to keep" — Lying is specifically forbidden (Lev. 19:11; Eph. 4:25; Col. 3:9). However, the falsehood referred to in this statement relates to a falsehood in regards to things left with another in trust that have been lost (see Exod. 22:7-13). A person might attempt to escape his obligation by alleging the amount left with him was lesser than it actually was.

"Or in fellowship" — This is literally *putting of the hand*, an action by which one joins himself to another, and hence gives rise to the descriptive statement: "the right hand of fellowship" (Gal. 2:9). In the case before us, a person has given

his hand, or entered into a pledge, in relation to certain items of property. In so doing, he has guaranteed their return or repayment.

"Or in a thing taken away by violence" — An item that has been obtained through violent robbery.

"Or hath deceived his neighbour" — Something that he has acquired by deceit or fraud.

VERSE 3

"Or have found that which was lost, and lieth concerning it, and sweareth falsely" — The action required in regard to the finding of lost property is described in Deut. 22:1-3. Anybody finding lost property had to care for it so as to restore it in proper condition to its rightful owner. In case of a doubt arising as to what had become of property delivered to another to keep, there was required "an oath of Yahweh between them both" denying that the user had "put his hand unto", or stolen, his neighbour's goods (Exod. 22:11). A dishonest person would swear falsely. Wrong done to a fellow man is a sin against God in every instance; but it becomes particularly so when such an oath is taken.

"In any of all these that a man doeth, sinning therein" — This is a preamble introducing the penalties that follow.

VERSES 4-7

These verses repeat the legislation of Lev. 5:16-19, for which see notes.

PART TWO

THE PRIESTHOOD (MEDIATION)

Chapters 6:8-10:20 (see p. 16)

Having set in order the various offerings that could be made, The Book of Leviticus now legislates for mediators who were appointed to help believers in their worship. In "The Law of Moses" (Ch. 17) the comment is made: "The appointment of a Tabernacle and its various appurtenances as a meeting place between God and Israel (for such God declared it to be — Exod. 29:43), necessitated the appointment also of an order of men to act as intermediaries: how otherwise could Israel acceptably draw near? Israel was unfit to draw near. Even as

early as the manifestation of Yahweh on Mount Sinai, before Moses had received directions for the construction of the tabernacle, God had forbidden the people to touch the Mount on pain of death (Exod. 19:12). Their unfitness was alleged to consist of their 'uncleanness' (Lev. 15:31) — a term expressive both of their physical and moral defilement — the character of the entire human race — the one growing out of the other . . . Hence, familiar and indiscriminate approach was not invited: 'I will be sanctified in them that approach unto Me.' He would be approached in a consecrated and concealed recess, and that only once a year, and that only by blood shed, and that only presented by a man of His own choice, assisted by men of His own appointment, and attired in a way prescribed by Himself."

The priest represented Yahweh to the people; and the people to Yahweh. Israel was called to be "a kingdom of priests" (Exod. 19:5-6). Therefore the consecration of the priests set forth parabolically what was expected of them, and the whole congregation is called together to witness it (Lev. 8:3). The priests represented the nation in miniature, but their failings (e.g. Lev. 10) brought home the grim reality that though Israel was constituted a kingdom of priests, it fell short of the ideal. The Ecclesia today does likewise. Further, in that only a section of the priestly people were permitted to minister at the altar and tabernacle (i.e. the Levitical tribe), the people were reminded that though called to be a holy nation, as yet they were unfit to assume the priestly privileges to which they had been called. In the symbolism of the consecration service of the priests, therefore, the people would discover a spur to effort and a check to pride. In all their ministrations, they would discern an ideal to which they could aspire.

(1) — The Law Of The Offerings
Chapter 6:8-7:38

The general rules regarding the offering of the various sacrifices having already been laid down in the earlier chapters of Leviticus, the priestly rules in relation thereto are now set forth.

Of The Burnt Offering — vv. 8-13

Having revealed the obligations of worshippers in presenting a Burnt-offering (Lev. 1:1-17), the requirements of the priests in offering it are now outlined.

VERSE 8

"And Yahweh spake unto Moses, saying" — See v. 1.

VERSE 9

"Command Aaron and his sons, saying," — The first five chapters of Leviticus were addressed to the "children of Israel"; but these are commands given to "Aaron and his sons".

"This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning" — The rendition is a little confusing. The instruction has relation to the national burnt offering: the lamb that was offered every evening (Exod. 29:38). It is better rendered: "It, the burnt offering, (shall burn) upon the hearth of the altar all the night until the morning" (see *The Interlinear Hebrew-English Bible*).

As we noted earlier (see Lev. 1:9 p. 26) the word for "offering" is *olah*, which signifies *to ascend to go up*. The fire would transmute the offering into smoke which would ascend unto Yahweh as a "sweet smelling savour". Hence the

sacrifice would be "transformed" by the action of fire: a type of the "transformation" caused by the spirit word: the renewing of the mind, which will cause a believer to offer himself as a living Burnt-offering unto Yahweh (Rom. 12:1-2).

The evening sacrifice burned slowly all through the night, and was supplemented by the morning sacrifice which burned throughout the day. With the other offerings that were made, this meant that the altar was constantly in use: a fitting type of Christ our altar (Heb. 13:10). On the Christ-Altar, as well, sacrifices are constantly being offered; it is always in use. The constant use of the altar during Mosaic times, meant that at any time Israelites could look towards the altar, and see the ascending smoke of the burnt offering. We, too, can figuratively look towards Christ, and see in his complete dedication, the antitypical burnt offering always at work. In the Mosaic ordinance, each morning and evening, the ashes were removed, the fire was replenished, and the burning continued. The lesson is clear. Let us daily, each morning and evening, remove the "ashes" by bearing up our faults before God for forgiveness; let us replenish the fire, by constant recourse to the word; and let us dedicate ourselves anew in His service, so offering our lives as "a living sacrifice" unto Him.

"And the fire of the altar shall be burning in it" — See note v. 13.

VERSE 10

"And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh" — The priest had to be suitably attired. He put on his linen clothes so as to cover the flesh in a garment of righteousness. Our priest, the Lord Jesus, did likewise. We, as priests should follow his example. See Psa. 29:2.

"And take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar" — The word for "ashes" is *deshen*, "fat" (see note Exod. 27:3). The term relates to the fat and residue that is not converted into smoke. This was placed beside the altar in order that it might cool, for it would be extremely hot.

VERSE 11

"And he shall put off his garments, and shall put on other garments" — When the priest divested himself of his garments,

he no longer stood before the people in his priestly status; he was reduced to the standing of a lay man. And as a lay man he took away the ashes. This pointed forward to the purpose of Yahweh in Christ. It demonstrated that at the death of Christ (the completion of the burning) there was required "a change in the law" (Heb. 7:12) to provide for a new form of priesthood, the Melchisedec, as manifested by the Lord himself.

"And carry forth the ashes without the camp unto a clean place" — We have noted before that the Burnt-offering pointed forward to the offering of the Lord. His life was given in complete dedication to Yahweh, and in complete denial of the flesh. When he died, the flesh remained to be taken away and placed in a clean place: the sepulchre of Joseph of Arimathea "wherein was never man yet laid" (John 19:41). Hence in a very complete and beautiful manner, every detail of the type was carried out. It was only after the Lord had risen that the Apostles recognised this. When the Lord died upon the cross, the work of sacrifice was completed. He had submitted to death voluntarily (John 10:17-18) howbeit at the command of God, and his supporters conveyed his body to a clean place. Though lay men they did the work of the priest.

VERSE 12

"And the fire upon the altar shall be burning in it; it shall never be put out" — The fire of the altar represents the spirit word, concerning which, the Apostle exhorted: "Quench not the spirit" (1 Thess. 5:19). The fire of the word must constantly burn, for "without faith it is impossible to please God" (Heb. 11:6), and "faith cometh by hearing the word of God" (Rom. 10:17). An offering motivated by means other than the spirit word, is not satisfactory to God.

It was no ordinary fire upon the altar, for, as noted above, it represented the Spirit word. The fire came from Yahweh, as is recorded in Lev. 9:24; and thence, afterwards, was never permitted to go out. It was carried from place to place, probably by a censer, as Abraham took fire with him when he ascended the mount for worship and sacrifice (Gen. 22:6-7). Wherever a saint might go, he should take the divine fire of the Word with him.

"And the priest shall burn wood on it, every morning" — This taught that the fire must be stimulated every morning. We are reminded of the words of Paul to Timothy, and the application that can be given to our circumstances, even though the power of the Holy Spirit has been withdrawn: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee" (2 Tim. 1:6). There is also a further application of the type to the Lord himself. The apex of his Burnt-offering, was his death on Calvary, when he was nailed to the wood of the tree, giving significance to the wood on the altar which kept the fire burning.

"And lay the burnt offering in order

upon it" — See note Lev. 1:8.

"And he shall burn thereon the fat of the peace offerings" — The portions of the Peace-offering that were to be placed on the altar are listed in Lev. 3:3,9,14. The peace offering was joined with the Burnt offering because true fellowship is only possible in conjunction with a truly dedicated life. The former provides the basis for the latter.

VERSE 13

"The fire shall ever be burning upon the altar; it shall never go out" — The fire was divine fire (Lev. 9:24), and no sacrifice was acceptable without it. It typifies the spirit-word.

THE BURNT OFFERING AS A TYPE

The animal was first slain on the north side of the altar (Lev. 1:11), foreshadowing Calvary which was to the north of the Temple. It was then skinned, dismembered, and all its parts carefully washed. This taught that the inner man must be opened to God's inspection, and must be "clean" in His sight in all his parts (see Heb. 4:13). Christ, as the antitypical burnt offering, was perfectly "clean" in the sight of God and of man, so that he could boldly declare to his contemporaries: "Who of you convinceth me of sin" (John 8:46).

The animal was placed upon the altar, and was completely consumed by the divine fire, typical of the spirit-word. The antitype is seen in the Lord: "I delight to do Thy will, O my God; yea, Thy law is within my heart" (Psa. 40:8). "The zeal of Thine house hath eaten me up" (John 2:17). The fire was fed by wood heaped upon the altar (Lev. 6:12), pointing forward to the tree that brought the dedicated life of the Lord to its consummation (Acts 5:30).

As a burnt offering was made every morning and evening, to slowly consume by day and by night, the altar was constantly in use (cp. Psa. 134:1; 88:1). So also is the Christ altar (Heb. 13:10), for upon it, by day and by night are placed the sacrifices of saints (Rom. 12:1-2). A Hebrew could ever look towards the altar, and be assured by the rising smoke, that God was active on his behalf. So also with the Christ altar. Found at present at the right hand of the Father, the Lord intercedes and acts continually on behalf of his followers (cp. 1 John 2:1-2; 1 Pet. 3:22).

A priest, appropriately clad in a priestly robe of righteousness (Psa. 132:9) presided over the offering whilst it was being consumed (Lev. 6:10), and placed by the side of the altar, what

remained of the beast at the conclusion of the burning. Then, after changing his garments, so as to appear as a lay man acting as a priest, he conveyed the remaining consolidated fat away to a clean place (Lev. 6:11). This was fulfilled when Joseph of Arimathea and Nicodemus, though lay men, acted the part of the priests, in removing the remains of Jesus for burial after his dedication was completed in his death on the cross. For they took him and placed him in a clean tomb "wherein was never man yet laid" (John 19:41). The change of garments which resulted in the priest appearing as a lay man, foreshadowed the change in the Law required to elevate Christ to the Melchizedek priesthood: "For the priesthood being *changed*, there is made of necessity a change also of the law" (Heb. 7:12). It is significant that the priest was required to change his clothes at the very point of time at which the burnt offering was entirely consumed (Lev. 6:11).

The presiding priest was given the skin of the burnt offering (Lev. 6:8). Whereas he ate portion of the sacrifices as Yahweh's representative; he received the skin of the offering as the people's representative. It taught Israelites the need of an adequate covering, as dramatised in Eden, and provided by the Lord (Gen. 3:21; Gal. 3:27). But as Christ was the antitype of both altar, priest and sacrifice, it also taught that he himself was in need of redemption, and that his offering was an element in his own salvation (Heb. 13:20).

The peace offering was associated with the burnt offering (Lev. 6:12), for personal dedication (the burnt offering) is a necessary adjunct to true fellowship, typified by the peace offering. Christ's sacrifice provided the basis of true fellowship between the Lord's followers and his Father.

Instructions Concerning The Meal Offering — vs. 14-18

The general rules for the meal offering are outlined in Lev. 2:1-16. *Portion of the meal offering, called "the memorial" is burnt upon the altar, whilst the bulk of it is given to the priests to be eaten by them in the court of the Tabernacle, called "the holy place" (Lev. 7:9-10). The portion burnt upon the altar is called "the memorial" because it represents a token of the whole; a token of man's best labour given unto Yahweh, because the production of the meal offering requires the co-operation of man. The antitype is the labour that Christ and his brethren offer unto Yahweh. He is the Memorial for the others. He declared: "My meat is to do the will of Him that sent me, and to finish His*

work" (John 4:32-34); and saints are called upon to exclude leaven from their character-offerings unto God (1 Cor. 5:6-8). The eating of the meal-offering by the priests was an act of fellowship; and in conformity therewith, Christ likened the eating of the "living bread from heaven" as the basis of true fellowship (John 6:51). The meal offering had to be eaten in the holy place, where saints are figuratively found now, and all those touching it were accounted holy, typifying the state of believers as "holy brethren, partakers of the heavenly calling" (Heb. 3:1).

VERSE 14

"And this is the law of the meal offering" — Cp. with Lev. 2:1-11.

"The sons of Aaron shall offer it before Yahweh, before the altar" — It was first ceremonially presented to Yahweh, and then offered on the altar. As such it was His, and what it typified should be rendered unto Him by the offerer in sacrificial devotion. "Before" is *panim*, "faces". The "faces" of Yahweh comprise the Elohim; the "faces" of the altar are the priests who officiate thereat.

VERSE 15

"And he shall take of it his handful, of the flour of the meal offering, and of the oil thereof, and all the frankincense which is upon the meal offering, and shall burn it upon the altar for a sweet savour" — Oil and frankincense is offered with the meal offering (cp. Lev. 2:2, 16). What a wonderful symbol. The meal offering (for the "meat" of the AV relates to grain) was a combination of the labour of God and man. God caused the grain to grow, develop and ripen, but man prepared it for food. So the offering represented the labour of man in co-operation with Yahweh. It was offered with oil, representing the spirit-word, and frankincense, the symbol of prayer. All these elements must be in evidence before any labour we put into the Truth is acceptable with Him.

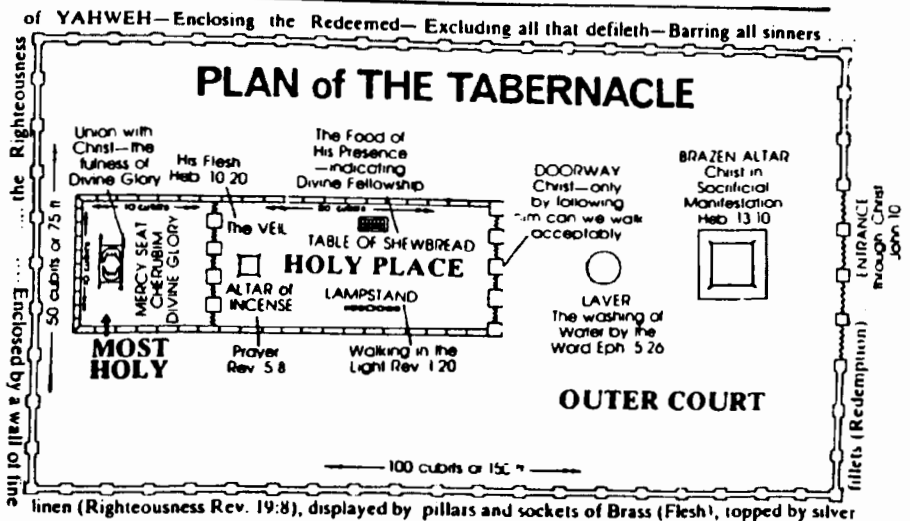
"Even the memorial of it unto Yahweh" — The portion taken by the priest

was a "memorial" of the whole; it represented the whole, as Christ represents the whole Body. This memorial was a token that the offerer was presenting the fruits of his finest labour to Yahweh on the altar. The antitype is Christ who told the Apostles: "I have meat to eat that ye know not of" (John 4:32-34). Paul, on the other hand, showed how that the "meal offering" can become polluted (see 1 Cor. 5:6-8). The meal offering comprised the basis of fellowship, for, said Christ: "I am the living bread that came down from heaven; if any man eat of this bread, he shall live for ever" (John 6:51).

VERSE 16

"And the remainder thereof shall Aaron and his sons eat; with unleavened bread shall it be eaten" — Rotherham clarifies this statement by rendering it "as unleavened bread shall it be eaten". The bread was publicly eaten in the holy place, thus demonstrating to all common Israelites the manner of life expected of them as being members of the priestly nation. Their labour should be rendered back to God; they should show dependence upon Him for the necessities of life; they should reveal themselves as a holy community, masticating the unleavened bread of sincerity and truth.

"In the holy place; in the court of the tabernacle of the congregation they shall



eat it" — In the scheme of God manifestation exhibited by the plan of the Tabernacle, the outer-court with its altar of burnt offering and its laver, represented the state of preparation. Therefore, it is here called "the holy place" because the whole area of the Tabernacle was set apart for divine use. It is also called "the court of the Tabernacle of the congregation", and inasmuch as the priests are found therein showed that it represented them as mortals before Yahweh. The Hebrew word for "congregation" is *miwade*. See note Lev. 1:1. The R.V. renders it: "tabernacle of meeting". This suggests that the eating of the meal offering took place when people were gathered together at the Tabernacle. The action thus constituted a public witness of fellowship with the Father on the part of the people through their representatives, the priests. The basis of fellowship was the ritual offering up of the result of their labour, carefully prepared by grinding, and finally cooked with oil so as to become palatable before Him. See Note Lev. 2:10. On this symbolism, Brother W. F. Barling has this to say in *Law and Grace*: "Meal offering in all its forms had to be anointed with oil and permeated by it; that is their works had all to be prompted and hallowed by the influence of God's Spirit upon them. On the material plane, oil was an essential adjunct in order that the meal might be made palatable to the men who ate it; so, also, the Meal Offering could only be pleasing 'food' to God (that is, their works could only give Him true satisfaction) if sanctified by His Spirit and thus attended by His blessing. That is, their works had essentially to be good works.

"Yet, one further thing was necessary. Over and above both meal and oil was placed an offering of frankincense. Whereas part only of the meal and oil was appropriated ritually by God through the action of the Altar fire (that part, of course, typifying the whole, with the effect that the residue could with propriety be consumed by the priests as types of Him), in pointed contrast the *whole* of the incense had to be burnt with 'the memorial' (Lev. 2:2,16). As this was consumed by the flames it gave out a most fragrant scent which, invisible yet all-pervading, rose heavenwards — the perfect symbol of that true spiritual worship of the Holy One above which ensures that works are done not for their own sake,

but solely to the honour and glory of His Name."

VERSE 17

"It shall not be baken with leaven" — The meal, representing works offered unto Yahweh, must be pure from that which symbolises wrong, ulterior motives. Contrast the prohibition of the use of leaven, with the complete use of frankincense (Lev. 2:16).

"I have given it unto them for their portion of My offerings made by fire" — Thus, before all Israel, the priests enjoyed a fellowship meal with Yahweh. He shared the offerings made to Him with His ministers and they ate in the holy place. See 1 Cor. 9:13; 10:18; Heb. 13:10 and compare with 1 John 1:3.

"It is most holy, as is the sin offering, and as the trespass offering" — This teaches that fellowship should not be treated lightly.

VERSE 18

"All the males among the children of Aaron shall eat of it" — Special provision is made in the Law for males. They had the sign of the covenant in their flesh (Gen. 17:10; Lev. 12:3); they belonged to Yahweh in a special sense (Exod. 13:12, 15); they had to represent the whole family by appearing before Yahweh three times in a year as specified (Exod. 23:17; Deut. 16:16). In the family circle, the husband represented God in status (1 Cor. 11:3), and this was impressed upon Israelites by such ordinances as this verse. For that reason, women were called upon to manifest subjection.

"It shall be a statute for ever in your generations concerning the offerings of Yahweh" — As the priests represented Yahweh to the people it was important that they should eat of the sacrifices in the manner specified to illustrate the principle of fellowship before all.

"Every one that toucheth them shall be holy" — Contact with "holy flesh" transmitted holiness to others; and by holiness is meant separation for divine use (see Hag. 2:11-14). As contact with the altar and its offerings sanctified that presented thereon, there was a need for those who ministered thereat to manifest holiness in action in order to grace the holiness of state which was their's (see Isa. 52:11).

At The Consecration Of A Priest — vv. 19-23

A special meal offering is required at the consecration of a high priest; typifying that he is about to enter into a special form of service. He is to offer a tenth part of an ephah of fine flour baken in a pan with oil. The cakes thus formed shall be presented, half in the morning and half in the evening, to be entirely consumed as a burnt offering on the altar. Such an offering will be continued day after day at the time when the morning and evening lambs are also offered (Exod. 29:38-46). The offering denoted that the best of the high priest's labour will be given to Yahweh, from the time he enters into his ministry until it closes (morning and evening). The antitype is found in the Lord Jesus, who completely dedicated himself to "his Father's business" with total self-absorption, and finally, at the end of a life of perfect devotion had his flesh changed into divine nature. This prophesy is proclaimed every day by the "minchah" offered by the high priest.

VERSE 19

"And Yahweh spake unto Moses saying" — This preamble introduces a new section of the subject.

VERSE 20

"This is the offering of Aaron and his sons, which they shall offer unto Yahweh in the day when he is anointed" — The high priest, on the day of his consecration, and assisted by subordinate priests, was required to make the offering described.

"The tenth part of an ephah of fine flour" — See Note Lev. 2:1. "Fine flour" denotes the best of a man's labour for the support of life. The measure defined, links the offering with the amount of manna assigned by Yahweh each day for the sustenance of life (see note Lev. 5:11). Therefore, in this offering, the high priest was depicted as giving back to Yahweh that which He has given unto man: the means of life whereby he can serve Him. By his offering, the priest publicly testified that he would render unto God the best of his time, energy, thought, intellect, study and labour. The fulness of the antitype is seen in Christ, our high priest; and he provides an illustration of what is required on the part of all his followers. Therefore "his sons", a

description given to saints in Heb. 2:13, should aim to follow the example of the Lord, thus imitating "the sons of Aaron" who co-operated with their father in the offering he made.

"For a meat offering perpetual" — This is better rendered a *continual food offering* (See *Interlinear Hebrew Bible*). The Hebrew *minchah* rendered "meat offering" denotes a bloodless offering as described in the requirements of these verses. This is here called a *continual meal offering*, indicating that it was offered, not once, but day after day by the high priest. He commenced these duties at the time of his ordination, and continued them until his death.

"Half of it in the morning, and half thereof at night" — Thus the whole of the offering was given unto Yahweh, spread over the whole day, teaching that there was no cessation in the dedicated service that the Lord rendered during his lifetime. From the beginning to the end of his life he was intent upon performing "his Father's will" and in so doing, gave an example to all who would follow him, and who are described as being "in him". In Christ, even mundane occupation can assume the status of dedicated labour unto Yahweh, and so become an avenue of service to Him (see Eph. 6:1-5).

VERSE 21

"In a pan it shall be made with oil" — See notes Lev. 2:4-6 (pp. 32-33). Oil typed the spirit-word, teaching that all service unto Yahweh must be motivated by faith (Heb. 11:6) which comes from hearing the Word (Rom. 10:17).

"And when it is baken, thou shalt bring it in" — Baking consolidated the dough and formed the cake, so that by that means it was brought to maturity. Baking types the trials of life that are necessary to mould a character, and make it fit for Yahweh. Faith is tried and perfected by fire (1 Pet. 1:7), and helps to bring forth fruits unto perfection, necessary for complete justification (James 2:24).

VERSE 22

"And the priest of his sons that is anointed in his stead shall offer it" — This teaches that the ordinance was continued by the priest who followed in the succession of Aaron as high priest.

"It is a statute for ever unto Yahweh" — It is a statute not to be overlooked. It

is important to constantly reaffirm the need of total dedication such as this offering emphasised.

"It shall be wholly burnt" — The word "wholly" is from *qatar*, "to turn into fragrance by fire". Therefore, the statement can read: "it shall ascend in fragrance through fire as a whole burnt offering". The offering typified the complete dedication of the Lord, who was "well pleasing" unto the Father (Matt. 3:17). His life and character was as fragrant incense to Yahweh.

VERSE 23

"For every meat offering for the priest shall be wholly burnt; it shall not be eaten" — This instruction is doubled for emphasis. Christ, as the antitype illustrated the complete dedication required of him. Those "in Christ" should attempt to follow in his footsteps. They should give themselves up to Yahweh in self-dedication, labouring "in season and out of season" in His service (2 Tim. 4:2).

Instructions Concerning The Sin Offering — vv. 24-30

The general instructions are given in Leviticus 4, and here the priestly rules are outlined. The sin offering is designated "most holy", and the flesh, representing the offerer, is solemnly, and exclusively, appropriate to the use of the mediating priests (cp. Lev. 10:17). The far-reaching symbolism of the offering met its perfect fulfilment in Christ, who came in our nature, and who appropriated believers unto himself. The typology of the offering as applying to the Lord is complete. It was treated as "most holy"; so also was Christ (Luke 1:35). It was slain on the north side of the altar (Lev. 6:25); and Calvary is on the north side of Jerusalem. It was slain "before Yahweh"; as also was Christ (John 16:32). The offering for the rulers and for the people was eaten by the priests to signify acceptance by Yahweh and resumption of fellowship; and the fulfilment is seen in the fellowship established between Yahweh and believers through the Lord. The offering for the priest and congregation was burnt without the camp, implying that the complete forgiveness of sin, and bodily redemption was beyond the power of the Law (cp. Heb. 13:11-14); and Christ brought it to light by the Gospel of grace (John 1:17; 2 Tim. 1:10). The sin offering was not invariably associated

with actual transgression, but also took cognisance of the sin nature which is the author of such infraction (cp. Lev. 12:6; 15:30); so Christ's offering witnessed that the flesh has to be suppressed, or figuratively put to death, so that his offering was for himself as for those he came to save (Heb. 7:24-28; Phil. 2:6-9).

VERSE 24

"And Yahweh spake unto Moses, saying . . ." — The preamble for a new section.

VERSE 25

"Speak unto Aaron and to his sons, saying, This is the law of the sin offering" — The instructions that follow are specifically for the priests; the general instructions are given earlier. See Lev. 4:3.

"In the place where the burnt offering is killed" — That place was on the north side of the altar; and answers to Calvary which was north of the Temple and City of Jerusalem.

"Shall the sin offering be killed" — The association of the sin offering with the burnt offering is significant. It teaches that the dedication of self is required as well as the forgiveness of sins, for the attainment of eternal life. In seeking forgiveness of our sins, let us be specific, and confess them openly to Yahweh and not trust vaguely to the provisions of mercy. Moreover, something is required of us to ensure the forgiveness of Yahweh; namely, the dedication of self — the offering of ourselves as a burnt offering unto Him.

"Before Yahweh" — Our dedication of self must be offered to Him, and not done merely to impress others. Christ was always conscious of the reality of Yahweh. See John 16:32.

"It is most holy" — This means that it belongs exclusively to Yahweh. This term is applied to the Lord Jesus in Luke 1:35.

VERSE 26

"The priest that offereth it for sin shall eat it" — The word "sin" is *chuttah* signifying to miss the mark, and hence to fail in the ideal set before one (see Phil. 3:14). The presentation of this offering was an admission by the worshipper that he had committed some specific offence against God's revealed will (Lev. 4:2), and an indication of his desire for the forgiveness of the guilt which he had in

consequence incurred (Lev. 4:26). The eating of it by the priests (who, in this way represented Yahweh) was a token that the offering was accepted by God: "Aaron and his sons . . . shall eat those things wherewith the atonement was made, to consecrate and to sanctify them" (Exod. 29:32). By eating the flesh of the sin offering, the priests absorbed it into their very beings, and thus identified themselves with those for whom he mediated, as the Lord likewise does. Moses explained to Aaron that "God hath given it you to bear the iniquity of the congregation, to make atonement for them before Yahweh" (Lev. 10:17).

"In the holy place shall it be eaten, in the court of the tabernacle of the congregation" — See note v. 16. Christ bore sin's flesh in the sight of all, in the antitypical holy place. Thus he identified himself with the people he came to save, for his nature was the same as theirs. It is recorded of him that "his own self bare our sins in his own body on the tree" (1 Pet. 2:24). How did he do that? By possessing our nature, a nature which through its very weakness leads all others to sin (Mark 7:21-23). Christ, however, never gave way to the lusts of the flesh; but instead subdued them. So, of him it is recorded: "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 bodily unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15-16). That lesson was ceremonially taught the people by the action of the priests in eating the sin offering in the holy place.

VERSE 27

" whatsoever shall touch the flesh thereof shall be holy" — See note v. 18. The flesh of the sin offering was considered most holy. See Haggai 2:12. It typified Christ who came in our nature and through his righteousness unto death provided an atonement for all sin (Phil. 2:7; Heb. 2:9-18; 9:12-28; 1 Pet. 1:18-23; 2:24). As those who touched the sin offering were accounted holy, so those who make contact with Christ are treated as "holy brethren, partakers of the heavenly calling" (Heb. 3:1).

"And when there is sprinkled of the blood thereupon upon any garment, thou

shalt wash that whereon it was sprinkled in the holy place" — The blood was considered holy, and therefore was to remain within the holy place; it must not be taken outside. So with the antitypical blood, representative of the cleansing medium of Christ. It is found only in the "holy place", within the Ecclesia, and not in the world.

VERSE 28

"But the earthen vessel wherein it is sodden shall be broken" — Whereas the fat of the offering was burned upon the altar (Lev. 4:8-10); the flesh was boiled (or "sodden") as food for the priests. When this was done in an earthen vessel (representative of the flesh) it was afterwards broken as of no further use. The antitype is found in the Lord Jesus. He is the antitypical sin-offering; and the priests of the age to come memorialise the work he has performed by figuratively "eating his flesh and drinking his blood" in the holy place. But once the Lord completed the sacrifice which afterwards was tokened in the bread and wine, the flesh was changed into divine nature. This was typified by breaking the earthenware vessel.

"And if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water" — Brass is used in Scripture to typify flesh purified (see Num. 31:23). The scouring and rinsing in water indicates the cleansing of that which had been used to prepare the offering. Again it represented the Lord Jesus, cleansed, as far as nature is concerned, by attaining unto divine nature.

VERSE 29

"All the males among the priests shall eat thereof; it is most holy" — See note v. 18.

VERSE 30

"And no sin offering whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire" — The blood of the sin offering for priests or congregation was taken into the tabernacle proper, and therefore the flesh was burned outside the camp. The details are given in Lev. 4:5-18, and see our notes thereupon. The offerings of the priests and of the congregation (treated as a priestly nation) were treated dif-

ferently to that of an individual who had sinned. For the priests had no mediator to act on their behalf, and therefore the eating of the flesh (the prerogative of the priestly mediator) would have been in-

congruous. Accordingly, it was burnt outside the camp, representing that there was no mediator to save, and direct access had to be made to Yahweh beyond the limitations of the Law.

CHAPTER SEVEN

THE TRESPASS, BURNT, MEAL AND PEACE OFFERINGS

The priestly ministrations regarding the Trespass, Burnt, Meal and Peace offerings are now outlined. "Trespass" is related to sin, but in contrast to the sin offering, it concerns sin when it is more deliberate and flagrant: sin when it is an invasion of the rights of others. Though this has already been discussed in Chapter Five from the standpoint of the offerer, it is now treated in regard to the officiating priests. Then follow the priestly requirements relating to the burnt, meal and peace offerings, for the general principles of these offerings have already been considered. In v. 12, when the believer presents his offering of thanksgiving for forgiveness of his failings, he presents an offering without leaven, foreshadowing the perfect righteousness of Christ through whom forgiveness is received (Eph. 2:1-3); but when he offers thanksgiving for his participation in the peace, his offering is to be with leaven (v. 13). Ritually the believer is acknowledging that whereas the medium by which peace with God is attained (i.e. Christ) is sinless, he, himself, is not perfect, and therefore is identified with leaven. The concluding verses of the chapter provide a summary of the position of priests.

Instructions Regarding The Trespass Offering — vv. 1-10

The general principles of the Trespass offering as involving the transgressor are outlined in Lev. 5:14-6:7 (see notes introducing that section); now the offering is considered from the standpoint of priestly ministrations

VERSE 1

"Likewise this is the law of the trespass offering; it is most holy" — The word is

asham, "guilt" and it has been rendered *guilt offering* in the R.V.

VERSE 2

"In the place where they kill the burnt offering shall they kill the trespass offering" — See note Lev. 6:25.

"And the blood thereof shall he sprinkle round about upon the altar" — The disposal of the blood in regard to the sin offering differed from that in regard to the trespass offering. Portion of the

blood of the former was smeared upon the horns of the altar, and the balance poured out at its base; whereas in the case of the trespass offering, it was splashed upon the four sides of the altar. Why the difference? To illustrate the difference between the two offerings, and therefore the two sins. The sin offering had relation to an offence committed unwittingly, as the result of the tendency of human nature to go astray; the trespass offering was something more deliberate: an invasion of the rights of another. In that case, compensation had first to be made before the offering could be presented. Therefore, there were two actions required when a trespass was committed: first the compensation-offering in restoring that which had been taken; then the guilt-offering as presented to the priests. The blood of the sin offering in contrast to that of the trespass offering was placed upon the horns of the altar, and the rest of it poured out at its base. The former pointed to the redeemer (the horns of the altar, its power, or strength) who though he possessed the same nature as has caused the offerer to sin unwittingly, nevertheless never failed thereby. The rest of the blood, poured out at its base, represented those "in Christ" who have given way to the weakness of the flesh, but have striven to be like him. Their morality has brought them to the grave, but in close proximity to the altar, so that they are represented as being "asleep" in the Lord (1 Thess. 4:14). The horns are depicted as resurrected, but the rest are as yet in the earth. The symbolism finds expression in the terms of Rev. 6:9 where the souls (or blood, for the life of the soul is in the blood — see Lev. 17:11) under the altar are symbolic of those who are dead in Christ, awaiting the resurrection.

But the blood of the trespass offering, which was related to a worse type of sin, is splashed upon the altar and the rest poured out at its base. Why? Because the sinner has made personal compensation for his sin. He is conscious of it, and like Zacchaeus, has sought to make it good. Hence the blood of the sacrifice, representing the life of the offerer, is splashed upon the altar as a token that having made restitution, he will continue to offer himself in dedication to Yahweh.

VERSE 3

"And he shall offer of it all the fat

thereof" — For the significance of the fat as offered unto Yahweh, see the notes on Lev. 3:3.

"The rump, and the fat that covereth the inwards" — The rump is the tail of the animal, and it stores fat. See note Lev. 3:9.

VERSES 4, 5

See notes on Lev. 3:9-11 for explanation of these verses.

VERSE 6

"Every male among the priests shall eat thereof" — See note Lev. 6:18.

"It shall be eaten in the holy place; it is most holy" — See note Lev. 6:16-17.

VERSE 7

"As the sin offering is, so is the trespass offering" — That is both offerings are to be considered most holy. Verses 7-10 of this section is a digression, outlining the priest's prerequisites.

"There is one law for them" — There is little difference between sin and trespass as defined in the Law: the difference being a matter of degree. Both related to offences: that of sin (*missing the mark*) relating to the natural tendency of the flesh to stray; the other, that of trespass (*guilt*) being more deliberate in action. But a sinner, in contrast to one guilty of trespass, must not hide behind his ignorance of the Law, or the natural tendency of the flesh to stray, as is often done, but must recognise the seriousness of his offence, in giving way to the flesh. He must not excuse himself by claiming that it is only natural for human nature to fail, but must recognise that his sin is a trespass. The statement does not mean, however, that the laws in relation to both were identical, for there were clear differences between both forms of sin. The sin offering was a bullock; the trespass offering was a ram. The blood of the sin offering was smeared on the horns of the altar, and the remainder poured on the ground; that of the trespass offering was placed on the sides of the altar, and the rest poured on the ground. A sin offering was sometimes made as a reminder of the weakness of the flesh (Lev. 12:6; 15:30); but a trespass offering never. They are identified in the statement of this verse, only so that an Israelite might not excuse himself for failure to fulfil the Law by claiming it as being "only natural". If a person gave way to the natural tendency of the

flesh, it was to be treated as real sin as much as a trespass.

"The priest that maketh atonement therewith shall have it" — The priests ate of the offerings, and by so doing identified themselves with the offerer in the work of mediation.

VERSE 8

"And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered" — The priest ate the flesh of the offerings as Yahweh's representative, sharing in the food also offered on the altar; he received the skin of the sacrifices as man's representative, a reminder of the need of a covering as represented in Gen. 3:21. Thus the priest was a mediator between God and man; and the petitioner was figuratively clothed in him.

VERSE 9

"And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it" — See notes Lev. 2:3,7,10. These provisions of the Law taught that those who labour for God will be compensated for so doing. "They which wait at the altar are partakers with the altar" taught Paul (1 Cor. 9:13). The priests gave themselves to the work of God, and were provided for by God. So it is with all who labour similarly in any age: compensation is provided of God. Paul sought for his compensation in the future Kingdom, and, accordingly refused to accept it in making demands upon the brethren for his daily needs.

VERSE 10

"And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another" — The meal offerings were distributed among the priests. That which was dry, and not mingled with oil, could be conveniently stored, and used when required.

Instructions Concerning the Peace Offerings — Vv. 11-21

The general details are outlined in Leviticus 3 (see notes). For the application of this offering to the Lord, see notes on Lev. 3:1. The rules of the offering as relating to the priests are now outlined.

VERSE 11

"And this is the law of the sacrifice of peace offerings which he shall offer unto Yahweh" — The term "peace offerings" is from *shelamim*, from a root *shalam*, "to complete or make whole" "to join together as one" — See note Lev. 3:1. What is here added to that of Lev. 3, relates to the accompanying *minchah*, or meal offering (Lev. 2:1). The peace offerings can be classified into a. Thank offerings; b. Vow offerings; c. voluntary offerings. Specific conditions are outlined for the guidance of the worshipper in eating the flesh in that which constituted a fellowship meal. All of which shows that there is required a practical response of a worshipper in specific acts of fellowship that he can perform. This was typified by the meal offering he had to prepare and give to the priest.

VERSE 12

"If he offer it for a thanksgiving" — Perhaps a worshipper may be conscious of some outstanding help he has received from Yahweh, some specific blessing he has enjoyed as a token of divine favour, which he desires to acknowledge by a peace offering.

"Then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried" — Two matters of importance are to be noted, relating as they do to worship today. A feeling of gratitude to Yahweh is not sufficient; it must be accompanied by that which He desires, and which He has specified. A practical demonstration of thanksgiving must be made in the offering specified. The cakes and wafers represent the offerer's own work prepared as instructed by God, and which had a special significance, such as we have outlined in our notes on Lev. 2:4-10. All the three forms in which the prepared meal offering could be presented, indicated every aspect of labour. Thus Paul instructed: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God" (Eph. 5:20-25; 6:1-3). He taught that thanksgiving is not merely an expression of thanks, but an expression of thanks accompanied by an attitude of mind, and personal actions that are pleasing unto the Father. We might be prepared to "thank God," but are we

prepared to "submit ourselves one to another in the fear of God"? Such actions are the criteria of genuine thanks. In the meal offering they are symbolised by the unleavened cake and wafers mingled or anointed with oil.

VERSE 13

"Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings" — The unleavened cakes and wafers proclaimed the ideal; the *leavened* bread

THE SEVEN STAGES OF CONSECRATION

The following stages were followed in the consecration of Aaron and his sons to the priesthood. Note their important typical significance.

Taken (Exod. 28:1; Lev. 8:2) — Thus called as a servant of Yahweh (Heb. 5: 4-5. See Isa. 42:1,6; 49:1; Psa. 110:4).

Brought (Exod. 28:4; Lev. 8:6) — Thus officially presented to Israel as was the Lord.

Cleansed (Exod. 29:4; Lev. 8:6). Thus washed, which typifies the influence of the Word (John 15:3; Eph. 5:25-26; Tit. 3:5; John 3:5). For the influence of the Word on the Lord see Luke 2:47; Psa. 1:1-2; 119:9, and consider how he rebuffed every temptation with the statement: "It is written . . ." His death was an element in his and our cleansing. See Rom. 6:10; Heb. 13:20; Rev. 1:5.

Clothed (Exod. 29:5-6; Lev. 8:7-9). Aaron's clothing was for glory and for beauty, and foreshadowed the beauty of Christ's character, and the glory of the divine nature unto which he attained (2 Cor. 5:4).

Anointed (Exod. 29:7; Lev. 8:12). Things or persons anointed by Yahweh are appropriated by Him for His exclusive use. Christ was anointed as priest (Rom. 1:4; Heb. 1:9) as well as being anointed as prophet and as king.

Consecrated (Exod. 28:41; Lev. 8:33). The word in the Hebrew signifies to *fill the hands*, hence to set apart for special work, not idleness. In the case of Aaron and his sons, it was to minister at the altar on behalf of Israel. In relation to Christ it is to minister on behalf of his people in heaven (John 14:1-3; Eph. 4:8). Our offerings (Rom. 12:1-2) are made to Yahweh through him.

Sanctified (Exod. 28:41; Lev. 8:12). The word signifies to *set apart*. This is the position of the Lord Jesus Christ in the heavens (John 17:19; Heb. 7:26).

The sons of Aaron were also inducted into their high office. They typed the "children" of the Lord: "Behold I and the sons which Thou hast given me" (Heb. 2:13; Isa. 53:10). So those who desire to be with him in the future, must now pass through the processes to that end as indicated above: Chosen, called, clothed, cleansed, consecrated, sanctified. The parable thus is played out in the ecclesia.

which was offered at the same time set forth the reality. An offer of thanksgiving was the spontaneous expression of devotion from a person who recognised in his life the goodness of God; but lest he feel that his emotion is sufficient, he had to bring *leavened* bread as a witness to others, and as a reminder to himself, that he was still a sinner and in need of the forgiveness of God. It is possible, in the fervency of our thanksgiving and devotion to Yahweh, to be so emotionally elevated as to be forgetful of our own failures; but the leavened bread in the hands of the worshipper guarded against such. In addition, it was a reminder to Israelites to seek the spiritual meaning behind these requirements. As leavened bread was that which was normally used for food, it taught that everything eaten can be sanctified by the word and prayer (1 Tim. 4:4-5; 1 Cor. 10:23,30), and that it is not food that enters into the stomach that defiles, but that which cometh out of the heart of man (Matt. 15:11).

VERSE 14

"And of it he shall offer one out of the whole oblation for an heave offering unto Yahweh" — The RSV renders: *one cake from each offering*. One cake from each offering was selected especially for Yahweh, even though all belonged to Him. The requirement points to the words of Paul: "For we being many are one bread and one body; for we are all partakers (sharers) of that one bread" (1 Cor. 10:17). That is the "one bread" given to Yahweh. Under the Law the offering was treated as an heave offering. The word is *terumah* and signifies that which is lifted up. The usual explanation is that it was that which was moved up and down by the priest as a ritual action, but the word in itself signifies that which is lifted high, not that which was waved up and down. It is from a root *ruwm* denoting to *lift off* from the rest, or to *lift up* so as to separate. Hence the word can signify a reserved portion, lifted up out of the heap of cakes and wafers especially for Yahweh. In that regard, it has a particular application to the Lord Jesus and all in him, as cited above from Corinthians. Its significance, perhaps, is also denoted by the words of the Lord: "I am from above, ye are from beneath". Jesus Christ was lifted high above his fellows unto Yahweh; and those "in him" likewise should partake of that quality of life.

"And it shall be the priest's that sprinkleth the blood of the peace offerings" — The priest officiated for Yahweh; he appeared as His representative. So also did the Lord. The word "sprinkle" is rendered *dasheth* by Rotherham. It was splashed on the altar.

VERSE 15

"And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered." — Portion of the sacrifice, such as the fat etc. was burned upon the altar (Lev. 3:3-4); the right thigh was the portion of the officiating priest, whilst the breast was given to the priesthood generally. The rest of the beast was the offerer's to eat where and how he desired (Lev. 7:30-34). It all had to be eaten the same day that it was offered.

"He shall not leave any of it until the morning" — This suggests that the offerer invite his friends to gather with him to rejoice together in the goodness of Yahweh, for it is obvious that one person could not eat a bullock, heifer or lamb on his own (cp. Lev. 3). The command, therefore, required that he invite as many as possible to join with him in thanksgiving; and so to broadcast the great benefits of Yahweh to as many as possible.

VERSE 16

"But if the sacrifice of his offering be a vow" — A worshipper may make a promise to Yahweh in return for assistance he may have sought in prayer. This could take the form of sacrifice, or the performance of some work, if he receives the benefit he seeks (See Psa. 66:13-14; 116:1-19). There is a heavy responsibility to carry out any vows that we might utter before Yahweh (Ecc. 5:2-4). Let us remember that when we embrace Christ in baptism, we are vowing that we will try to live in accordance with the action we have made. Let us "defer not to do it".

"Or a voluntary offering" — The Hebrew is *nebadah* denoting that which is *spontaneous*. The RV renders it as *freewill*. The voluntary offering differed from the votive offering in that it was not vowed; and from the thank offering, in that it had no reference to any special mercy received. A voluntary offering would arise out of the consciousness of Yahweh's tender mercies and covenant faithfulness, with a resultant sense of obligation. The

Tabernacle was built with such offerings as that, by those of willing heart.

The three forms of offering all find their antitype in the offering of the Lord. He was a peace offering, for he came preaching peace (Acts 10:36; John 14:27; 16:33). He was a thank offering (see Matt. 11:25-30); a votive offering (Psa. 22:25), and a freewill offering (John 10:17-18). These are all forms of service we can render unto Yahweh in appreciation of His goodness to us. We can set forth the Gospel of peace; we can render our thanksgiving in enthusiastic worship; we can make and pay our vows; and render unto him a voluntary freewill offering of ourselves.

"It shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten" — From this it would appear that Yahweh rated the sacrifice of thanksgiving of higher importance than the other two forms of the peace offering. Why? Because it expressed thanks for specific acts of good, and thus showed recognition of the reality of God and His overshadowing care in the normal circumstances of life. This means more to Him than thanks for something granted for which a vow has been made; or the expression of the general good of Yahweh. A believer might recognise that God is good, without discerning His goodness in the practical issues of life. His recognition might be vague and general instead of being specific. Does not this teach us to recognise the goodness of God in specific instances, and to thank Him for such? Does it not indicate that we should be alive to His overshadowing care? Even in normal human relationships, it is warming and encouraging when specific acts of good towards another are recognised, and expressions of thanks are given; and Yahweh finds great pleasure when His creatures do that towards Him. The Lord Jesus publicly thanked God because He heard him (John 11:41). He highly commended the Gentile leper who alone of the ten healed turned back to express his appreciation to the Lord (Luke 17:13-19). All ten had faith, but he, alone, had the thought and warmth of feeling added to his faith. He revealed this, and in consequence, was not only healed but made "whole": spiritually cured. Paul exhorted that we should express our thanksgiving unto God (Phil. 4:6; Col. 4:2), and summed up the matter by teaching: "By him

(Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. 13:15). Take out a concordance and check up on the use of the words *thanks* and *thanksgiving*, and notice the importance that is placed upon such an act of grace.

VERSE 17

"But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire" — Why was not the sacrifice to be eaten on the third day? Because the third day is the day of resurrection. It was on the third day of the creation week that life first appeared upon the earth, and in the signification of completeness or resurrection. The ages of man are divided into three great dispensations: Patriarchal, Mosaic and Christian. In the third of those the type became the reality, in that Christ was raised from the dead to eternal life. So the sacrifices of thanksgiving, vows and voluntary offering will continue until the resurrection, when the fullness of all that is so vague today will become clearly evident. The shadows will become substance; the types will become realities; and corruption will be changed into incorruption. Hence nothing of the sacrifice was to remain on the third day: all was to be changed.

VERSE 18

"And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it" — Rotherham renders this: "He that brought it near shall not be accepted, it shall not be reckoned unto him" — This rendition is clearer, for otherwise the worshipper's sacrifice having already been accepted by the priest, could hardly be cancelled out three days later when it was eaten. However Rotherham's rendition clarifies the matter.

"It shall be an abomination" — The word in the Hebrew is from a root signifying to *stink*. The offerer has rendered thanks unto God, and yet has not carried out the provisions that God requires of him. This is obnoxious to Yahweh; "a stink in His nostril" as it is elsewhere expressed. It is possible for a believer today to engage in the most enthusiastic thanksgiving, vow-making, and in voluntary offerings, and yet ignore the clear requirements of Yahweh. Such a person

would have failed to appreciate the purpose of God, or to have recognised that the fulness of His goodness is yet to be revealed on the third day of the Christian epoch: the day when Christ will be manifested in the earth, and all those who have rendered thanksgiving unto Yahweh, who have enjoyed true fellowship with Him, will have their flesh and blood natures changed into corporeal spirit being, "able to die no more."

"And the soul that eateth of it shall bear his iniquity" — The person who flouts these instructions will be considered as an offender of the Law, and compelled to make a sin offering instead of a peace offering!

VERSE 19

"And the flesh that toucheth any unclean thing shall not be eaten" — This prohibition is made because in the moral sphere, uncleanness is transmitted one to another (1 Cor. 5:6; 15:33). This is true also of doctrinal impurity (2 Tim. 2:17).

"It shall be burned with fire" — Because fire is a purifying agency.

"And as for the flesh all that be clean shall eat thereof" — A person was expected to be ceremonially clean to eat the fellowship meal with Yahweh. Fellowship with God is predicated upon "walking in the light" (1 John 1:6-7). If a person's actions do not conform to God's word, he cannot have true fellowship with the Father.

VERSE 20

"But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto Yahweh, having his uncleanness upon him" — Under the Law there was such a thing as ceremonial uncleanness (cp. Lev. 15:3; 22:3). It typified the uncleanness of human nature. Even though the individual was not responsible for his ceremonial uncleanness, the Law legislated accordingly to put Israelites on their guard against the natural sin-prone promptings of flesh (See Isa. 52:11). Israelites were called upon to be holy, and that required scrupulous care in all avenues of life. A similar care needed to be observed in moral and doctrinal principles.

"Even that soul shall be cut off from His people" — He shall be excommunicated at least until his lapse is atoned for (see Lev. 22:3). In the state of excom-

munication, such a one would be cut off from contact with Yahweh, and thus would be without hope. The parallel in the N.T. was such acts of excommunication as Paul refers to in 1 Tim. 1:20 (cp. 1 Cor. 5:1-5 with the restoration of the excommunicated person in 2 Cor. 2:6-7).

VERSE 21

"Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto Yahweh, even that soul shall be cut off from His people" — These acts of defilement are dealt with further on in Leviticus, together with the means required for the restoration of those concerned. The prohibition of partaking of the peace offerings (expressive of communion with Yahweh) on the part of those ceremonially defiled, taught that those who approach Yahweh must be circumspect in every way: "Ye shall be holy for I Yahweh your God am holy" (Lev. 19:2). Ceremonial defilement taught that moral defilement is easily transmitted from one to the other, therefore separateness from such is necessary. Meanwhile, whilst defilement continues, the Law demanded the excommunication of those concerned.

Concerning Fat And Blood — Vv. 22-27

As the fat of sacrificial victims is to be given unto Yahweh upon the altar, and the blood of such is to be disposed of as decreed, Israelites must exercise every care that they do not eat any of it themselves. The fat represents the stored strength and richness of the victim, the blood stood for its life given in dedication. Therefore, both should be reserved exclusively for Yahweh.

VERSE 22

"And Yahweh spake unto Moses, saying" — The preamble introducing a new section.

VERSE 23

"Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat" — For the typical significance of the fat as offered unto Yahweh, see notes on Lev. 3:3. The three animals specified together with two birds (the dove and pigeon) are alone named in

the Law as suitable for sacrifice. These were all offered by Abraham in the great covenant sacrifice described in Gen. 15:9. The animals had the following characteristics in common: 1. They were clean; 2. They were commonly used for food; 3. They were domesticated and so formed a part of the personal wealth of the offerer. The fat of sacrificial animals was claimed by Yahweh, and placed upon the altar. As it melted, it fed the fire, and caused it to burn more freely. So by giving the richest part of our being to Yahweh, by expending our energy in His service, and entering into His work with zeal, the fire of our offering will more completely consume us. See 1 Thess. 5:19.

VERSE 24

"And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it" — Clean beasts that died other than the specified manner of killing were proscribed as food for Israelites (Exod. 22:31; Lev. 21:8). The fat of such, however, may be used for other general purposes, but not as food.

VERSE 25

"For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Yahweh, even the soul that eateth it shall be cut off from his people" — Animals offered in sacrifice unto Yahweh are styled "the food of the offering" (Lev. 3:11,16), whilst the altar is described as "the table of Yahweh" (Mal. 1:7). The portion of sacrifices offered thereon, therefore, comprised His food, and must not be taken by any other. To emphasise that the sacrifice belonged to Yahweh, the offerer had to present it to the priest with his own hands (Lev. 7:30). For man to use that which belongs to God is to rob Him of His due (see Mal. 3:8). In the spiritual realm, our lives (the blood), and our strength and richness (the fat) belong to God, and should be used in His service. To avoid doing so is to rob God of His due.

VERSE 26

"Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings" — See note Lev. 3:17. There was a prescribed manner of treating with the blood in animals or birds killed for food (see Lev. 17:13), and that

had to be scrupulously observed because of the typical significance attached to blood (Lev. 17:10-11).

VERSE 27

"Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people" — See note v. 20.

The Priest's Portion Of The Peace Offering — Vv. 28-30

As mediator between God and man, the priest received his portion of the peace offering that signified the "one-ness" between Yahweh and the worshipper. The priest accepted his portion as Yahweh's representative to Israel.

VERSE 28

"And Yahweh spake unto Moses saying" — Again, a preamble to a new phase of instruction.

VERSE 29

"He that offereth the sacrifice of his peace offerings unto Yahweh" — The Hebrew *qarab* rendered "offereth" signifies to approach near; whereas "peace offerings" is one word: *shelomim* (see note v. 11).

"Shall bring his oblation unto Yahweh of the sacrifice of his peace offerings" — The word "oblation" is from the Hebrew *korban* signifying a present, a gift. It is derived from a root denoting to approach or draw near. Yahweh decreed that "none shall appear before Him empty" (Exod. 23:15); therefore some practical manifestation of genuine interest was required. In this case, the gift, with which the worshipper was to appear before Yahweh is later defined. This "gift" brought the worshipper before his God. Through Jesus Christ, our high priest, we are able to "draw near" unto Yahweh (Heb. 7:19; 10:21-22), and present to Him our gifts (Heb. 8:3). As this had to be done personally by worshippers under the Mosaic ordinance, so it is today. These gifts cannot be offered by proxy. We have to give our energy, interest and labour to Him personally.

VERSE 30

"His own hands shall bring the offerings of Yahweh made by fire" — The offerer had to assume personal responsibility and identification for his actions at the altar.

"The fat with the breast, it shall he bring" — Rotherham in a footnote suggests this should read: *the fat upon the breast* (see Lev. 8:26-27). The fat represented the richest and choicest part of the beast, comprising stored energy; the breast suggests affection, heartiness and willingness. These are all attributes that Yahweh desires to see manifested in service towards Him. They are gifts that the humblest among us can present "with our own hands" — in the labour of our hands.

"That the breast may be waved for a wave offering before Yahweh" — Though the offerer presented this, it was in association with the priest. Jewish commentators claim that the waving was performed by the priest placing his hands under those of the offerer upon which the wave breast was laid, and then moving them to and fro. In type it showed that true love in activity is stimulated by the priest: in our case by the Lord Jesus. It was moved or waved towards the altar to indicate that it was Yahweh's, and back towards the priests to indicate that it was given by Him to them.

Summary Of The Priest's Portions — Vv. 31-38

Yahweh takes cognisance of the needs of His workmen, and provides for their sustenance (see Matt. 6:24-34).

VERSE 31

"And the priest shall burn the fat upon the altar" — See Lev. 3:5,11.

"But the breast shall be Aaron's and his sons" — Two lessons emerge from this. The breast may well represent the worshipper's affection — which should be manifested towards the priest: in our case, towards the Lord Jesus Christ. It reveals also that Yahweh cares for His workmen (1 Cor. 9:13-14; Gal. 6:6). He knows their needs and will provide.

VERSE 32

"And the right shoulder shall ye give unto the priest" — The right shoulder comprises the main support of the animal whilst also suggesting activity. This, associated with the breast, indicates love in action: the basis of fellowship with Yahweh (John 3:16).

"For an heave offering of the sacrifices of your peace offerings" — The heave

offering, it is suggested, was lifted upwards towards heaven, and down towards earth, indicating fellowship between Yahweh above, and His people beneath. See also note on v. 14.

VERSE 33

"He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part" — His activity and support of the offerer in his offerings towards Yahweh made it appropriate that he should receive the portion of the sacrifice that denotes these principles. So with the believer's approach towards Christ.

VERSE 34

"For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and his sons by a statute for ever from among the children of Israel" — This is a statute *for ever*, and as such applies today in a spiritual sense. We owe to Christ our affection; and should acknowledge him as our main support. See also the future application of these principles of the Law in connection with the mortal priests in the House of Prayer for all nations (Ezek. 44:29-31).

VERSE 35

"This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of Yahweh made by fire" — The Hebrew word *mischah* (from whence is derived *Messiah*) signifies anointing, but will also bear the meaning of *portion*. Strong claims that by implication it can signify a *consecratory gift*. Hence, some have rendered the phrase as "This is the portion of Aaron . . ." (RV mg. has *portion*). The portions of the beast given unto Aaron typically represent love in action, and this is what believers should manifest towards Christ and God if they would enjoy true fellowship with the Father and the Son (1 John 1:6-7).

"In the day when he presented them to minister unto Yahweh in the priest's office" — That is, the day of their consecration.

VERSE 36

"Which Yahweh commanded to be given them of the children of Israel, in the

day that He anointed them by a statute for ever throughout their generations" — This statement emphasises that the authority of Aaron and his sons was derived from Yahweh.

VERSE 37

"This is the law of the burnt offering" — see Ch. 1:1-17; 6:8-13.

"Of the meat offering" — See Lev. 2:1-16; 6:14-23.

"Of the sin offering" — See Lev. 4:1-35; 5:1-13; 6:24-30.

"Of the trespass offering" — See Lev. 5:14-19; 6:1-7; 7:1-6.

"Of the consecrations" — See Lev. 6:19-23 supplementing Exod. 29:1-37.

"And of the sacrifice of the peace offerings" — Lev. 3:1-17; 7:11-21,28-34.

VERSE 38

"Which Yahweh commanded Moses in mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto Yahweh, in the wilderness of Sinai" — The order in which the various forms of sacrifice are listed in this place, teach in order the lessons of self-surrender (*burnt offering*); loyalty in labour (*meal offering*); atonement (*sin offering*); restitution (*trespass offering*); dedication (*consecrations*) and peace in fellowship (*peace offerings*). The final summary contained in vv. 37-38 remind Israel that the legislation relating to the sacrifices derived its importance and its authority from Yahweh, who had redeemed them from Egypt, and Who had revealed Himself to them at mount Sinai. The performance of the sacrifices should have constantly brought those factors to mind.

CHAPTER EIGHT

CONSECRATION OF THE PRIESTS

Aaron and his sons are called to the priesthood, to assume the mediatorial role which the Law designed for such. The instructions reveal that all who minister about holy things must have an eye to God's commands as their rule and warrant of action, for only in the observance of these may they expect to be owned of God in their service. Accordingly, it is constantly affirmed that what is done must be according to divine command (vv. 4,5,9,13,17,21,29,34,36). The key verse in the chapter is v. 12: "And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." In the consecration of Aaron and his sons there is foreshadowed that of Christ and the elect. The consecration of the priests took place on the same day as the Tabernacle was anointed (Exod. 29:44).

The Priest Chosen — vv. 1-4

Moses is called upon to separate Aaron and his sons for the priesthood, and to

present them as such before the whole congregation in a special ceremony. This foreshadows the appointment of the Lord

Jesus Christ as priest after the order of Melchizedek (Heb. 5:1-4).

VERSE 1

"And Yahweh spake unto Moses saying" — The preamble to the selection of Aaron and his sons to the priesthood. Moses is appointed to induct them into their onerous positions. Like Aaron, Moses was a type of Christ, but in his position as prophet (Deut. 18:18), which function preceded Christ's priesthood (Heb. 7:12; 8:4; 9:11). Christ's status as prophet, priest and king was foreshadowed by Moses, Aaron and David. And the very order of the appointments revealed the manner in which they would be manifested by the Lord. Moses as prophet, and Aaron as priest followed closely one after the other; but a long delay elapsed before the typical king appeared: so it has been with the antitype.

VERSE 2

"Take Aaron" — In his position of high priest, Aaron foreshadowed the Lord as high priest after the order of Melchizedek (Heb. 9:24). Some give Aaron's name as meaning *A shining light*, or *Enlightenment* (see note Exod. 4:14). This is certainly an appropriate title for his position, for he represented Yahweh to the nation. He was first chosen (Exod. 28:1), cleansed (Lev. 8:6), clothed (Lev. 8:7), and consecrated (Lev. 8:12). So also was Christ (Heb. 5:1-4).

"And his sons" — In the typology of this chapter, they represent the Ecclesia, styled in Heb. 2:13 "the children which God hath given" the Lord, his "seed" (Isa. 53:10). They, too, like the sons of Aaron are "chosen" (John 6:70; 13:18; 15:16,19; Acts 15:14).

"With him" — They were to be consecrated into their subordinate priestly offices, and as such were to provide the ideal for Israel, as Christ provides the ideal for his "sons"; who, in turn, should set an example to the world about them.

"And the garments" — These were designed for "glory and for beauty" and are described in Exod. 28. See our notes thereon. They typified both the offices and the ideal characteristics of the priesthood.

"And the anointing oil" — The means which Yahweh used to appropriate a person or a thing to Himself. See notes Exod. 30:23-25.

"And a bullock for a sin offering" — As a reminder of the weakness of human nature to which they were heir. See note Lev. 4:3.

"And two rams" — To teach that their strength should be expended in the things of God. See note Lev. 5:15.

"And a basket of unleavened bread" — For they must aim to be circumspect in all their ways. See note Lev. 2:4.

VERSE 3

"And gather thou all the congregation together unto the door of the tabernacle of the congregation" — The two words "congregation" in this verse are from two entirely different Hebrew words. The first is *'edah*, the feminine form of *ed* or witness. See note Lev. 4:17. The second word is *mowade*, and denotes a set time for gathering together, hence a *meeting*. The RV renders the words as meeting: *Tabernacle of meeting*.

The whole nation was to be represented in the gathering called together to witness the consecration of Aaron and his sons. This was appropriate to the position to which the nation had been called. It was drawn out of Egypt to be "a kingdom of priests" (Exod. 19:5-6). Therefore, in being called together to witness the consecration of the priests they had an object lesson presented to them of what was required of each member of such a nation. The priests represented it in miniature, but the failings which they subsequently revealed (e.g. Lev. 10) brought home the grim reality that they, too, fell short of the ideal. Further, in that only the priests were permitted to minister at the altar and tabernacle reminded other Israelites that as yet they were unfit to assume the priestly privileges to which they had been called. Thus, in the typology of the consecration service, the people would discover a spur to effort (that they might qualify as a kingdom of priests) and a check to pride (in that they had fallen short of the ideal). Originally, it was intended that the firstborn of every family of Israel should act as a priest, but the sin of the nation at the foot of Horeb when Moses was receiving the ten commandments, resulted in them being dismissed from their high office, and the Levites selected in their place (Num. 8:16). This fact would have brought home to all the thoughtful among the nation at this time, when it had fallen short of the glory of God.

VERSE 4

"And Moses did as Yahweh commanded him" — In this important work relating to the worship and salvation of the nation, nothing is left to chance; all that is done is by divine direction. Notice the reiteration of the phrase in vv. 4,5,9,13,17,21,29,31,34,35,36.

"And the assembly was gathered together" — The word "assembly" is *edah*, "witness" in the feminine gender. The feminine gender is used because the nation constituted the bride of Yahweh, separated from Egypt for the purpose of spiritual marriage (Isa. 54:5). In similar manner, God draws those whom He desires from the nations through His word to form the bride of Christ. The Lord Jesus declared: "And I, if I be lifted up from the earth, will draw all unto me" (John 12:32). By "all" is meant "all witnesses to his truth", that is, the true Israel of God (Gal. 6:16). As he is the spiritual tabernacle (Heb. 9:11), the statement has antitypical relevance to the action of Moses in drawing all the congregation to the Tabernacle to witness to the consecration of Aaron and his sons.

"Unto the door of the tabernacle of the congregation" — As it was the privilege and duty of priests to draw people to Yahweh in worship so they are thus assembled by Moses who represents Christ as prophet, and also, at the consecration of Aaron, acted as priest.

The Priest Cleansed — vv. 5-6

Having been chosen and called, Aaron and his sons are now cleansed by being washed with water. The antitype is the cleansing influence of the Word (John 15:3) by which believers are prepared for their ministration as "priests" (cp. 1 Pet. 2:9).

"And Moses said unto the congregation, This is the thing which Yahweh commanded to be done" — So the people were instructed that true worship must be in strict accordance with the requirements of the Word of God.

VERSE 6

"And Moses brought Aaron and his sons, and washed them with water" — Aaron and his sons were thus treated as the sacrifice was, for it, too, was carefully washed with water (Lev. 1:13). This was typical of the moral washing by the word necessary for all who would worship God

aright. Christ was so "washed" (Isa. 11:1-3), and countered every temptation with as "it is written" (Matt. 4:4,7,10). The "sons" of Christ, the Ecclesia, are also similarly washed with the spirit-word (cp. Psa. 51:2; 119:9; John 15:3; 17:17), for the Truth is likened to a well of living water (John 4:14).

Aaron and his sons would have been led to the laver to be washed, and this is most appropriate; for the laver is the symbol of the Word of God by which a person is mentally cleansed. Paul refers to the "laver of water even the word" (Eph. 5:26). See notes Exod. 38:8. All this was impressed upon the congregation, in order to teach the members thereof, that they cannot be a real witnessing community without the influence and power of the Word.

The Priests Clothed — vv. 7-9

Having been chosen, called and cleansed, the priests are now clothed. Typically this represents the effect of baptism, by which one is figuratively clothed upon with Christ (Gal. 3:26-28).



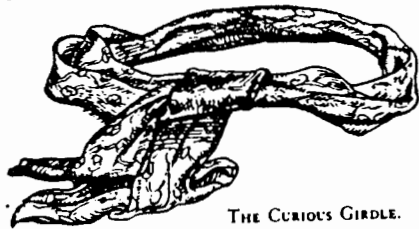
VERSE 7

"And he put upon him" — It is appropriate that Moses should do this, for it was the Lord's perfect ministry as a prophet that qualified him for the priesthood (Heb. 4:14-16; 5:6-9). Christ's spiritual clothing comprised the glorious character that he developed in spite of coming in

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the likeness of sinful flesh; and at his resurrection, he was clothed upon from "his house" from heaven". Joshua, the high priest in the time of Zechariah the prophet, prophetically dramatised the change of clothing granted to the Lord (Zech. 3:3-5). At baptism we "put on Christ" (Gal. 3:27), a state that finds its manifestation in a changed life in which the qualities of Christ are revealed (Rom. 13:14).

"The coat" — See notes Exod. 28:39.
 "And girded him with the girdle" — See notes Exod. 28:34.



THE CURIOUS GIRDLE.

"And clothed him with the robe" — See note Exod. 28:31.

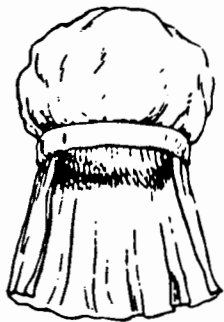
"And put the ephod upon him" — See notes Exod. 28:6-7.

"And he girded him with the curious girdle of the ephod, and bound it unto him therewith" — See notes Exod. 28:8.

VERSE 8

"And he put the breastplate upon him" — See note Exod. 28:15-16.

"Also he put in the breastplate the Urim and the Thummim" — See note Exod. 28:30.



THE MITRE.

VERSE 9

"And he put the mitre upon his head" — See Note Exod. 28:39.

CHAPTER EIGHT



THE HOLY CROWN

"Also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown" — See note Exod. 28:36-38.

"As Yahweh commanded Moses" — This statement concludes each act in the service of consecration, indicating the great care exercised by Moses. He saw that everything was done meticulously as instructed.

Anointing The Tabernacle And Aaron — vv. 10-12.

The ceremony of anointing is a demonstration that Yahweh claims an item or a person for His use. Saints are anointed with the spirit-word, which sets them apart as the people of God (1 John 2:27).

VERSE 10

"And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them" — See note Exod. 40:9. By the act of anointing Yahweh claimed the Tabernacle and its contents as His, and so sanctified or set it apart for His exclusive use.

VERSE 11

"And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels" — Details concerning the "atonement" made for the altar are outlined in Exod. 29:36-37 (see notes). The altar represented Christ "our altar" (Heb. 13:10). But why anointed seven times? Seven is the number of the covenant; and as the people renewed their covenant with Yahweh at the altar, it was appropriately anointed seven times. See also Lev. 4:6.

"Both the laver and his foot, to sanctify them" — See note at Exod. 30:17-21; 38:8. Both the laver and its "foot" were anointed, for both performed a very valuable service. The laver held the water, and therefore is representative of the complete Word of Yahweh (cp. Eph. 5:26). The foot, most likely, was where the priests would wash, and it was pro-

CHAPTER EIGHT

bably shaped like a bowl fed with taps from the laver itself. It therefore represents the personal application of the word. As we have noted in our comments on Exodus: "Eastern people do not wash in a bowl or basin as we do, but always in running water if at all possible. If a basin is used, the water is poured over the part of the body to be washed." "The evidence, to our mind, is very strong, that the laver was round in shape, and that it stood in a shallow base (here styled "his foot") like a huge cup in a saucer, and that the water was received through spouts or taps. It certainly helps the type. The circular form of the laver suggests immortality, for its rim is never ending; whilst running water speaks of living water, the water of life."

The word for "foot" is *ken* from a root signifying to stand erect, to be upright. It is rendered "faithfulness" (Psalm 5:9), "establish" (2 Sam. 7:12; Psa. 89:2, 4), which the antitypical laver-washing is intended to accomplish. Such a word is very appropriate to the use of the laver, for "faith cometh by hearing the Word" (Rom. 10:17).

VERSE 12

"And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him" — See notes Exod. 29:7; 30:30. Aaron was anointed in order that he might be sanctified or set apart for his high office. At the same time the tabernacle, altar, laver, and so forth were also anointed, so that all the means of worship were sanctified, or set apart, together. Therefore, dressed in his official garb, Aaron was presented to the people as the medium of approach to Yahweh. But there was a need for him to be sanctified, set apart, or reserved for that duty. In that, he again typed Christ who declared of himself: "For their sakes (that of believers) I sanctify myself that they also might be sanctified through the truth" (John 17:19). Aaron could not sanctify himself, but had need of Moses for that purpose. And Moses anointed him to that end. The specially prepared anointing oil was poured out upon his head, for the head represents the motivating power of all the body's actions, and therefore stands for the whole man. The anointing intimated to all who observed it, that Aaron's status as high priest was a divine appointment, and that a rich endowment of the Spirit was necessary to qualify him

THE CHRISTADELPHIAN EXPOSITOR

to execute the onerous duties that were imposed upon him. This was illustrated by the profusion of the anointing in his case. The Psalmist speaks of the "precious ointment upon the head" as being poured out so liberally as to "run down the beard, even Aaron's beard" and down to the very "skirts of his garments" (Psa. 133:2).

The antitype again is found in the Lord Jesus who, as high priest of the Melchizedek order was anointed "with the oil of gladness above his fellows" (Heb. 1:9).

The consecration of the priests completely separated them unto Yahweh: hence the strict injunction, "Ye shall not go out of the door of the tabernacle of the congregation in seven days" (Lev. 8:33). The ceremony, therefore, lasted for a week, pointing to the need of priestly ministrations during the seven epochs of time, to the end of the millennium, during which sin, in greater or lesser measure, continues in evidence. At the end of the millennium sin will cease and priesthood will be rendered redundant.

Aaron's Sons Clothed — v.13

After Aaron's anointing his sons are inducted into their high office. This follows the order set out by Paul in 1 Corinthians 15:23: "Every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming."

VERSE 13

"And Moses brought Aaron's sons, and put coats upon them" — See note Exod. 28:40. Lacking the official dignity of the high priest, the lower order of priests appeared only in white. This represented the "righteousness of saints" (Rev. 19:8, 11,14. See also Rev. 3:4,5,18; 4:4; 6:11; 7:9,13-14; 15:6). Having been clothed with Christ at baptism, it is needful for his "sons", who hope to constitute a royal priesthood in the age to come (Rev. 5:9-10), to keep those garments clean and white. The white-froked priests of Israel contrasted with the black-froked pagan priests of the Canaanites described as *chemarim* (Zeph. 1:4), a word derived from the Hebrew *kamar*, signifying "black".

The clothing of the priests was not so resplendant as that of the high priest, even as the glory of the redeemed, will not match that of Christ (Phil. 2:9). The clothing of Aaron's sons lacked the breastplate of judgment, with its gleam-

ing gems called the Urim and Thummim, for the Voice of Yahweh sounds forth in greater measure through Christ, than through "his sons" (Heb. 1:1-2). This is true even of the prophets, who did not always comprehend the significance of that which they proclaimed (see 1 Pet. 1:11 and cp. with Heb. 1:1).

"And girded them with girdles" — The girdle was the symbol of truth (Eph. 6:14). Its effect was to bind the garment into a close-fitting robe of righteousness.

"And put bonnets upon them" — Thus completing their dress with a crown of righteousness.

"As Yahweh commanded Moses" — See note v.9.

The Sin Offering To Purify The Altar, etc. — vv. 14-17

A bullock is offered as a sin offering to ceremonially cleanse the altar. The anti-type is found in the Lord Jesus who though he had no sins of his own, came to redeem sinners, and "in his own body bore their sins on the tree" (1 Pet. 2:24). Complete instructions for the consecration of Aaron and his sons are recorded in Exod. 29, and we direct the reader to our notes on the various verses of the chapter.

VERSE 14

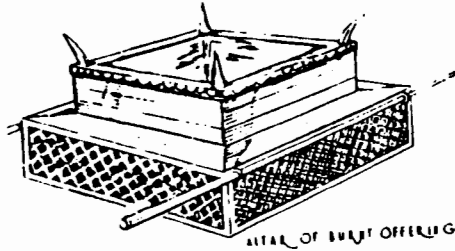
"And he brought the bullock for the sin offering" — The bullock was offered both for the priests and the altar. The ceremony was repeated seven times during seven successive days, emphasising the need of setting aside the flesh, and of the need of priestly ministrations until the completion of the divine purpose with man upon the earth. This will be at the conclusion of the millennium (Exod. 29:35).

The bullock is both the first and largest animal sacrificed in the consecration ceremony. Forgiveness is both the people's first need, and their greatest. All the beauty of clothing avails nought without the sin offering. Its effect on Israelites also would be profound. The on-lookers would be humbled as they saw that even the priests, even the high priest, required such an offering. It had the effect of showing that "the flesh profits nothing", which is a good result. Even the Lord benefited by the sin offering (see Heb. 13:12,20). Though Christ had no sins to atone for, he came in the flesh of sin, a condition which had been

brought about by sin, and which has to be suppressed or put to death if righteousness is to reign. Christ did that both in life and in death, and so benefited from his own offering. Hence he was physically cleansed through the offering he made, for without so submitting to his Father's will, he would never have attained unto life eternal (Phil. 2:7-10).

VERSE 15

"And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger" — Thus Moses acted as a priest in the consecration of his brother to the priesthood. The animal was slain testifying that the lusts of the flesh that run counter to the will of God must be suppressed, or put to death, if complete worship is to be manifested before Him. The horns of the altar pointing in the four directions (for it is suggested that they curved outwards) re-



ALTAR OF BULOCK OFFERING

presented the fourfold encampment of Israel in its ideal manifestation, as revealed in the Lord Jesus Christ: the ideal Israelite (see Isa. 49:3). In that regard, the four horns represented the four faces of the cherubim as exhibited in the four Gospel records. These each present a facet of the Lord as revealed in those four faces.

The blood of the sacrifice "purified" the altar. The word is translated from the Hebrew *chata*, the common word for "sin" which signifies *to miss the mark*. Hence Rotherham renders the phrase as *he cleansed the altar from sin*. In what way had the altar sinned? Sin could only be imputed to the altar because of its association with a people who did sin. It was a shadow institution, the reality of which is discovered in Christ, who is described as our "altar" (Heb. 13:10). Was Jesus cleansed from sin? The answer is, Yes, for God "made him to be sin who knew no sin; that we might be made the

righteousness of God in him" (2 Cor. 5:21). The term "sin" is used in several ways in Scripture. Its primary meaning is that of actual transgression; but it also has a secondary meaning being used as a synonym for human nature. For example, Paul declares of the Lord Jesus that "he died unto sin once" (Rom. 6:10) by which he means that he put to death the lusts of the flesh both in life and on the cross. Throughout Romans 6 and 7, Paul uses the term "sin" as a metonymy for human nature, because it is the cause of actual transgression, and is as it is today (sin-proned and mortal) because of sin originally. Hence, it is written of the Lord: "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24). How did he do that? Not in the personal sense as alleged by the Apostasy which teaches that everybody's individual sins rested upon him, so that the guilt of them all was borne by him, but because his nature was the same as our own: a nature that has led to sin in every individual apart from the Lord. He taught: "From within, out of the heart of men, proceed evil thoughts etc. . . ." (Mark 7:21). That was not the nature of man originally, for He was created "very good" (Gen. 1:31). But through sin he fell from that state, and became a sin-proned mortal, with lusts, or desires, so aggravated that they need to be subordinated. Though Christ possessed the same nature as those he came to save, through the strength that he derived from his Father, he conquered it in life, and finally permitted it to be put to death on the tree, as a representative man, dramatising what all should do in a figurative sense (see Gal. 5:24). Through that offering, he himself, was cleansed from the nature he possessed, and attained unto divine nature. Hence we read: "The God of peace, brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20). His righteousness, which terminated in his death on the cross, cleansed him from the fallen, sin-proned, death-doomed nature he possessed, and assured him a resurrection unto life eternal.

All this was dramatised by the "cleansing from sin" of the altar at the consecration of Aaron and his sons.

"And purified the altar, and poured the blood at the bottom of the altar, and sanctified it" — See notes at Exod. 29:12. As the altar was sanctified or *set apart for*

divine use, so also was the Christ altar (see John 17:19). The blood poured out at the base of the altar represented those "in Christ" in contrast to that placed upon the horns of the altar which represented Christ himself. See notes at Exod. 29:12 and in *Apocalypse Epiomised* (Rev. 6:9).

"To make reconciliation upon it" — The word for "reconciliation" is *kaphar*, "covering". Rotherham renders: *putting a propitiatory covering thereupon*. The altar was subject to atonement (Exod. 29:37), and, in turn, became the medium for the atonement of others: the covering away of their sins. The process is both interesting and significant. The altar was first cleansed from sin pollution, sanctified, or set apart, for divine use; atoned, or covered, to become the medium for the "covering" of others. "For their sakes" prayed Christ referring to those who believe in him, "I sanctify myself, that they also might be sanctified through the truth" (John 17:19).

VERSE 16

"And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar" — See notes Exod. 29:13; Lev. 3:4. The word for "fat" is *qatar*, and signifies *to smoke, to turn into fragrance*. The same word is used for "incense" in Exod 40:27. Hence the expression denotes prayer in action. The use of this word is to be contrasted with that of "burnt" in v. 17, and "burnt offering" in v. 18. The Hebrew word in v. 17 is *saraph*, and denotes to destroy by fire. The consummation of the flesh by the fire contrasts with the conversion of the fat etc. into a fragrant incense as described in the previous verse. The word used in relation to the ram (v.18) is *owlah*, "to cause to ascend". The use of the three different words is most significant, and illustrates the various aspects of worship. The vital inward parts of the body, which to the Hebrew were the seat of affections and emotions, were given to God in prayer; the flesh was purged by fire; and the strength (the ram) was caused to ascend as given unto God. A true "living sacrifice" (Rom. 12:1-2) should give unto God affections and emotions, should set aside, or put to death the flesh, and give its strength unto the Father.

VERSE 17

"But the bullock, and his hide, his flesh, and his dung, he burnt without the camp" — The remarkable spiritual significance of this is revealed by Paul in Hebrews 13:11-13. He remarks that in fulfilment of the type, Christ also "suffered without the gate", and that therefore we, also, are called upon to "go forth unto him, without the camp, bearing his reproach". In other words, the Mosaic system of law could not provide an effective sacrifice for sin, for once slain, all its offerings remained dead, and there was no hope of life. Therefore, to discover an effective sacrifice, one must go beyond the limitations of the law into the realm of grace. In that regard, the animal sacrifice was only a type, a shadow of that which was to come, for "it is not possible that the blood of bulls and of goats should take away sin" (Heb. 10:4). The limitations of the Law illustrated this, and in so doing acted as a "schoolmaster" leading to Christ, that a believer "might be justified by faith" (Gal. 3:24). The requirements of the Law in regard to the bullock, showed that the flesh etc., had to be set aside as "profiting nothing" (John 6:63), whilst the mind and the emotions, typified by the head and inwards, were offered on the altar to Yahweh. The details of this are outlined in Lev. 4:11-12. The flesh etc., of the animal were to be taken away "unto a clean place" where they were to be consumed. The antitype was fulfilled in that the Lord, having given his mind and emotions completely to his Father, and so rendering perfect obedience to His will, was buried in a clean place (John 19:41). When he emerged therefrom his "flesh and blood" body was consumed, or "changed", into a body energised by divine nature (1 Cor. 15:50-52).

"As Yahweh commanded Moses" — See note v. 4.

A Ram For A Burnt Offering — vv. 18-21

Following the instructions of Yahweh, Moses arranges for a normal burnt offering now to be made.

VERSE 18

"And he brought the ram for a burnt offering" — The Hebrew word for "ram" is *ayil*, from a root denoting strength. The offering being representative meant that the offerer would give his strength to the

manifestation of the divine will. All was burnt: the flesh, heart and so forth; teaching that mind, affections and very being are to be given to Yahweh (see Mark 12:30). The instructions for this are given in Exod. 29:15-18 (for which see notes) or in Lev. 1:10-13.

VERSE 19

"And he killed it; and Moses sprinkled the blood upon the altar round about" — See note Lev. 7:2.

VERSE 20

"And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat" — See notes Ch. 1:8. The pieces were carefully laid upon the altar in order, so as to represent the mind, strength and being of the offerer, given in dedication unto Yahweh.

VERSE 21

"And he washed the inwards, and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto Yahweh" — See notes Lev. 1:9. The whole sacrifice consumed by the altar fire was transmitted into a "sweet savour" to Yahweh: an offering that gave Him great pleasure. It foreshadowed the consecrated life, as exhibited in the Lord Jesus, who only did those things that pleased the Father, and of whom Yahweh publicly declared: "This is My son the beloved, in whom I am well pleased" (Matt. 3:17). The burnt offering, in this way entirely consumed, also pointed to the individual's total self-surrender to God. When a person's life is entirely motivated by the fire of the Word, he becomes as "a living sacrifice, holy, acceptable unto God" (Rom. 12:1). That was the principle taught by the smouldering, smoking carcase on the altar. Yahweh has no pleasure in death as such, but in a living witness to His truth, and a living dedication of being to His will.

"As Yahweh commanded Moses" — See note v. 4.

The Ram of Consecration — vv. 22-29

The sin offering and burnt offering having been made, the ceremony follows with the ram of consecration. Through these offerings of consecration Aaron and his sons are separated for the priesthood. The

character of their separation is indicated by the Hebrew word for consecration which signifies "to fill the hands," that is to labour in the things of God. The fulness of the type is seen in the Lord Jesus who recognised his responsibility to do such and at the age of twelve asked, "Wist ye not that I must be about my Father's business?" (Luke 2:49).

VERSE 22

"And he brought the other ram, the ram of consecration" — The Hebrew word rendered "consecration" is *milu'im*, and is from the root *male'* "to fill". Where our text reads "shall he consecrate you" (v.33), the Hebrew text literally says, *He will fill your hands*. In v. 27, Moses took the wave offerings, and filled the hands of Aaron and his sons, who, in turn, waved them before Yahweh. This illustrated that their separation unto the priesthood was not a matter of passive service, but of active labour. The "filled hands" of the priests symbolised their activity in the work of the truth. Their lives were to be exclusively devoted to the holy things of God. They were not to own property, nor support themselves. They were to live from the Tabernacle service (vv. 31-32), and their lives were to be given entirely to ministration of the things of God on behalf of Israel.

"And Aaron and his sons laid their hands upon the head of the ram" — Thus identifying themselves with it, and accepting for themselves all that the sacrifice stood for. It tokened that they were prepared to deny the flesh to "fill their hands" with the work of Yahweh.

VERSE 23

"And he slew it; and Moses took of the blood of it and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot" — Blood represents the life of the flesh (Lev. 17:11), and when shed in sacrifice, signifies a life given up to God. When Moses applied that blood to the leading faculties of Aaron and his sons, it indicated that their lives were to be devoted to hearing (*ear*), working (*thumb*) and walking (*toe*) in the ways of Yahweh. See also notes on Exod. 29:20.

VERSE 24

"And he brought Aaron's sons, and Moses put of the blood upon the tip of

their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet" — First Aaron, then his sons. In like manner: first Christ, and then his "sons".

"And Moses sprinkled the blood upon the altar round about" — The dedication of Aaron and his sons was to be to the altar: to the things of God.

VERSE 25

"And he took the fat, and the rump" — The rump, or the tail of a sheep, stores the fat for use of the body.

"And all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat" — See note Lev. 3:3-4.

"And the right shoulder" — Suggesting strength to support the offering.

The fat revealed the healthiness, the inward vigor of the animal. No human eye could perceive this development of life to its fullest extent until the offering was slain. Consider Christ's *desire*: "I delight to do Thy will, O my God: yea, Thy law is within my heart" (Psa. 40:8); his *appeal*: "Search me, O God, and know my heart: try me, and know my thoughts" (Psa. 139:23); his *claim*: "He that sent me is with me; the Father hath not left me alone; for I do always those things that please Him" (John 8:29). Christ revealed the fulness of consecration; his hands were full of labour for God. Even as a child of twelve, he enquired: "Wist ye not that I must be about my Father's business?"

VERSE 26

"And out of the basket of unleavened bread, that was before Yahweh, he took one unleavened cake, and a cake of oiled bread, and one wafer" — See notes Lev. 2. This "bread of consecration" spoke eloquently of the labour to which the priests were required to give themselves. The term bread is *lechem*, "food", and speaks of the bread of life (John 6:35) which men must eat if they would be sustained and saved (John 6:35). The term "cake" is *challoth*, from *chalul* "to bore", or by implication, "to wound". The punctured bread permitted the oil to penetrate, so that the term suggests flesh crucified or pierced, in order to supply the "cakes". The term "wafer" is *rakeek*, from *rakak* signifying to spit, and so suggests food that comes from within via the

mouth, hence teaching (cp. John 9:6). Gesenius, however, derives it from *raqag* "to beat, pound, make thin by beating," which would suggest teaching that has been thoroughly masticated. The unleavened cakes, therefore, speak of sincerity and truth (cp. 1 Cor. 5:8); the oiled bread denotes rejoicing in the truth (Isa. 61:3); the wafer suggests feeding on the word (John 6:51).

"And put them on the fat, and upon the right shoulder" — Indicating that the full support of the body is to be given to the things represented by the meal offering.

VERSE 27

"And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before Yahweh" — All the things represented in the various parts of the offering as designated and explained above, were placed upon the hands of Aaron and his sons who solemnly and ceremoniously waved them before Yahweh, thus indicating that they would dedicate their lives to activity in accomplishing that which was signified by the offering.

Moses Acts As Priest — vv. 28-30

Moses conducts the service on behalf of Aaron and his sons as a priest, accepting the priest's portion of the sacrifice. In this he sets forth the prophecy that another priest must arise who will not be of Aaron's descent. The type is fulfilled in the Lord Jesus Christ who as priest ministered on behalf of himself (for he was both sacrifice, altar and priest) as well as for his "sons".

VERSE 28

"And Moses took them from off their hands, and burnt them on the altar upon the burnt offering" — This taught that all that the sacrifices signified must be offered on the altar of Yahweh's providing, to become consumed by the divine fire, and so be utterly dependent upon Him for its success, and not on human ingenuity. The dependence of Aaron and his sons on the mediatorial services of Moses taught that another priest, outside the line of Aaron, was required to complete the sacrifices. In that capacity Moses typed Christ, whose offering stretched backwards as well as forwards (see Heb. 9:15).

"They were consecrations for a sweet

savour" — They represented forms of labour that give Yahweh pleasure.

"It is an offering made by fire unto Yahweh" — The "fire" was altar fire, supplied by Yahweh (see Lev. 9:24), and therefore in accordance with the spirit word. Labour in itself is not necessarily pleasing unto Yahweh; it must be in accordance with His revelation, ignited with the spirit of His teaching, before it will please Him.

VERSE 29

"And Moses took the breast, and waved it for a wave offering before Yahweh; for of the ram of consecration it was Moses' part" — Moses thus acted as a priest, for the breast, symbolising the offerer's emotions as given unto Yahweh, was the priest's part (see Lev. 7:32). The breast represented the seat of affection, and as Moses, on this occasion represented Yahweh, he accepted that part of the sacrifice as his exclusive portion.

"As Yahweh commanded Moses" — This statement ruled off yet another stage in the ceremony of consecration.

VERSE 30

"And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him" — This was a second anointing (cp. v. 12). On this occasion, the anointing oil and blood were sprinkled upon Aaron and his garments in contrast to the previous anointing which was upon the head (v. 12), and the blood which was touched upon the various faculties of the body (v. 24). This second anointing, and application of blood, was more complete than the first, pointing forward to the bestowal of eternal life, which Christ likened to the birth of the spirit (John 3:5). A believer must submit to two births to gain the kingdom: one of water, the other of spirit. Both births suggest an anointing: one of the spirit word; the other of the spirit itself. Any thing, or person, anointed of God was separated by Him for His exclusive use. A person accepting Christ is separated unto God's use; but the possibility is that through weakness of the flesh he might stray therefrom; however, the birth (anointing) of the Spirit at

the Judgment Seat of Christ will witness that he is of God in fact. Hence of Christ it is declared that he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:14). Christ's begetting was through the Holy Spirit (Luke 1:35), he was anointed at his baptism, and anointed again by the "spirit of holiness" at his resurrection. Though the reality of his claim that he is the son of God was disputed during his ministry, it could not then be refuted after his resurrection, so that then his status was "declared with power."

All this was foreshadowed by the two anointings of Aaron at his consecration: the second confirmed the appointment of the first.

The Priests Are Instructed To Eat Of The Holy Things — vv. 31-36

For seven days Aaron and his sons eat of the sacrifices in a public place in the sight of all Israel, indicating the constant need of priestly ministrations until sin and death are removed at the eighth millennium. Then such service will be no longer needed on earth. Meanwhile, the Aaronic priests were to give themselves completely and exclusively to the things of God, seeking not material increase through personal effort, but living off the holy things of the Tabernacle (Exod. 29:27).

VERSE 31

"And Moses said unto Aaron and to his son, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it" — The flesh of this sacrifice was boiled, in contrast to that of the Passover which was barbecued. The latter is a quicker method of preparing the sacrifice for eating, and is appropriate to the Passover offering which emphasised urgency and haste. Boiling is a slower, more thorough and deliberate method of cooking. It is accompanied by baptism and heat. The bubbling water, by which the flesh is prepared, is suggestive of zealous activity in the things of Yahweh (cp. Psa. 69:9; 119:139; Gal. 4:18; Titus 2:14). The meat was cooked in pots (1 Sam. 2:13-14), and both the flesh and the broth were consumed (Judges 6:19). The public eating of

this food witnessed to all Israel that it was the privilege and duty of Aaron and his sons to completely consume the food of God's providing. And as they were representative of the whole nation, which was designed of Yahweh to be "a nation of priests", so it was an object lesson to all that they should manifest the faith that shows itself as dependent upon God to provide whatever is necessary (Matt. 6:25-34). It would witness to this teaching of Christ: "Take no (anxious) thought, saying, 'What shall we eat?' . . . for your heavenly Father knoweth that ye have need of all these things." Does it not illustrate the words and example of the Lord: "My meat is to do the will of Him that sent me, and to finish His work" (John 4:34).

VERSE 32

"And that which remaineth of the flesh and of the bread shall ye burn with fire" — To allow it to remain would be to permit it to putrefy. There must be none of that (see Exod. 12:10; Acts 2:27). The lesson was thus taught to all Israel that as a priestly nation its members should seek moral purity. The food of God is meant to be used, not to stultify; it should be transmitted into energy which can be expended in action. All this was taught by the public eating of the sacrificial flesh and bread by Aaron and his sons.

VERSE 33

"And ye shall not go out of the door of the tabernacle of the congregation in seven days" — The tabernacle was a shadow of things to come (Heb. 10:1), the reality of which is revealed in Christ Jesus. The relationship of God found in him, constitutes the "true tabernacle, which the Lord pitched, and not man" (Heb. 8:2). In Mosaic times, the tabernacle was set in the midst of Israel, and separated the place of worship from the world outside. With its white linen walls of righteousness, it separated those within from those outside; and therefore, the command that the priests should remain within its precincts for seven days, effectively separated them from the world. Their action of separation was witnessed by the people of Israel, and as they were members of a "kingdom of priests, and an holy nation" (Exod. 19:6), it taught them what was expected of them: separation from the world outside. Sonship with God is predicated upon such an attitude

and action (see 2 Cor. 6:14-18), and Israelites were called to act as sons of God. The time set for the consecration of the priests is also significant. It occupied seven days. This typifies the seven millenniums during which sin and death are in evidence.

"Until the days of your consecration be at an end" — At the end of the millennium priesthood will not be necessary, for "God shall be all in all" (1 Cor. 15:28), and mortality will be swallowed up in immortality. The days of priestly "consecration" (*filling the hands, or labouring*) shall be at an end.

VERSE 34

"As he hath done this day, so Yahweh hath commanded to do, to make an atonement for you" — In acting as a priest, Moses had followed the instructions of Yahweh.

VERSE 35

"Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge

of Yahweh, that ye die not" — The realisation that priests were always in attendance at the tabernacle taught Israelites that Yahweh "neither slumbers nor sleeps", and that access to Him is always possible (see Psa. 134:1; 88:1). They were to "keep the charge of Yahweh". The word "charge" is *mishmereth* and signifies *to be alert, to be vigilant, to act as a sentry*. During that period of seven days, the ceremony of consecration was to be repeated each day (Exod. 29:35).

These consecrations or "fillings" were to be performed daily for seven days, to intimate the constant ministration of the priests in their work, which they were at the same time charged to do under penalty of death.

"For so I am commanded" — Being commanded, Moses strictly carried out the requirements of the divine decree.

VERSE 36

"So Aaron and his sons did all things which Yahweh commanded by the hand of Moses" — To do otherwise would have been a mortal mistake (cp. v. 35).

CHAPTER NINE THE MINISTRATION OF THE PRIESTS

Yahweh does not ordain priests to be idle. Therefore, immediately after their consecration, without a day's respite, Aaron and his sons are set to work. The first priestly ministrations on behalf of the people are ordered, and representatives of the people are commanded to come together that they might witness and understand on behalf of all that a way of approach to God is now opened up for all. The spiritual lessons are clear. God's spiritual priests, those "in Christ", are called to a life of continuous activity in His service on behalf of others so that they might be found "always abounding in the work of the Lord" (1 Cor. 15:58). Hence Aaron and his sons commence their labour of preparing the offerings, and the people are called to participate in the divine service, the very next day after the consecration of the priests is completed.

Preparation Of The First Offering — vv. 1-4

On the eighth day, Aaron and his sons are instructed by Yahweh to prepare an

offering, and to invite the elders of the nation, as representatives of the people, to participate therein, and to witness a special theophany of glory that will be revealed.

VERSE 1

"And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel" — The reference to the eighth day is highly significant. The Hebrew word is *shemownah* from *shaman* "to shine" (i.e. through plenty). "The idea of plumpness; a cardinal number eight (as if a surplus above the 'perfect' seven)" is how Strong defines it in his concordance. Bullinger notes that it is from a root signifying *to make fat, cover with fat, to super-abound*. "As a participle it means 'one who abounds in strength,' etc. As a noun it is 'superabundant fertility,' 'oil,' etc. So that as a numeral it is the super-abundant number. As seven was so called because the seventh day was the day of completion and rest, so eight, as the eighth day, was over and above this perfect completion, and was indeed the first of a new series, as well as being the eighth. Thus it already represents two numbers in one, the first and eighth." Hence perfection and a new beginning are both suggested by the number itself. Consider the sanctity with which the eighth day is identified in Scripture. Children remained in the uncleanness of birth until the eighth day, when the males received the seal of the covenant in their flesh, a token of purification (Lev. 12:2-3); beasts were considered unfit for sacrifice until then (Lev. 22:27); those ceremonially unclean had to wait until the eighth day for their cleansing (Lev. 14:8-10; 15:13-14; Num. 6:9-10); and other applications will be found in Scripture. All this taught that the flesh is unclean, being the seat and source of sin (Mark 7:21), and that humanity will be found in that condition until the antitypical eighth day, or the epoch beyond the millennium when sin and death shall finally cease. There are thus three developments in the divine purpose with man: the present epoch in which sin and death reign the next epoch in which they will be restrained (for the rulers will be immortal, and longevity will be increased in the mortals); the final epoch "at the end" when the triumph of Christ shall be completed, and the "last enemy, death shall be destroyed" (1 Cor. 15:24-26).

Concerning the verse before us,

Brother Roberts has this to say in *The Law of Moses*:

"All this consecration work was to be gone through for seven days in succession: 'Ye shall abide at the door of the tabernacle of the congregation day and night seven days'. 'Ye shall not go out of the door of the tabernacle of the congregation in seven days until the days of your consecration be at an end, for seven days shall He consecrate you. As He hath done this day, so hath the Lord commanded to do, to make an atonement for you' (vv. 35,33). We may see in this the larger shadowing of the reconciliation work. In its completeness, it extends over seven thousand years, embracing the whole family of God that will people the earth as its ransomed population in the endless ages. The family in this sense are at the door of the tabernacle for seven days of a thousand years each — the seventh a Sabbath of rest, but still a day of atoning work.

"On the eighth day, there was a specially imposing ceremony which we can scarcely err in regarding as the typification of what will occur at the close of the Millennial phase of the kingdom, when 'the Son shall deliver up the kingdom' to the Father, 'that God may be all in all' (1 Cor. 15:24,28). Moses gave directions as to certain things to be done and said to Aaron and the elders, 'Today (the eighth day) the Lord will appear unto you.' The things being done, 'the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted and fell on their faces' (Lev. 9:1,4,23,24). Could there be a more perfect type of that final filling of the whole earth with the glory of the Lord, which has been the burden of promise from the beginning?

"We know little practically of the state of things that will prevail on the earth in the eighth millennium from Adam's expulsion from Eden and onwards. But we know this, that 'there shall be no more death, neither sorrow nor crying' (Rev. 21:4). We know that 'the throne of God and the Lamb' will be established; and 'His servants shall serve Him and they shall see His face and His name shall be in their foreheads. And there shall be no night there, and they need no candle nor light of the sun, for the Lord God giveth them light and they shall reign for ever

and ever' (Rev. 22:3-5). What more fit illustration of such a state than the spectacle of Israel on their faces in the presence of the manifested glory of the Lord on the eighth day after the commencement of the consecration work?"

"That Moses called Aaron and his sons, and the elders of Israel" — Not only the priests were called on this day, but the "elders of Israel", the office-bearers of the nation, its rulers who represented the whole assembly of Israel. So the events at the end of the millennium will involve all humanity without exception. Those who remain to receive eternal life will be representative of all.

VERSE 2

"And he said unto Aaron, Take thee a young calf for a sin offering" — The Hebrew term *'egel ben bakar* denotes a young bull-calf. It is suggested that this term denotes an animal in the second year, for *'egel* on its own is used of an animal in the first year (see Lev. 9:3; Mic. 6:6 — other places where this word is used of a sacrificial animal). Jewish comment upon this passage contrasts the calf that Aaron is now commanded to offer, with the golden calf that the people compelled him to make that they might worship before it at the foot of Horeb.

Be that as it may, it need to be noted that there is a contrast between Aaron's sin offering on this occasion, and that which subsequently was offered by the high priest as outlined in Lev. 4:3. There it is defined as a bullock, which is more advanced in age than the bull-calf of this verse. Moreover, in presenting the blood the priest does not take it into the sanctuary according to the regulations in Lev. 4:6, but uses it as Moses had done in the sin offerings of the previous week (cp. v. 9 with Lev. 8:15). Why? Because, as yet, Aaron had not attained unto the full dignity of high priest. This did not devolve upon him until he had been conducted into the tabernacle itself by Moses (v. 23). Hence, for the moment, he acted as a specially appointed lay man, preparatory to entering in upon a new aspect of service. So it will be at the close of the millennium: a new avenue of service will open out to all those who shall be conducted into the tabernacle of God that then shall be with men (Rev. 20:1).

"And a ram for a burnt offering, without blemish, and offer them before Yah-

weh" — This also followed the procedure of the previous week.

VERSE 3

"And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering" — The normal procedure for the congregation was to offer a bullock (Lev. 4:14), but that was in the case of specific sins; this was for sins unspecified. A kid of the goats was the offering made by a ruler (Lev. 4:22-23), indicating the status to which the nation had now attained before Yahweh: it was as a *prince with God*.

"And a calf and a lamb, both of the first year, without blemish, for a burnt offering" — The word for calf is *'egel*. It relates to a male animal, and is derived from a root signifying *to revolve*, and hence speaks of the friskiness of a young bull calf. As noted above, places where this expression is used in defining a sacrificial animal is in this chapter and in Micah 6:6; but it is used to describe the golden calf that was made at the foot of Horeb. Therefore, as the kid of the goats speaks of the waywardness of the flesh as yet undeveloped; the calf also suggests the friskiness of an animal that must be disciplined and trained before it would be of use to its master. The "lamb" is *kebes* in Hebrew, a word in the masculine gender, that is from a root denoting *to dominate*, and suggesting a ram just old enough to butt. These three offerings were to be made by Israel when the priesthood was about to be inaugurated, and, as such, they are very suggestive. Instead of allowing the propensities of the flesh to develop (the kid of the goats); or the normal energy of the animal nature to assert itself (the calf), or its belligerency to increase beyond control (the ram), let all such tendencies be consumed by the spirit word of truth.

VERSE 4

"Also a bullock and a ram for peace offerings, to sacrifice before Yahweh" — See notes Lev. 3:1-12. These were fully grown animals, suggesting that if Israelites offered themselves unto Yahweh as suggested by the sin offerings of the previous verse, clearly recognising the tendency of flesh to go astray, fellowship with Yahweh will be continued throughout life.

"And a meat offering mingled with oil"

— The oil mingled with the meal offering speaks of the labour of joy. This will follow the combined offering such as is suggested in these verses. They teach the lesson that if youth is impressed with the need to discipline its natural tendencies, fellowship will result and will continue throughout life; and the labour of life will be mingled with the greatest joy. Unfortunately, in these modern times, the discipline of youth is unpopular, and people suffer as a result. The words of Isaiah are to the point: "When Thy judgments are in the earth the inhabitants thereof will learn righteousness".

"For today Yahweh will appear unto you" — As Brother Roberts noted in the extract from *The Law Of Moses*, the seven days of Aaron's probation represent the epoch of sin and death; but the eighth day points forward to the new era that shall open up when sin and death are finally obliterated, and in the glorious revelation then made, "God shall wipe away all tears . . . there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4). In view of the fact that death shall then be obliterated, the statement of Lev. 8:35 assumes a typical importance in relation to life eternal. The bestowal of life eternal is likened to a manifestation of Yahweh (Cp. 2 Thess. 1:9-10). For the fulfilment of Moses' promise, see v. 23.

Preparation Of The Congregation — vv. 5-7

Moses, having instructed Aaron and the elders, typifying the royal priesthood of the age to come, the congregation is now prepared for its participation.

VERSE 5

"And they brought that which Moses commanded before the tabernacle of the congregation" — Here the word "congregation" is *mowade*, signifying a meeting at a set time.

"And all the congregation drew near and stood before Yahweh" — Here the word "congregation" is *'edah*, and is the feminine form of the word *ed*, or *witness*. Hence the congregation was drawn before Yahweh and His bride to witness to His greatness and glory (cp. Isa. 54:4).

VERSE 6

"And Moses said, This is the thing

which Yahweh commanded that ye should do: and the glory of Yahweh shall appear unto you" — Moses addressed the people, for as yet Aaron had not entered into his high office.

VERSE 7

"And Moses said unto Aaron" — In contrast to the previous verse, Moses now spake to Aaron, and not to the assembled congregation.

"Go unto the altar" — This had already been purified (Exod. 29:37). In the antitype, Christ, as altar, was first redeemed (Heb. 13:10; John 17:19).

"And offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people" — The high priest offered as representative of the nation to Yahweh (see note Lev. 4:3). Hence, his offering for himself, was also for the people. So also with the Lord Jesus Christ. His offering was for both himself and for the people: not that he was himself guilty of shortcomings, as was Aaron, but because he identified himself with those on whose behalf he was manifested to save. So Paul reasons that Christ "was made sin (human nature) for us who knew no sin (2 Cor. 5:19); that he was "offered to bear the sins of many" (Heb. 9:28); and that "he died unto sin" (Rom. 6:10). In these places, "sin" is used in its secondary sense, as relating to the propensities of the flesh. Jesus possessed them in common with all others, but never gave way to them. So Paul sums the matter up: Christ "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once (i.e. once for all), when he offered up himself" (Heb. 7:27). The Lord had "somewhat also to offer" on his own behalf to the Father (Heb. 8:3), but what he offered on his own behalf was a life's work of complete obedience unto death; and because of that he was raised again to life eternal. He did not need to offer for himself in atonement for so-called imputed "guilt" as resting on him, or because he was in a state of "alienation" to God (which he was not), but he did need redemption from mortality, even as the altar was "purified" because associated with a people who were not. His offering was an element towards that end (Phil. 2:8-9). Christ's death illustrated that the propensities of the flesh will invariably lead to sin unless "mortified" or

figuratively crucified (Gal. 5:24), or brought into subjection to God's law. It demonstrated that there is a need to put to death those propensities of the flesh that war against the commands of God in sacrificial devotion to Yahweh, in order to build into one's life those Divine characteristics pleasing unto Him that will ensure salvation unto eternal life. What Christ did on the cross was merely a dramatisation of what he did from day to day in declaring, "Not my will but Thine be done". He sacrificed in life, and did so unto death; and because of his perfect righteousness "the grave could not hold him", and so he rose to eternal life. If he had failed, he would not have "led captivity captive" and would, himself, have been brought under the power of the flesh. But, in Yahweh's strength, he rose above its desires, "leaving us an example, that we should follow his steps" (1 Pet. 2:21). As he "bare our sins in his own body on the tree" (in that he inherited the weakness to which the flesh is heir, and which, in others, leads to sin); so we should attempt to crucify "the flesh with its affections and lusts that otherwise "so easily beset us". All the above was shadowed forth in the Law.

"And offer the offering of the people, and make an atonement for them; as Yahweh commanded" — This offering on behalf of the people was for actual sins. Moses' declaration to Aaron in the hearing of the people, showed that his appointment to the priesthood was in accordance with the will of Yahweh. It gave the seal of divine authority to all that was done.

The Sin Offering For The Priest — vv. 8-11

With the rulers and congregation looking on, Aaron makes his own offering of induction into his high office. This public ministration set him before the people as their mediator. It typed the public ministry of the Lord.

VERSE 8

"Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself" — See the antitypical application of this in Heb. 7:23-28.

VERSE 9

"And the sons of Aaron brought the blood unto him: and he dipped his finger

in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar" — As high priest, Aaron would have taken the blood of his offering into the Holy Place (Lev. 4:6), but at this stage he does not do so because as yet he has not been fully inducted into his high office. Accordingly, in conjunction with his sons, he offers blood as a lay man (Lev. 4:25). A similar offering "purified" the altar for service (Lev. 8:15), and obviously is made now in order to "purify" Aaron for the work before him.

VERSE 10

For the significance of this verse, see notes on Lev. 3:4; 8:16.

VERSE 11

For the significance of this verse, see notes on Lev. 4:11; 8:17.

The Burnt Offering For The Priest — vv. 12-14

A normal burnt offering is made representing the offerer's self-surrender to the will of Yahweh. Though not specified, this probably included the meal offering which afterwards always accompanied the burnt offering (Num. 15:4).

VERSE 12

"And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar" — The sons of Aaron act as his assistants in his service. For the significance of the offering, see notes in Lev. 1:5.

VERSE 13

For the significance of this verse, see notes on Lev. 1:8; 8:20.

VERSE 14

For the significance of this verse, see notes on Lev. 1:9. However, note that the term *upon* the burnt-offering, should read *for* (See Youngs translation).

The Offerings For The People — vv. 15-21

In this first complete series of offerings made by the high-priest, the sacrifices take their appointed order: first, the sin-offering, to make atonement; then the burnt-offering, to signify the dedication of self to the will of Yahweh; finally the peace-offer-

ing, as a token of fellowship with Yahweh, indicative of forgiveness, justification and sanctification.

VERSE 15

"And he brought the people's offering" — See the application of this to Christ in Heb. 2:17; 5:3.

"And took the goat, which was the sin offering for the people, and slew it" — See notes on Lev. 4:22-26. In slaying the goat, Aaron identified himself with the nation, so participating in the offering.

"And offered it for sin" — Apart from the blood and the fat, the sin sacrifice was not offered on the altar, and it has been suggested (H.N.Snaith) that the statement would be better rendered: *performed the de-sinners rite*. Rotherham renders it: *made therewith a sin-bearer*. The sin-offering was eaten by the priests in the holy place, or court (Lev. 10:17).

"As the first" — That is, the sprinkling of blood was performed in the same manner as Aaron's own sin offering (vv. 8-9).

VERSE 16

"And he brought the burnt offering, and offered it according to the manner" — The margin renders the latter as *according to the ordinance*. In other words, Aaron offered it as instructed in the Law: he burnt it upon the altar (see notes Lev. 1:7-9). However, he did not do this immediately (see v. 24). Therefore, the statement is better rendered *prepared it according to the manner*. The word rendered "offering" is *asah* (entirely different to that of v. 15), and can signify *appoint, make or prepare*. In Gen. 18:7 the same verb is used of dressing a calf ready for eating. At this stage Aaron only prepared the animals for sacrifice.

VERSE 17

"And he brought the meat offering, and took a handful thereof, and burnt it upon the altar" — The Hebrew expresses it: *he filled his hand out of it*. This is not the handful referred to in Lev. 2:2 (see notes), but a reference to his initial offering on behalf of the people. The term *mala'* is used, which is the root of *millu'* rendered consecration (Lev. 8:33). He "filled his hand" in busying himself in the work. Rotherham adds in a footnote: "installed him therewith."

"Beside the burnt sacrifice of the morning" — The morning sacrifice was a

lamb, as instructed in Exod. 29:38-39.

VERSES 18, 19

See notes on Lev. 3.

VERSE 20

"And they put the fat upon the breasts, and he burnt the fat upon the altar" — It seems as though there must have been fire upon the altar prior to the manifestation of it as described in v. 24. See notes.

VERSE 21

"And the breasts and the right shoulder Aaron waved for a wave offering before Yahweh; as Moses commanded" — The fat, having been placed upon the breasts of the animal, was then conveyed to the altar, whilst the breast and right thigh were given to the priest as Yahweh's representative, as outlined in Lev. 7:30-31 (see notes). It tokened that mind (heart) and strength (right thigh) should be given unto Yahweh through His appointed mediator. Normally, these portions of the sacrifice went to the officiating priest; but as in this case all the priests were participating, the appropriate section of the sacrifice was shared by them all.

The People Blessed — Their Offerings Accepted — vv. 22-24

Standing by the altar, having completed the first of his labours as priest, Aaron provisionally blesses the people, and is then conducted into the tabernacle by Moses. For a time he is not seen, but when he does appear in company with Moses, he again blesses the people, divine fire appears and consumes the sacrifices, the glory of Yahweh is manifested, and the people in reverential fear, bow deeply with their faces to the ground. The tabernacle service has been brought to a climax of glory. The typology is impressive. It foreshadows the two advents of the Lord, culminating in the manifestation of divine glory at his second coming. This is typed by the entrance of Aaron and Moses into the Tabernacle, and their return to the people. The two leaders represent Christ in two relationships: as law-giver and high priest.

VERSE 22

"And Aaron lifted up his hand towards the people and blessed them" — Having completed his own offering, Aaron is now in a position to officiate over the

offerings of the people. He is thus typically in the same position as was the Lord when he had been raised from the dead, and about to ascend into heaven. Luke records: "And it came to pass, *while he blessed them*, he was parted from them, and carried into heaven" (Luke 24:51). Aaron, in blessing the people, lifted up his hand towards heaven which indicated the source of the blessing. The terms of it are not stated, but it could have been the Aaronic form as contained in Num. 6:24-26: "Yahweh bless thee, and keep thee; Yahweh make His face shine upon thee, and be gracious unto thee; Yahweh lift up His countenance upon thee, and give thee peace."

"And came down from offering of the sin offering, and the burnt offering, and peace offerings" — He evidently had been elevated above the people to perform this initial work in his ministry; perhaps by a platform provided for the purpose. Christ, also, was "lifted up". He declared: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Aaron was "lifted up" so that all might see him, and be drawn into the worship of Yahweh; Jesus Christ, also, was "lifted up" that all might see: "evidently (clearly and plainly) set forth, crucified" among those he came to save (Gal. 3:1).

VERSE 23

"And Moses and Aaron went into the tabernacle of the congregation" — Having gone through the sacrificial ceremony of consecration that fitted him for the priesthood, Aaron was conducted into the Tabernacle for the first time, no doubt to be instructed in his duties therein, and possibly to offer incense and prayer. Now consider the type. Christ completed his offering for himself and for the people, and being thus sanctified, departed for a season as both leader, mediator and priest to act as advocate for the people.

"And came out and blessed the people" — The previous blessing had been provisional; this one was absolute, made so by the glory of Yahweh appearing. The Jewish tradition is that the second blessing consisted of the last verse of the *Prayer of Moses* recorded in Psa. 90:

*And let the beauty of Yahweh our God be upon us;
And establish Thou the work of our*

hands upon us;

Yea, the work of our hands establish Thou it.

Whilst such a blessing is appropriate to the occasion, it is established by tradition, without direct support of Scripture.

"And the glory of Yahweh appeared unto all the people" — The word "glory" is *kabowd*, and is derived from a root signifying *that which is heavy or weighty*. The noun, however, denotes an external appearance of splendour. The glory of Yahweh, therefore, suggests the shining splendour, or theophany, in light with which He is encompassed. John taught that "God is light" (1 John 1:5); Paul, that He "dwells in light which no man can approach unto" (1 Tim. 6:16); the Psalmist, that He "covereth Himself with light as with a garment" (Psa. 104:2). The symbol of Yahweh's presence in Israel was the shining forth of the Shekinah glory in the Most Holy, and by the light which overshadowed the camp, and signalled His presence among the people during night. The type before us points forward to the second coming of the Lord. At that time, Christ will appear in the glory of his Father, described in Titus 2:13 as "the glorious appearing of the great God and our Saviour Jesus Christ." The term "glorious appearing" is *epiphaneia* in Greek, and denotes a powerful shining forth of light so as to dispel all darkness. Both the Lord and the elect will manifest the divine glory (cp. Rom. 5:2). See, in order, the following references: Matt. 16:27; 25:11; 2 Thess. 1:10; Matt. 13:43; Dan. 12:3. The glory was manifested unto Israel at the time when Aaron and Moses returned from out of the Tabernacle, foreshadowing the glory to be revealed at the return of the Lord Jesus Christ to the earth.

VERSE 24

"And there came a fire out from before Yahweh, and consumed upon the altar the burnt offering and the fat" — Fire had already ignited the offerings upon the altar which were slowly consuming into smoke (cp. vv. 13, 14, 20), but, apparently, the fire was only faint in comparison with what now took place; for there was now an open manifestation of Divine acceptance of the people: there came forth fire from Yahweh and instantly consumed the heaped up offerings upon the altar. The antitype will be seen at the coming of the Lord, when the Spirit will

completely absorb the flesh. The offerings (representative of the people) were consumed by fire, firstly slowly, and then swiftly and completely. The antitype? First the spirit takes possession of believers in the form of the Word (John 6:63; Eph. 6:17; 1 John 5:7) to slowly consume the flesh; but at the coming of Christ, accepted saints will be changed by the birth of the Spirit "in a moment, in the twinkling of an eye" (1 Cor. 15:52). This was set forth typically before the people.

"Which when all the people saw, they shouted" — The word for "shouted" is *ranan*, and generally signifies to *shout for joy*. See its use in Psa. 5:11; 32:11; 35:27; 132:9, 16 etc. It was with joyous acclamation that the people witnessed Yahweh's acceptance of their offerings in the manner described. And so also at the Judgment Seat, for "perfect love will cast out fear". The result of being accepted will be received with unspeakable joy.

"And fell on their faces" — The verb *naphal* is normally used of a sudden, swift

descent. Overcome with emotion at the significance of all that they had witnessed, the people, with one accord, bowed in complete adoration of Yahweh. They had been standing in great expectation, observing the significant actions of the two brothers, and awaiting the promised manifestation of Divine glory (v. 4). With its appearance, their feelings are raised to the utmost enthusiasm and awe, and having given expression to such by a shout of joy, an eloquent silence falls on the whole community as the people, with one accord, suddenly bow in adoration of Yahweh. Their action anticipates the feeling of joy and wonderment that will overtake the accepted saints in the age to come, who after an exclamation of excitement and adoration, will prostrate themselves before the Lord: "Yahweh is in His holy temple; let all the earth keep silence before Him" (Hab. 2:20).

If we were following the chronological sequence of events, we should, at this point, consider the events narrated in Numbers 7.

CHAPTER TEN

LIMITATION OF THE PRIESTS Tragedy Mars The First Day Of Priestly Ministration

The atmosphere of excitement and joy that follows the Divine acceptance, shown by the appearance of fire, is followed by a frightful anticlimax wrought by the sacrilege of two of Aaron's sons: Nadab and Abihu. Their terrible fate reveals that there must be no presumption in Yahweh's worship (v. 3), and that the things of God must not be trifled with. The tragedy casts a shadow over the wonderment of the Divine acceptance of the sacrifice, manifested by the appearance of glory. It teaches that privilege brings responsibility, but by no means ensures divine acceptance. We must "work out our salvation with fear and trembling" (Phil. 2:12). It is significant that in the parable of the ten virgins, five prove to be wise and five foolish; and here, among the sons of Aaron, at a time that prefigures the

second advent of the Lord, half are rejected from the priesthood, and given over to death because of the folly of their ways. It is a foreshadowing of the Judgment Seat of Christ.

The Tragedy of Nadab and Abihu — vv. 1-5

The first day of Aaron's ministry has not yet closed. He has offered the sacrifices, entered the holy place with Moses, and returned to the people. They, waiting in mute expectation have been excited by the manifestation of acceptance shown by the fire that consumes the offerings, and the divine glory then manifested. They prostrate themselves to the ground, but then tragedy strikes. Aaron's two eldest sons, in an excess of excitement, and perhaps uplifted with pride because of their exalted position, without awaiting instruction, light their censers with common fire, and start forth — with tragic results.

VERSE 1

"And Nadab and Abihu, the sons of Aaron" — Nadab and Abihu were the two elder sons of Aaron (Exod. 6:23), and therefore among those who had been selected for priestly ministrations in the Tabernacle (Exod. 28:1). Their names mean respectively: *Of one's free will, or liberal*, and *He (God) is a Father*. Perhaps their names provide an index to their respective characters, and suggest that they were too liberal in their attitude towards the Law, and too familiar in treating with Yahweh as their Father. Certainly their actions on this occasion illustrated the weakness of human nature, the limitations of the Aaronic priesthood, and the need of a perfect order as will be provided by the Lord in the age to come.

"Took either of them his censer, and put fire therein, and put incense therein" — By doing this they demonstrated their high status before the people (cp. Num. 16:18), without being directed by Yahweh to do so. Hence they were motivated by personal pride.

"And offered strange fire before Yahweh" — The word "strange" is from the Hebrew *zawr*, "to turn aside", "to apostatise", and hence suggests that the fire was of their own kindling. Incense should be offered with fire from the altar (Lev. 16:12), teaching the need of personal dedication. As incense was a symbol of

prayer, the requirements of the Law taught that prayer must be sanctified by the divine spirit of Truth (Eph. 2:18) and by sacrifice. Nadab and Abihu were not prepared to submit to those requirements, and in pride offered fire of their own providing.

"Which He commanded them not" — Like Uzzah they acted presumptuously (2 Sam. 6:7; 1 Chron. 15:13), and received the reward for so doing.

VERSE 2

"And there went out fire from Yahweh, and devoured them" — The same fire that consumed the sacrifices on the altar (cp. Lev. 9:24), now destroyed those two rebellious sons of Aaron. Yahweh is both a Son and a Shield (Psa. 84:11); He is a Destroyer or a Protector, a Saviour of life unto life, or of death unto death (2 Cor. 2:16). He is described as "a consuming Fire" (Heb. 12:29). When that Fire consumes a sacrifice, it converts it into sweet-smelling savour; but otherwise, it consumes to destroy. All saints will be affected by that Fire one way or the other. How better to give oneself unto Yahweh as did Aaron's younger sons; than to be destroyed of Him, as were his older sons. The fact that the latter were destroyed to make way for the former, perhaps typed the truth that a new order of priests was to supplant that of the Aaronic order (cp. Heb. 7:11; 1 Pet. 2:9).

"And they died before Yahweh" — They perished at the very door of the Tabernacle, as rejected worshippers. This taught that Yahweh endorsed the judgment of His fire. The judgment was His, and not merely a matter of chance or caprice.

VERSE 3

"Then Moses said unto Aaron" — In the hush of dismay and horror that followed the tragedy, and illustrated the limitations of the Aaronic priests as such, Moses explained the reason of such extreme punishment. Moses had previously given due warning of what would take place under such circumstances of disobedience (Exod. 19:22).

"This is it that Yahweh spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified" — Yahweh will be sanctified either by obedience or punishment. Where people are able to observe meticulous obedience in His priests, He is sanctified (or set apart as holy) by such action; when His principles are ignored, He will be sanctified by the punishment to be meted out. Where greater privileges are granted, there is greater responsibility to carry out His requirements. See that principle emphasised in the following passages — Amos 3:2; Luke 12:47-48; James 3:1.

"And Aaron held his peace" — Though the tragedy affected him greatly and personally, he recognised the justice of the divine punishment. He "held his peace" in submission to Moses' explanation of Yahweh's action (Psa. 39:9). As a faithful man, he accepted God's action as right. In the age to come, when the fullness of Yahweh's goodness will be manifested in the earth, there will be the same revulsion of wickedness, as to cause the parents of those who so act, to be among the first to implement the divine judgment (Zech. 13:3). Indeed, the Law required such an attitude (Deut. 13:6-8), so that Aaron's submission, though the circumstances were horrifying to him, was an action that helped to "magnify the Law and make it honourable".

VERSE 4

"And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron" — Reference to these relations of Aaron are found in Exod. 6:18,22. Mishael signifies *Who is El?* Elzaphan, *El hath concealed*, and Uzziel, *El is strength*.

"Come near, carry your brethren from before the sanctuary out of the camp" — These near relations were called upon to do this as appropriate to the circumstances; whereas the brothers of these two sinners were not permitted to do so. As priests, ministering in the holy place, they must not become "defiled with the dead" (see Lev. 21:11-12; Deut. 33:9-10).

VERSE 5

"So they went near, and carried them in their coats out of the camp" — The bodies of Nadab and Abihu were carried out in their priestly garments (Lev. 8:13) which, apparently, had not been affected

by the fire.

"As Moses had said" — The instructions were given by Moses in view of the defiling impact of death.

No Mourning For Such Transgression — vv. 6-7

Moses warns Aaron and his surviving sons not to mourn the judicial judgment against Nadab and Abihu. To do so would be to call in question its justice. Priests are not to mourn the dead when engaged in the service of the Tabernacle (Lev. 21:11-12). They are to look beyond death to that which faith offered them: eternal life.

VERSE 6

"And Moses said unto Aaron, and unto Eleazer and unto Ithamar his sons" — Eleazer and Ithamar were the younger sons of Aaron (Exod. 6:23). Their names mean respectively: *El hath helped*, and *Palm-coast*. The palm is the symbol of the righteous in the Temple of Yahweh (Psa. 92:12), and flesh will only attain unto that state through the help of El. Hence the significance of their names in relation to the tragedy recorded in this chapter.

"Uncover not your heads, neither rend your clothes" — They were to abstain from all signs of conventional mourning in order to acknowledge the justice of the punishment. Even in the case of natural death, the high priest must not mourn, but provide an example of looking beyond death (Lev. 21:10-11; Deut. 33:9). Hence Jesus taught: "Follow me; and let the dead bury their dead" (Matt. 8:22), and Paul taught that in death "we sorrow not, even as those who have no hope" (1 Thess. 4:13). The hope of the Gospel, permits us to see beyond death to the resurrection and glorification promised by it.

"Lest ye die, and lest wrath come upon all the people" — If Aaron and his surviving sons had given way to mourning, their action might have been followed by that of the congregation which might, by that means, be led to call in question the divine judgment, and so incite rebellion against Yahweh. Thus Aaron's example was imperative as a lead to all Israel.

"But let your brethren, the whole house of Israel, bewail the burning which Yahweh hath kindled" — Let them mourn

the need of such judgment against the rebellious sons of Aaron, and hence endorse the justice of the action Yahweh had taken.

VERSE 7

"And ye shall not go out from the door of the tabernacle of the congregation, lest ye die" — The tragedy that had occurred must not be permitted to hinder the work of Yahweh. Under all circumstances, those who have been appointed to His work must give constant attendance to it by rendering willing, cheerful service (cp. 2 Tim. 4:2).

"For the anointing oil of Yahweh is upon you" — The anointing of Aaron and his sons set them apart from all others to do the work of Yahweh.

"And they did according to the word of Moses" — In respect to the will of Yahweh, they suppressed their natural feelings, and carried out what was desired of them.

Wine and Strong Drink Prohibited — vv. 8-11

Artificial stimulation in the service of Yahweh is to be avoided (Eph. 5:17-19), for if worship is governed by natural feeling it will inevitably go astray. It is supposed that Nadab and Abihu had been intoxicated by drink when they acted so foolishly, and thus were confused in mind. However, it may be that they were merely intoxicated by the circumstances, and acted without thought, and that their action was commemorated by the prohibition against drinking of wine and strong drink now introduced.

VERSE 8

"And Yahweh spake unto Aaron, saying" — Yahweh took the opportunity of impressing the lesson on Aaron and his sons.

VERSE 9

"Do not drink wine nor strong drink" — There are several different words rendered "wine". Here it is the word *yayin* signifying fermented wine. "Strong drink" is *shechar*, and relates to any kind of fermented liquor. The use of such is entirely prohibited priests whilst engaged in their duties, for it can lead to the artificial stimulation of the mind, such as is to be avoided (Eph. 5:17-19). The over-indulgence of wine or strong drink at any time

is to be avoided. It leads to indiscretion (Gen. 9:24; 19:32-34); it is a mocker causing one to act out of his true character (Prov. 20:1), and robbing him of the true benefits of life (Prov. 21:17; 23:30-31). It was prohibited Nazarites (Num. 6:3); to be avoided by kings who need clarity of mind in the administration of their affairs (Prov. 31:4); whilst Israel, the royal nation, was warned against it (Deut. 29:6). Christ's love is of greater benefit and is far more stimulating than wine (Song 1:2, 4; 4:10).

"Thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die" — True worship is a matter of the intellect, and not merely of the emotions. It will induce emotion, or feeling, but such as is developed through an understanding of God and His purpose. Paul taught that true worship requires one to present his body as "a living sacrifice, holy, acceptable unto God, which is the service of reason" (Rom. 12:1 — Greek). The difference between mere emotionalism and the service of reason is manifested by the offerings of Cain and Abel. The first offered God what he thought was acceptable; the second ascertained by investigation what God desired, and rendered it unto Him. Wine or strong drink was prohibited the priests whilst engaged in their tabernacle services, lest they acted indiscreetly as did Nadab and Abihu, and die in a similar manner.

"It shall be a statute for ever throughout your generations" — It has its application even today in Christ Jesus.

VERSE 10

"And that ye may put difference between holy and unholy, and between unclean and clean" — When the mind is cloudy, and worship is dictated through the emotions of the flesh, whether incited through strong drink or the stimulation of other means that appeal to it, the result is not pleasing to God. The excitation that results from the emotional appeals of a Billy Graham rally, or meetings designed for mere sociality, may seem pleasing to the flesh, but are not necessarily so to God. True religion is governed by the intellect, and because that is the case, it is able to "put difference between holy and unholy, between clean and unclean".

VERSE 11

"And that ye may teach the children of

Israel all the statutes which Yahweh hath spoken unto them by the hand of Moses"

— The purpose of priesthood was not merely to mediate in the offering of sacrifices, but also in teaching the people. The priests were to rely upon Yahweh exclusively for their sustenance, and were thus an object lesson for all true Israelites (Num. 18:20; Psa. 16:5-6). They were to study and expound the Law (Deut. 24:8; Mal. 2:7); they were to act as judges in Israel (Deut. 17:9). See the need of a "teaching priest" in Israel (2 Chron. 15:3), and the respect that will be paid to such in the future (Isa. 30:20). The mind must be clear and alert to set forth divine principles effectively, hence the instructions of this section of Leviticus.

Moses Orders The Holy Things To Be Eaten — vv. 12-15

Portion of the offerings were given unto the priests to be eaten by them in the holy place as an object lesson to all Israel. Moses now instructs Aaron's surviving sons in those matters.

VERSE 12

"And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left" — The work of Yahweh must continue in spite of the tragedies of life; therefore the surviving male members of Aaron's family are instructed to continue in the work set them in spite of the terrible interruption.

"Take the meat offering that remaineth of the offerings of Yahweh made by fire, and eat it without leaven beside the altar: for it is most holy" — The priests ate this portion of the sacrifice as a token of fellowship between Yahweh and the people (see notes Lev. 7:6-9). Israel had vital need of fellowship with Yahweh, and therefore this need must not be interrupted through the failure of some. Hence these instructions that it be regularly maintained. The portion of the meal offering had to be eaten without leaven, to demonstrate the principle set forth by Paul in 1 Cor. 5:6-8. It was eaten "beside the altar" as in Lev. 1:16.

VERSE 13

"And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of Yahweh made by fire: for so I am commanded" — From the previous verse it is obvious that by "the

holy place" is meant the court in which was found the brasen altar, for the whole of the area covered by the Tabernacle was considered "holy". The action, therefore, would be seen publicly, and Israel would learn that the failure of certain priests does not destroy the work of Yahweh. Indeed, the tragedy on that day dramatised the prophecy that the priestly ministrations of Christ and his followers will supplant those of the Aaronic priesthood.

VERSE 14

"And the wave breast and heave shoulder shall ye eat in a clean place" — For these sections of the sacrifice, see the notes on Lev. 7:31,34. Portion of the offering was eaten in the court before the people; the rest of the sacrifice could be eaten elsewhere "in a clean place": that is, a place or home where Yahweh's name was hallowed.

"Thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel" — By this means, as has been noted previously, Yahweh cared for His own.

VERSE 15

"The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before Yahweh; and it shall be thine, and thy son's with thee, by a statute for ever; as Yahweh hath commanded" — Aaron and his sons are instructed that their work must proceed in spite of the family tragedy that had occurred that day.

Limitation Of Aaron's Service Through Personal Sorrow — vv. 16-20

The ideal is that the work of the priesthood shall proceed in spite of circumstances; but Aaron's personal sorrow in the loss of his two eldest sons is such that he finds it impossible to do so. Hence, through weakness of the flesh, he is forced to abstain; and Yahweh, recognising flesh for what it is, in mercy takes heed of human feelings, and accordingly excuses His servant of his failure (see Psa. 103:13-14).

VERSE 16

"And Moses diligently sought the goat of the sin offering" — The goat of the sin

offering was portion of the sacrifice given to the priests, to be eaten by them (see Lev. 6:26).

"And behold, it was burnt" — The word "burnt" is *saraph* in Hebrew, and signifies to utterly consume, as in Gen. 38:24; Exod. 32:20. Aaron's sons had placed all of the sacrifice on the altar so that it could be consumed, for the feelings of the family were such, that the members thereof felt unable to eat of it. This illustrates the limitation of the Aaronic priesthood. Through weakness of the flesh, the priests were unable to eat the fellowship meal. The incident dramatised the weakness of the Aaronic order, and illustrated that true fellowship is only established through the perfect sacrifice of the Lord.

"And he was angry with Eleazer and Ithamar, the sons of Aaron which were left alive saying" — Moses' anger was caused through his failure to take into account the facts of human nature, which the Law itself illustrated. This was brought home to him by subsequent conversation.

VERSE 17

"Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation to make atonement for them before Yahweh?" — The priests bore "the iniquity of the congregation" by eating the portion of the goat assigned them, and so absorbing into their beings that which represented the tendency of the flesh to go astray (see Lev. 6:16). By eating this portion of the sacrifice, the priests identified themselves with those who used their mediatorial ministrations, as Christ identifies himself with those who approach Yahweh through him. The word "iniquity" is from the Hebrew *avon*, and denotes *evil, perverseness*. It is also rendered *punishment* (Gen. 4:13; Lev. 26:41; 1 Sam. 28:10; Lam. 4:22). It is used in relation to the tendency of the flesh to go astray (Psa. 18:23; 31:10; 51:5). It is derived from the root *avah*, "crooked" or *that which is bent out of the way*; and hence of the tendency of the flesh to stray (see note: Exod. 28:38; Num. 18:1). The prophets "bore the iniquity" of Israel by identifying themselves as members of the nation (cp. Ezek. 4:4-6; Dan. 9:5). Jesus bore our iniquities (Isa. 53:11), for he came in our nature, that he might "bear away"

the sin of the world (John 1:29). The phrase is not used in the sense of imputed guilt. There is no such thing as "imputed guilt"; for a person is held to be guilty only when he has personally failed.

VERSE 18

"Behold, the blood of it was not brought in within the holy place" — The blood of the sacrifices on behalf of the priests was brought within the holy place (see Lev. 6:30), and because this had not been done, the flesh should have been eaten. At first, Moses seems to have imagined that the priests had failed to carry out their instructions through forgetfulness of what should have been done. He learned that this was not so.

"Ye should indeed have eaten it in the holy place, as I commanded" — See Lev. 6:26. Moses is deeply concerned, for he realised that if the sacrifices were not carried out as prescribed, atonement would not be effected for the people. This, indeed, dramatised the purpose of God. The failure of the Aaronic priesthood on the very day of its inauguration, demonstrated the need of a perfect High Priest who could, under all circumstances, provide atonement. The weakness of the Law to effect that, therefore, was illustrated by the Law itself.

VERSE 19

"And Aaron said unto Moses" — Aaron, as High Priest, assumed responsibility for the action of his sons, as Christ does for his sons (Heb. 2:13).

"Behold, this day have they offered their sin offering and their burnt offering before Yahweh" — Aaron points out to Moses that his sons had not ignored the requirements of Yahweh.

"And such things have befallen me" — He reminds Moses of the terrible family tragedy of that day.

"And if I had eaten the sin offering today, should it have been accepted in the sight of Yahweh?" — In view of what had happened that day, and the terrible tragedy and distress experienced by the family, Aaron claims that it was impossible for him, with a father's love for his own, to do what the Law required. He urges that Yahweh, Who is a Father, would understand (cp. Psa. 103:13-14). The letter of the Law had been broken, but Yahweh Who knew the situation and his own feelings would overlook it (cp.

Portion of this section of our exposition has been prepared under great difficulties: whilst absent from home on our tour of Bible lands. We were in Israel during Passover, and could see how that nature itself illustrates the principles set down for the guidance of Israel. It was the time of the migration of birds, when "strangers of heaven" entered the land. It was the time of early harvest, as the barley was ripening in the ear. It was springtime, the time of new life, a resurrection, as growth appeared on the earth. And all this emphasised principles of the Law.

Though "blindness in part hath happened to Israel" the Law still has some impact upon the people. Certainly, religion is respected a little more in the Land than it is in most other countries. For example, where else would the proprietor of a hotel approach a tour-leader and suggest that he might like to offer thanks for the food on behalf of the group before it was served? But that happened in Israel; where, in some parts, or among some people, there seems to be a revival in religion. Unfortunately, the religion lacks a true understanding of the purpose of Yahweh in Christ; though that will be changed at his coming.

Meanwhile, we continue our study of the Law, emphasising its prophetic foreshadowing as revealed in Christ, and drawing therefrom the practical lessons of exhortation with which it is full.

The section of Leviticus expounded upon in this issue of *Christadelphian Expositor* may be considered monotonous and uninteresting when given a mere superficial reading; but we are confident that the student will be amazed at the extent of the interest and profit that can be developed by looking a little deeper into the things therein expounded. The lists of beasts, clean and unclean, the offerings for sickness, or similar familiar circumstances, may be thought to have lost their significance, and to be outmoded; but, in fact, they contain important spiritual lessons that have their application in Christ.

The Law of Moses was designed for a rural people who were taught thereby to observe nature about them, and to extract the very powerful lessons that it reveals. For, after all, nature is an expression of God-made laws which illustrate the spiritual enactments revealed in the law.

We trust the reader may derive as much pleasure and profit from his study of this section of the inspired word, as it has been ours to prepare it. It is a delight to share with others the riches that lay revealed as we search deeply in the Word.

TWO BOOKS AVAILABLE

THE VISIBLE HAND OF GOD by R. Roberts

Men tend to despise miracle, and yet much of what they have accomplished in modern times as they have unravelled some of the marvels of creation's law would have been considered miraculous in previous ages. There is a growing tendency nowadays, wherever modern miracles are discussed, to ascribe all the honour and credit for their performance to man. But man, with all his achievement, is still dependent on God for all of them. Man himself is one of God's miracles. The discussion of the mira-

CHAPTER ELEVEN

Hos. 6:6; Matt. 12:7). To eat of the sacrifice in view of the circumstances of the day and his own feelings, would have been hypocritical, and surely Yahweh would not accept such an offering!

VERSE 20

"And when Moses heard that, he was content" — Moses recognised the reasonableness of Aaron's words. He saw the

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limitations of the Law and comprehended that Yahweh would provide a High Priest who would fail not. Meanwhile, the failure of the priests that day illustrated the truth of Paul's words: "For what the law could not do, in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). Thus the Law acted as a schoolmaster leading to Christ (Gal. 3:24).

PART THREE THE PEOPLE (PURIFICATION)

Chapters 11-16 (see p. 16)

Having set in order the Offerings to be made (Chps 1:1-6:7), and the Priesthood to be ordained (Chps 6:8-10:20), Leviticus now outlines the responsibilities resting upon the People. They are to be holy, as befits the people of God; and this holiness involves moral responsibilities that are set forth in a series of ordinances relating to diet, a way of life, and animal sacrifice. They are to eat only special food; they are to avoid uncleanness in life; they are to remember personal sins in an elaborate yearly service of atonement.

These laws were all designed to impress upon them that they were to be a unique people before Yahweh and the world; a uniqueness revealed in status, character and service designed for their purification. Therefore they are called upon to observe:

1. A clean diet — Chapter 11;
2. A clean way of life — Chapters 12-15;
3. A cleansing service of sacrifice — Chapter 16.

CHAPTER ELEVEN

A CLEAN DIET

The diet of Israelites is regularised by categorising the lower creation into clean and unclean creatures: the former being fit for food, the latter being strictly forbidden. By such a division, the nation is taught to observe nature, and to avoid characteristics seen in beasts, birds and fish that are unbecoming in a people called apart from all others to manifest the qualities of Yahweh. Therefore such "unclean" creatures are to be avoided, particularly as a means

of sustenance. The prime purpose of the Law, however, is to impress upon the people the need to seek a holiness in life, by avoiding that which categorised a creature as "unclean". Secondly, the division of creatures into categories of clean and unclean is to be considered nationally, so as to emphasise that Yahweh "has put a difference" between Israel and the nations (see Exod. 11:7; Acts 10:9-16,34), and that He calls for separateness on the part of His people from all others (see 2 Cor. 6:14-18). The lessons impressed upon Israel by this important law, therefore, have an application today to those who claim to be the spiritual "Israel of God" (Gal. 6:16).

Animals Clean And Unclean — vv. 1-8

The animal kingdom is categorised into creatures clean and unclean: the former being designated as fit for food; the latter being denied Israelites for that purpose.

VERSE 1

"And Yahweh spake unto Moses and Aaron, saying unto them" — Aaron's consecration as priest having been completed, he is included in the directions given by Yahweh. He and his successors must see that the people are educated in the principles about to be revealed, so that they will be carried out.

VERSE 2

"Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth" — That which is eaten is absorbed into one's being, and becomes part of one's self. In prohibiting certain animals as being fit for food, therefore, the Law was not so interested in the value of the meat as food but in important spiritual lessons. Throughout Scripture, the lower creation is typified as humanity. Hence, at the beginning, dominion over it is promised Adam and Eve (Gen. 1:26), as prophetic of the purpose of God in the Kingdom to be set up on earth by the "second Adam" in conjunction with the "second Eve" (1 Cor. 15:45; 2 Cor. 11:1-3). In that age, Christ and the elect will exercise dominion over all mortals who, in their national divisions, are likened to the various species of animals, birds and fish on the land, in the air, and in the sea (cp. Psa. 8:6-9; Heb. 2:6-9). Thus a cove-

nant was made by God with Noah (the typical Messiah) which included the lower creation preserved in the ark: a foreshadowing of those nations that will be incorporated as such in the Kingdom (see Gen. 9:9-17; Dan. 7:11-12). However, because of sin, it was revealed that the covenant of dominion promised to Adam and Eve was consequent upon its conquest, involving a war with the flesh and those dominated by it. This was dramatised by the battle between David and Goliath (1 Sam. 17) which typed that between Christ and the devil, or sin's flesh (Heb. 2:14). David recognised the typical import of his victory (see Acts 2:30), and so buried the head of Goliath at a place close to Jerusalem that afterwards was named Golgotha, or *the place of a skull*. It was his knowledge of the divine purpose that enabled him to commemorate his victory in the expressions contained in Psa. 8:6-9, which Paul applies to Christ's victory over sin and death (Heb. 2:6-16).

Therefore, in a typical sense, the lower creation represents humanity: the clean animals typifying Israel, and the unclean animals relating to the Gentiles. In the vision seen by Peter on the housetop, a sheet was let down before him filled with "all manner of four-footed beasts", and he was invited to "kill, and eat" (Acts 10:12-13). In the subsequent explanation of this vision, he was shown that the time had arrived for the Gospel to be preached to Gentiles, to nations previously considered "unclean" (Acts 10:34-35).

It is necessary to see beyond the mere prohibition of certain foods in the diet laws now given to Israel. The principle of

selecting certain animals for such use was to impress Israelites with the need of real separateness, or holiness (Lev. 11:44). This was not limited to the eating of food, but to the avoidance of attitudes and characteristics manifested by the creatures designated as "unclean". Nor is this principle of selection and separation limited to Israel after the flesh, but, as Peter came to learn, it involves all those who embrace Christ (1 Pet. 1:13-17).

In regard to the dietary laws as applying to Christ's followers, Paul taught that no meat is unclean of itself (Rom. 14:14), and, therefore, "nothing to be refused, if it be received with thanksgiving" (1 Tim. 4:4). The designation of certain animals as "unclean" taught a valuable lesson: that certain types of persons are acceptable to God, and others are not (cp. Acts 10:28); and that there are characteristics and habits to be emulated and encouraged, and others to be avoided.

VERSE 3

"**Whatsoever parteth the hoof**" — This suggests the faculty of discrimination: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Apply thine heart to understanding", declares the Proverb (Prov. 2:3). The Hebrew word comes from a root denoting the ability to separate and distinguish between good and evil. In a typical sense, this is "parting the hoof".

"**And is clovenfooted**" — This contributes to surefootedness, or the practical application of what "rightly dividing the Word" shows should be done.

"**And cheweth the cud among the beasts**" — To chew the cud is to thoroughly masticate that which is eaten by repeatedly bringing it up for that purpose. Such animals have several stomachs by which food is retained, and by which this is done. Concerning this, Brother Roberts writes in *The Law Of Moses*:

"It is the spiritual import of the law that is important for us to discern. What then was the import of those peculiarities upon which the cleanness or uncleanness of the animals was founded? What sort of men are they who correspond to the type of cud-chewing and hoof-parting animals? We are in the presence of at least the shadow of an answer when we hear the modern phrase 'chewing the cud of reflection'. The literal act of chewing the

cud is part of the process of preparing the food for assimilation by the animal tissues. Digestion is the grand requisite. For gross organizations, no great thoroughness is necessary in the process: a short alimentary canal is sufficient for the carnivorous races. The lion and the tiger bolt their food and it is converted quickly. But in the higher races, where a finer result is aimed at, in producing food for man in the flesh of the ox and sheep, there is a greater elaborateness in the structure provided for the conversion of grass and turnips into beef and mutton. The chewing of the cud belongs to the greater elaborateness of structure; the thorough preparation of food for conversion into life is the essential idea of this act.

"It is not difficult to go from the typical to the spiritual in this matter. There is spiritual food and there is spiritual life that results from the eating and assimilation of that food. 'Thy words were found, and I did eat them', said Jeremiah. 'The entrance of thy word giveth light', wrote the Psalmist. 'He that eateth me shall live by me', said Christ; 'the words that I speak unto you are spirit and life'. Men, then, who are given to turning over in their minds the divine knowledge conveyed in the words of truth are men who spiritually chew the cud. They are spiritually ruminant animals. They are the clean among men. As Jesus said, 'Ye are clean through the word which I have spoken unto you.'

"There is nothing mystical about this. It is the obvious fact that a man with the word of God stored in his mind, is a clean man by comparison with the man in whom the mere mind of the flesh prevails. He is clean in thought, clean in action, clean in all his ways — in a word, holy. His holiness is not the result of natural organization, but of the presence in that organization of the truth which sanctifies. The truth is the sanctifying power, and this not merely as a thing once learnt, but a thing constantly read and thought about.

"The sheep nibbles the grass all the day long. Men of God are in harmony with the command which says 'Be thou in the fear of God all the day long'. The sheep is constantly growing as a sheep. If it ceased its activities as a living animal, it would die. In the antitype, the process of spiritual life is constantly going on. There is no arrest or suspension. The word of

God is read and pondered every day: God is thanked every day, 'in sincerity and truth', both at meal tables, and at bedside night and morning. God is before the mind every day, as a factor in all life's calculations. The truth is much more than a knowledge of the fact that man is mortal and that Christ is the Saviour and that the Kingdom is coming. It is a knowledge of God as the possessor of heaven and earth and the weigher of actions. This knowledge cannot be retained except by the constant reading and reflection typified by the chewing of the cud by the clean animals — reckoned clean because they did so.

"Israel were to eat such animals. Men figuratively eat one another in taking in what they say and do. They assimilate to each other by the act: men become like one another by intercourse. Here is where it becomes wisdom to choose your company, and not consort with fools because they are agreeable. 'He that walketh with wise men shall be wise.' The men who chew the cud, not only benefit one another, but are pleasing to God. 'He taketh not pleasure in fools.' 'The Lord taketh pleasure in his people.' 'The Lord hath chosen the man that is godly for himself.' This is the testimony of the word, and it is in harmony with reason. Creation is for God's pleasure, little as we may realize the idea of the Creator having pleasure. 'For thy pleasure they (all things) are and were created.' But there are things in which He takes no particular pleasure. 'The Lord taketh not pleasure in the legs of a man, or in the strength of a horse.' Mere mechanical energy or artistic beauty is but an element in the scheme of things. Enlightened intelligence in harmony with Himself is the apex of the scheme. This is the centre of the circle. Apart from this, other things and qualities are but as the disjointed parts of a machine. This intelligence is the result of observation and reflection of which God has made the human brain capable. Knowledge and understanding directed to Himself are the conditions in the human mind that afford Him pleasure. The majority of men have no pleasure in this knowledge. 'They say unto God, Depart from us: we desire not the knowledge of thy ways.' They prefer sensation on the basis of the instincts which they forget are God's invention with a right place when He is head. 'They hate knowledge, and do not choose the

fear of the Lord.' They are not given to reflection: they are given to sociality, conviviality, emulation, excitement. They do not chew the cud: they belong to the unclean animals. It is a great revelation that God approves of those only who know Him and delight in His memory and His service and His praise. It is a revelation that comes to us in many ways, and in none more forcibly than in the command to Israel that only those animals that chewed the cud were to be eaten, and that all others were to be unclean and defiling."

"That shall ye eat" — As such beasts were deemed suitable and acceptable for food, Israelites were drawn to consider the reason why. They were taught to observe nature and to draw lessons therefrom. To "part the hoof" or to learn to discriminate between right and wrong; to "be clovenfooted" or to apply those principles in practise, and to "chew the cud" or to thoroughly masticate the spiritual food provided by Yahweh are all pleasing characteristics to Him.

VERSE 4

"Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof" — Israelites must not be led astray by animals that *seemed* to qualify; a careful observation so that the animals qualify in every particular is thus invited.



"The camel because he cheweth the cud, but divideth not the hoof" — A person may ruminate on the Word, and yet not apply in a practical way the very principles upon which he delights to think or discuss. He is a mere theorist. He is like the camel in that regard. He may ruminate upon the Word, but his walk leaves something to be desired. He should take heed to his ways so as to correct his faults. The word "camel" is from the Hebrew *gamal* and signifies *labour* or *burden-bearing*. Dr. Strong derives it from a root denoting "to treat either good or ill." The camel has some good qualities. It is an excellent worker noted

CHAPTER ELEVEN

for its strength and endurance. It is a speedy traveller, and a storer of water, so that it has the unusual ability to do without replenishment for some time. These are attributes that, in a spiritual sense, every true Israelite should aim to emulate. But the camel does not "divide the hoof". It has a ball at the back of the foot in the nature of a heel, but it does not truly divide as required in v. 3. The construction of the hoof is excellent for travelling on sandy soil, but not so good for rocky terrain. Therefore, its ability is greatly impaired when the way is hard. Because it chews the cud, but divides not the hoof, the camel can be likened to those whom the Lord described as "hearing these sayings of mine, but doeth them not", so "building their house upon the sand" (Matt. 7:26). There is a type of believer who delights to "hear the word, but they will not do" what it requires. "With their mouth they shew much love, but their heart goeth after their covetousness" (Ezek. 33:31). The camel illustrates that principle; for excellent worker though it is, it has an evil, uncertain temper, and its foul breath is repulsive.

"He is unclean unto you" — Let true Israelites observe the good qualities of the camel, and become effective storers of the water of life, drawing upon it so as to endure the rigours of their wilderness wanderings, whilst learning to avoid its evil qualities: its uncertain temper, its repulsive presence. They must be doers of the word, and not hearers only deceiving themselves (James 1:22).



VERSE 5

"And the coney, because he cheweth the cud, but divideth not the hoof" — Like the camel, the coney has good qualities which, however, are outweighed by those to be avoided when they are spiritually interpreted. In Hebrew, the word "coney" is *shaphan* from a root signifying to conceal. This is illustrative of the coney which, not having any means of defence, seeks to conceal itself from its

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enemies. The animal is somewhat similar to a rabbit, but it lacks the ability to burrow, and so has to seek the natural caves and the clefts of rocks in which to make its home (see Psa. 104:18). In *The Books of Proverbs* it is commended for recognising its defencelessness and seeking the shelter of the rock (Prov. 30:26). The followers of the Lord need to emulate that excellent characteristic. Let them recognise that they have no adequate defence from the world about them, and seek the shelter of the Rock! Other qualities of the coney that well may be emulated by Christ's followers are: friendliness, it is an extremely gregarious animal; its meekness, it is not assertive. But, as though as to teach us the need of consistency in all things, the coney was accounted "unclean" because it manifested habits that the spiritually minded should avoid, but which, if they do not, will find them similarly classified in the day of judgment. The coney "divides not the hoof": it is not surefooted on heavy ground. Moreover, through fear, it feeds mainly at night: thus being a creature of the night. Against this characteristic the Word specifically warns (cp. John 3:18-21; Luke 16:8). True Israelites need to be fearless in their advocacy of the Truth, openly and publicly demonstrating that they are "children of light" (1 Cor. 16:13; 1 Thess. 5:5).

Thus, whereas the camel represents that type of person whose uncertain, uncontrollable temper hinders the practical manifestation of the truth in which he delights, the coney illustrates the disciple whose timorous fear prevents him fully witnessing to the truth in which he may inwardly delight.

"He is unclean to you" — Israelites were to be men and women of fearless faith and courage in the Truth; they were to be men and women of light, openly witnessing to the truth they have espoused. To such the spiritual coward, or the one who seeks the cover of "night" to hide his doubtful habits, is as "unclean".



VERSE 6

"And the hare, because he cheweth the cud, but divideth not the hoof" — The

hare *appears* to "chew the cud" but in fact does not. Thus this animal represents the person who praises the Word, but seldom studies it! The type who is meticulous in doing the daily readings as a habit, gulping down whole chapters of it, but who never analyses that which is read, nor meditates upon it so as to draw out its personal application. Such may be present at all the meetings, but fail to take in or give out what is taught.

"He is unclean unto you" — The attitude represented by the hare should be avoided by those who would please Yahweh. Their sacrifice of time in attending the meetings or in reading the word without absorption will be without full benefit unless there is due rumination, or meditation, upon what is read.



VERSE 7

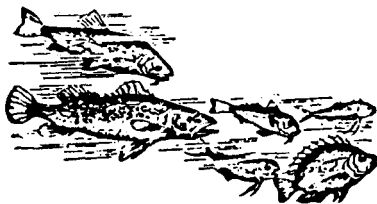
"And the swine, though he divides the hoof, and be cloven-footed, yet he cheweth not the cud" — The word "swine" is from the Hebrew *chaziyr* signifying "to inclose" and suggesting the selfish, self-centred characteristics of the pig in its grunting greed. The swine is not "cloven-footed" though it appears so, but actually has four toes. This *appearance* of sure-footedness is also characteristic of men of the flesh. Though, they seem surefooted and confident in their ways, in fact their insinuations and attainments are very temporary (2 Cor. 4:18). Therefore those who put confidence in them actually dwell "in slippery places" (Psa. 73:17-18).

"He is unclean to you" — The carnivorous attributes and filthy habits of the pig cause it to be an object of revulsion (see 2 Pet. 2:22). In its natural state the pig is a vegetarian, and will feed on grass and roots, but it will also feed upon meat and offal, and is known even to consume its own young. Though its meat is said to be rich in certain vitamins, it is also said to be more susceptible to disease than most other forms of food. It is claimed that cancer is more widespread among those people who delight in eating the pig. Peter likens those who turned "from

the holy commandment delivered unto them" to the washed sow turning "to her wallowing in the mire". In prohibiting the pig as food, the Law taught Israelites to avoid imitating, in a spiritual sense, the characteristics of the animal.

VERSE 8

"Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you" — Israelites were taught to remain strictly separate from the types of persons suggested by the camel, coney, hare and swine. To impress the lesson, they were ordered to avoid even bodily contact with the carcasses of these animals.



Fish Clean and Unclean — vv. 9-12

As the sea is representative of Gentile nations (Isa. 57:20), and humans are described as fish (Matt. 4:19; Rev. 5:13), so the same discrimination is made by the Law in regard to fish as it does in regard to the animal world.

VERSE 9

"These shall ye eat of all that are in the waters" — In the symbolism of the Scriptures, "waters" relate to the sea of humanity (Rev. 17:15).

"Whatsoever hath fins and scales in the water, in the seas, and in the rivers" — "Fins" and "scales" assist the fish in balance, direction and protection. These are all valuable in life's journey, and particularly in the way leading to life eternal.

"Them shall ye eat" — That which one eats is absorbed into one's being, and becomes part of one's self. Therefore, to eat the type of fish defined, suggests a development of balance, direction and protection in life.

VERSE 10

"And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of anything living which is in the waters, they shall be an

abomination unto you" — Figuratively, this description relates to the majority of mankind, noted for their aimless, purposeless wandering through life, "without God in the world", and thus without that protection He manifests towards His own, or the purposeful direction the truth gives in the journey of life. The word "abomination" is from the Hebrew *sheqets* and signifies a loathing. It is a word applied to an idolatrous object, indicating the attitude that Israelites were expected to adopt towards that way of life suggested by the eating of such fish.

VERSE 11

"They shall be an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination" — The purposeless, godless wandering of mankind is idolatrous, representing the worship of self.

VERSE 12

"Whatsoever hath no fins or scales in the waters, that shall be an abomination unto you" — The repetition of this warning underlines the importance of the spiritual lessons to be derived from the prohibition of the Law.



Fowl: Clean And Unclean — vv. 13-19

The birds of the air, lifted high above land and sea, are similarly categorised.

VERSE 13

"And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination" — Generally speaking, those birds so categorised are birds of prey and carrion eaters. Most of them have good qualities that when spiritually interpreted can be emulated with profit, but these are offset by other objectionable attributes that must be avoided. The Lord taught: "The children of this world are, in their generation, wiser than the children of light" (Luke 16:8). So, in conformity with the type, there are admirable attributes in birds that had to be held "in abomination" because of other characteristics that they also manifest. The truth demands utmost consistency in our walk before Yahweh.

The Eagle: cruel and ruthless — avoid these characteristics.



"The eagle" — The eagle has outstandingly good qualities. It is far-seeing, having microscopic eyes that can see a small object, such as rabbit, upwards of four miles away; it is speedy in flight, some species being able to attain unto speeds of 250 km per hour; it has great strength, enabling it to lift its heavy prey by its claws and carry it some distance away; it manifests great love for its young, and will expend great care on their behalf (Exod. 19:4). The eagle is commended in Scripture for its solicitude (Exod. 19:4), its mastery of the air (Prov. 23:5; 30:19); its speed of flight (Deut. 28:49; 2 Sam. 1:23). Why then is it interdicted? Because of an attitude which cancels out these good points, and must be avoided by true Israelites at any cost. It is cruel and ruthless. Its very Hebrew name emphasises that fact, for *nesher*, "eagle" is from a root signifying to lacerate, to tear to pieces. The eagle shows no pity, it "hasteth to the prey" (Job. 9:26). This



The sharp, cruel claws of the eagle illustrative of the Hebrew meaning of its name — "to tear to pieces."

outweighs its good points. In classifying the eagle as "an abomination", Israelites were taught that ruthless cruelty must be avoided. If it is persisted in, good works

in other directions will avail nought. See James 5:11; 1 Peter 3:8.

"And the ossifrage" — The ossifrage is another fierce bird of prey. The word signifies *bone breaker* from *os* "bone", and *frango* "I break". The Hebrew title *peres* signifies *to split or break in two*. The ossifrage not only strips the flesh off its victim, but breaks up its bones in order to extract the marrow which makes the blood. Like the eagle, it is known for its fierce ruthlessness, an attribute Israelites were taught to hold in abhorrence; to treat as abominable.

The Ospry:
noted for
greed.



"And the ospry" — The Hebrew title is *oznujeh* from *oz* signifying "strength". The bird is known as the sea-eagle, and is noted for both its strength and its greed. It fishes along the coast of the Mediterranean and in the Huleh valley, greedily gulping down the fish whole, as if it were boasting in its fleshly strength. Israelites were to avoid fleshly greed and display of strength.

The Vulture:
a consumer
of filth.



VERSE 14

"And the vulture" — The Hebrew title is *da'ah* and signifies *to dart*, indicative of speed of movement. The vulture is a migratory bird, appearing in Israel at Passover time. But it feeds on offal, whereas true Israelites should feed spiritually on the pure manna of life. Therefore, it was to be held in abomination. The RV renders the word as *the kite*.



The Falcon: harbinger
of disaster.

Hebrew word *ayah* denotes *the screamer*; from the root 'iy signifying *alas!* implying disaster. The bird referred to is the falcon. The falcon is a speedy, courageous, ruthless bird which takes its prey on the wing. It is able to do this because of its microscopic eyes. Good sight, speed and courage are admirable attributes which, however, in the vulture, are offset by its ruthlessness. It was a symbol of ancient Egypt, and was used as such in the decoration of the Pharaohs, who, in ancient times, were also noted for their ruthlessness. Despite its keen sight, however, the vulture knows nothing of the way of righteousness, as Job observed (Job 28:7). The falcon, therefore, illustrates the natural man who, despite his keenness of vision in the things of the flesh, fails to receive the things of the spirit of God: "for they are foolishness unto him; neither can he know them, for they are spiritually discerned" (1 Cor. 2:14). The keen business man who is ruthless in his pursuit of the prey, may have an eye for a bargain, but is dim of sight when it comes to the things that lead to eternal life.



VERSE 15

"Every raven after his kind" — The raven is a symbol of the flesh (Song 5:17). Its Hebrew title *oreb* signifies that which is *dark*. It feeds, in part, on seeds and fruit, and is thus fed of God (Luke 12:24). But it also loves carrion. It captures small creatures alive and picks out the eyes of its victims (Prov. 30:17). It can be tamed of God to provide for His servants (1 Kings 17:4,6; Prov. 21:18), but the raven is noted especially for having left the ark and failing to return (Gen. 8:7). It preferred the darkness of Gentilism, hence its Hebrew name which signifies darkness. In that, it was unlike the dove. How often has a man of flesh been partially tamed of God, only again to return to the beggarly elements of the world which he loves. Israelites were taught to avoid such a characteristic.

VERSE 16

"And the kite after his kind" — The

"And the owl" — The Hebrew *bath*



ya'annah signifies daughter of noise. The title has been rendered as "ostrich" in the A.V. Unger states that it "is certainly the ostrich", though a different word is used for "ostrich" in Job 39:13-18 where the reference undoubtedly points to that bird. On the other hand, the usually very reliable C. S. Cansdale in his extremely valuable and interesting book, *Animals Of Bible Lands* states that the title refers "not to the ostrich as suggested by some authors and followed in RSV". He suggests a species of the owl. Accepting the Hebrew word as relating to the owl, we note that there are several species of this bird in the Land, though "only three such are likely to come to the attention of ordinary folk". The owl is a night bird of prey, and is very secretive in its habits. And both these are mannerisms that should be avoided by true Israelites. Christ warned against "secretive night birds" saying, "This is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:19-20). The secretive Screech Owl (and the Hebrew suggests this species of owl), whose strange calls are heard around buildings and in ruins, illustrates the Lord's exhortation. Being able to see in darkness, it pounces on its unwary prey with swift, destructive skill. All species of owls are so secretive, so much creatures of darkness and of the night, as to be hard to observe except by skilled naturalists. By prohibiting the owl as food, Israelites were taught to avoid such secretive love of darkness; and to look upon such characteristics as "abominable".

"And the night hawk" — The Hebrew *tachmas* (rendered "night hawk") is from the root *chamas*, "to be violent, to maltreat". There is division of thought as to what particular bird is intended, but the principle is clear: true Israelites should avoid violence and injustice. The bird, in

question, has been identified some with the oriental owl which haunts ruins and old deserted houses. It is very rapacious, and is even known to fly into windows of homes of a night, and to have killed small infants (see *Animals Of Bible Lands*).

"And the cuckoo" — The Hebrew word rendered cuckoo is *shachaph*, from *Shachepheth* denoting a wasting, distemper, or atrophy, thus to emaciate. The word is rendered *consumption* in Lev. 26:16. The RV identifies the bird as the sea-mew, a lean bird in proportion to its bones, so that its appearance suggests that it is suffering from a wasting distemper. The figurative application is obvious: there is a need for full development from the spiritual food of Yahweh's providing; we should outwardly manifest the result of such eating: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). On the other hand, it is possible to manifest spiritual "wasting", a weak and sickly state suggested by this bird (see I Cor. 11:30).



"And the hawk after his kind" — The Hebrew word is *neus* signifying to flash, indicative of its rapidity in flight. The hawk is a bird of prey noted for its speed and also its fierceness in attack.

VERSE 17

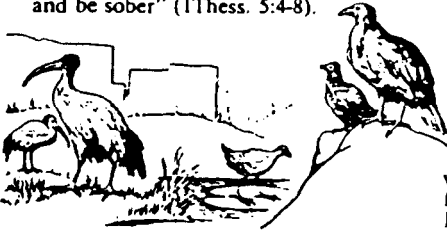
"And the little owl" — The Hebrew is *cos* signifying *cup*. The owl is a bird of the night, a carnivorous bird of prey. The ancients esteemed the bird as supremely wise, and the Greeks identified it with the goddess Athena, the goddess of wisdom and war. But the habits of the so-called wise bird were to be accounted "an abomination" to Israelites. By observing the owl, and bearing in mind the prohibition of the Law, Israelites were induced to reason for themselves the exhortation stressed by Paul in I Cor. 1:19-31: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

The Cormorant: a bird of prey whose sharp beak casts down its victims.



"And the cormorant" — The cormorant is a large black-plumaged bird that lives by fishing. It suddenly and swiftly pounces upon its prey with its darting beak. Its Hebrew title *shalak* takes heed of its habit of driving its cruel beak down upon its prey, for it signifies *to cast down*. Once again, in its prohibition of this bird, the Law taught that those who prey upon their fellows, hiding their intention until they find opportunity to unexpectedly pounce upon them (and there are many such "birds" among humanity) are to be accounted as "an abomination".

"And the great owl" — The Hebrew *Yanshuwph* from *nasaph* signifying dusk or dark is rendered by the LXX as *ibis*, a bird sacred to Egypt. Unger identifies it with the Egyptian eagle owl which lives in caves and ruins about Beersheba and Petra. It is a night bird of prey, and as such illustrates the exhortation of Paul: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober" (1Thess. 5:4-8).



about 8½ inches long. It is carnivorous, living mostly on insects, and also was held sacred to Athena, the Athenian goddess of wisdom and war in Greek mythology. Its secretive, nocturnal habits, its love of darkness, is to be avoided by true Israelites (2 Thess. 5:4-6; John 3:19).

Pelican: symbol of gluttony.



"And the pelican" — The Hebrew word is *ga'ath*, signifying *vomiter*. This word expresses the habit of regurgitation that is characteristic of this bird. It feeds its young by partly digested food, taken by the chick as it puts its head down its parent's throat. True Israelites are expected to carefully masticate their spiritual food, and feed their young on "the milk of the word."



"And the gier eagle" — The Hebrew word *racham*, rendered gier eagle, signifies *loving*. The bird is probably the Egyptian vulture which is noted for its tenderness towards its young. It is a true scavenger, picking its living from town rubbish heaps and being seen everywhere from its arrival in the Holy Land in spring to its departure in the autumn. It rears its family in the Holy Land, and then leads them back into Egypt! How often does the misplaced love of parents do the like for their children. They, themselves "come out of Egypt," but in their over-indulgent love they encourage their children to make their mark in the world, and so encourage them back into Egypt. True love towards children is revealed in keeping them separate from the world, in

VERSE 18

"And the swan" — The Hebrew *tanshemeth* is from the root *nasham* "to blow (away)", "to destroy" (Strong); thus the noun signifies a hard breather, a characteristic of extreme and unreasoning anger. This is not the swan which is a rare bird in the Holy Land, and probably would not be classified as unclean, but most likely describes the little owl (see *Animals of Bible Lands*). The RV renders it as the horned owl, the New American Standard Bible as the white owl. The little owl is a nocturnal bird

discipline often enforced by punishment. "Spare the rod and spoil the child", so much out of fashion today, is a principle clearly advocated in the Proverbs. Israelites were taught to observe the Egyptian vulture, so as to avoid its ways. Unfortunately, they failed to do this, and so sought Egypt for help (Isa. 30). The prohibition on this bird, whose Hebrew name is *Loving*, therefore, teaches that there is a form of "love" that should be avoided by saints: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16). The over-indulgence of parents towards their children at the expense of the demands of the truth is disastrous to their spiritual future. Israelites were taught to recognise that that form of love is an abomination to Yahweh.

Stork: symbol of hypocrisy.



VERSE 19

"And the stork" — The Hebrew title *chacydah* is from a root signifying *constant, loyal, loving, kind, pious*. The same root is elsewhere rendered *saint, godly*. There are several species of stork, but the one most familiar in the land is the White Stork. It is a large bird, standing well over 3 ft high on its long, red legs. It sports a long, red beak, and black-and-white plumage. The stork is very loyal to its mate, and barring accidents it will mate for life. It is also devoted to its young, thus deserving the Hebrew title given it. However, the basic diet of the stork is carnivorous, and includes mice, snakes, fish, worms, insects and frogs, and these it frequently seeks in swampy or dirty places. Indeed, the more filthy these places, the greater seems to be the enjoyment of the stork, so that it is frequently seen with its long, red legs, daintily stepping through muck to fill its stomach. Thus its loyal, loving characteristics are offset by its enjoyment of filthy places, its love of the haunts of man, so that it was classified as "an abomination" to Israelites. What does the stork symbolise? Undoubtedly it represents the religious hypocrite in bird life, hence its name which designates it as saintly, but its habits which show its enjoyment in

stirring up filth. The stork is a migratory bird, travelling from Egypt, through Israel to Europe. It does this at Passover time, when flocks of these large and beautiful birds are to be seen gracefully sailing through the air in formation. Because of this, the stork is very effectively used in the symbolism of Zechariah's prophecy to describe how the false religious system of Judaism would migrate from the Holy Land to "the land of Shinar" to set up its house there (Zech. 5:9). In *Eureka*, Brother Thomas expounds upon the significance of this. The influence of Egypt polluted the truth as revealed by Moses to Israel, and when the false religious system of Judaism in turn polluted the truth as proclaimed by the Apostles, it was driven from the Land in A.D. 70, to find a resting place in Europe at Rome, the headquarters of Babylon the Great. The Roman Catholic Church comprised "the house in the land of Shinar" to where religious hypocrisy and error migrated as represented by the stork. Classifying the Stork among unclean birds, therefore, taught Israelites to exercise the greatest care in regard to those who manifested an external appearance of piety, particularly if this is joined with an enjoyment of that which can be described Scripturally as filth. As members of a holy nation, Israelites should manifest holy ways, and avoid hypocrisy in all its forms.



The angry Heron — a characteristic to avoid.

"The heron after her kind" — The Hebrew title of *anaphah* is from *'anaph*, "to be angry" — a characteristic to be avoided by true Israelites lest it lead to sin (Eph. 4:26). The heron is a long-beaked, long legged bird, that frequents shallow water, and waits for its prey, standing as still as a statue until it appears when, swift as lightning, it pounces upon it and grasps it in its cruel beak. It represents smouldering anger that may be repressed but is never forgotten, and awaits the time to pounce in flaring attack. Against such an attitude the word exhorts (Prov. 14:17; 22:24; 29:22; Eph. 4:26).

"And the lapwing" — The Hebrew title is *duwkiyphat*, a word which Gesenius suggests signifies *mountain cock, or cock of dung or manure*. It is

The Hoopoe: its beauty belies its filthy habits.



identified by some as the hoopoe (see *American Standard Version*). The hoopoe is a beautiful bird of coloured pinkish-brown plumage with boldly barred black and white patterns on the wings. Nevertheless, in spite of its beautiful appearance, it is a dirty bird. Its droppings foul the nest beyond description. It probes in rubbish and manure heaps for worms and insects, demonstrating that its beauty is but outward show. It appears on Egyptian monuments as representing gratitude. It is called by some, the doctor bird, and its elegant head, with high protruding crest is used for witchcraft. No wonder it was to be held as an abomination! True Israelites are called upon to be "all glorious within" (Psa. 45).



"And the bat" — The Hebrew *'ataleph* or *night flier*. The bat is creation's most expert flier, for it is fitted with an inbuilt radar! which enables it to avoid objects in thick darkness. But, against this, bats are extremely odorous, whereas cleanliness is expected of Israelites.

Leaping Things Clean and Unclean — vv. 20-23

Insects that crawl like quadrupeds are banned, except those with long jumping legs of the locust family.

VERSE 20

"All fowls that creep, going upon all four, shall be an abomination to you" — The word "fowls" is rendered "winged insects" in the RSV. The term "going upon all four" is a technical term for

"creeping", for generally insects are at least six-legged. Why are such to be an abomination? Because of the very term *that creep!* Such creatures are earth-bound creatures, and cannot rise above it; whereas Israelites are called upon to lift themselves above the merely "earthy" things of life (see 1 Cor. 15:48; Col. 3:1).

"Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth" — The *New American Standard Version* renders this as "those which have above their feet jointed legs with which to jump on the earth". Thus the exception to the prohibition previously expressed related to creatures which have the ability to lift themselves above the earth! This is done by a section of the orthoptera (or straight-winged species of insects) called the saltatoria or *the jumpers*. The third part of the legs of such is enlarged in a big inverted V far above the body, as in the grasshopper.

VERSE 22

"Even of these of them ye may eat". — As leapers, they have the ability to rise above the mere earthy.



"The locust after his kind" — The Hebrew word is *'arbeh*, and signifies *swarmer*. The locust is eaten by the peoples of many nations, and formed part of the diet of John Baptist (Mark 1:6). It is rated a valuable source of protein, fat, and calories. John Baptist's diet may have been monotonous, but it was well balanced (Matt. 3:4).

"And the bald locust after his kind" — The Hebrew *solam* from *sela*, "rock". Some species of locusts have long, smooth heads, and perhaps this name is derived therefrom.

"And the beetle after his kind" — The Hebrew word *chargol* signifies *leaper*, and probably denotes a specie of locust. The RV has "cricket" but the *New American Revised* has "grasshopper". In *Animals Of Bible Lands* the following comment occurs: "It is generally agreed that Heb. *chargol* is a locust or grasshopper. No kind of beetle is known to be

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eaten in Palestine though some are considered delicacies in parts of Africa and Australia; they are usually eaten in grub form, either roasted or deep-fried."

"And the grasshopper after his kind" — The Hebrew word *chaqab* is from a root signifying *to hide* (i.e. the sun) suggesting a swarming species of insect such as can blot out the light of the sun (cp. Exod. 10:15).

VERSE 23

"But all other flying creeping things, which have four feet, shall be an abomination unto you" — The locust and grasshopper were the only insects to be eaten. Concerning them *Animals Of Bible Lands* states: "They have mouths with powerful mandibles with which they cut up leaves and other herbage; locusts and grasshoppers are entirely vegetarian in all their stages, which is one reason why they were allowed as food to the Hebrews."

Uncleanness Caused Through Contact — vv. 24-28

In order to impress the people of God with the need of separateness from all contact with that which defiles, the Law legislates that men are to be accounted unclean even when they touch or carry a dead carcase of those creatures deemed unclean.

VERSE 24

"And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean" — A person deemed "unclean" was denied participation in any form of Tabernacle worship.

"Until the even" — At the close of day an Israelite deemed "unclean" through such contact had to bathe his body, after which he was deemed to be "cleansed".

VERSE 25

"And whatsoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even" — There is constant repetition of the Law of uncleanness emphasizing the need for separation and care lest one be "defiled" (see vv. 28,40; Lev. 13:6,34; 14:8,9,47; 15:5; 16:26,28; 17:15; etc.). A person carrying the carcase of an unclean creature from place to place was accounted unclean. The impurity was passed on to his garments, and these also had to be purified. See Jude 23: "Hating even the garment

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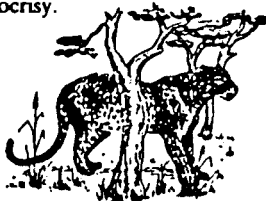
spotted by the flesh," and the constant exhortation to keep one's garments pure (Rev. 3:4; 16:15,16). The law taught that it is easier to pollute than to purify; it emphasised the need to keep separate from all polluting influences.

VERSE 26

This is a repetition of the previously stated law. It is doubled for emphasis.

VERSE 27

"And whatsoever goeth upon his paw, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even" — In all these prohibitions, the Law was concerned with the spiritual lessons implied. To "go upon his paw" is for an animal to creep silently and stealthily upon its prey; suggesting a form of hypocrisy.



VERSE 28

This is a repetition of v. 25, doubled for emphasis.

Creeping Things That Are Unclean — vv. 29-30

Another group of creatures prohibited Israelites as food is now listed. According to the explanation given to Peter, all creatures so listed in some way represent different types of humanity or their habits. It was those things that Israelites had to learn to avoid. Their eating habits were of secondary concern.

VERSE 29

"These also shall be unclean unto you among the creeping things that creep upon the earth" — The word for "creeping" is *sherets* and signifies *to swarm*. Hence the *New American Standard Version* renders the statement as: "the swarming things which swarm on the earth". The animals listed, together with this description given, seem to imply short-legged animals which, because of this, are close to the earth, and therefore "of the earth, earthy".



The cunning weasel.

"The weasel" — The Hebrew is *choled* or *glider*, which describes the action of this stream-lined little hunter. "The powerful glands found in all members of this family, including the skunk, make it too evil-smelling to be considered as food. In Greece and Rome, weasels were used to control mice before cats became available. In ancient Egypt they were considered sacred to the moon" (*Animals of Bible Lands*).

"And the mouse" — The Hebrew name is *'akbar* signifying *corneater*. This is a very descriptive word describing the mouse as any farmer would view it. He would view it as a destroyer of food. The word probably applies to a whole range of rodents including mice, rats, doormice, jerboas, hamsters etc. But the main object could have been to exclude black rats which are not destroyers of food but specific carriers of dangerous diseases including bubonic plague (cp. 1 Sam. 6:4). As destroyers of food and goods they are second only to the stronger brown rat. Though the mouse or rat would appear noxious to us as an article of food, in many parts of the Middle East species of rodents were eaten, and even considered delicacies. In Roman times, a large doormouse was a great delicacy, and was fattened on walnuts while being kept in a special cage. See Isaiah's indictment on Israel for breaking this law (Isa. 66:17). Unfortunately there have been too many two-legged rodents who have destroyed the spiritual food of God's providing by the introduction of false doctrine.

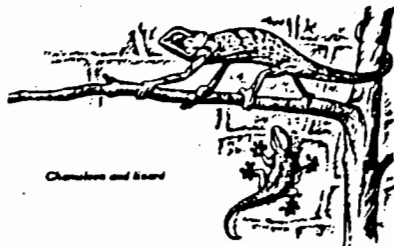
"And the tortoise after his kind" — "Tortoise" is *isab* in Hebrew and signifies *to establish*. However, tortoise is deemed incorrect. The RV has *great lizard*, whilst G. S. Cansdale identifies it with the spiny-tailed lizard, which reaches to a length of two feet. This lizard is eaten by Arabs who actually fatten them for that purpose. The spiny-tailed lizards were long thought to be vegetarians, but it is now known that they feed extensively on grasshoppers, locusts and beetles. Though they inhabit areas of parched desert, they are in little danger of dying of thirst because whatever the form of

diet they can live without water, finding all the liquid they require already present in their food. Figuratively, they suggest the kind of disciple who can establish himself independent of the water of life. Its spikey tail is used for defence. In extreme danger it will retire to its lair and wave its tail in defiance against any paw of an animal reaching down to find it. Therefore, it is not only noted for its endurance but also for its shrewdness under attack. Nevertheless it was "an abomination" to Hebrews who had to learn that they were absolutely dependent upon drinking deeply of the water of life if they would attain unto life eternal (John 4:14).

VERSE 30

"And the ferret" — The Hebrew *'anaqah* signifies *to cry, groan, sigh*. The RV renders the word as *gecko*. Geckos are the only lizards with a truly voiced note. Its mournful cry reminds one of the warning words of Jude 16: "These are murmurers, complainers, walking after their own lusts . . ." It was the complaining voice of murmurers during the wilderness wanderings that accounted for the failure of that generation to reach the Promised Land (see Num. 11:1), for their mournful note discouraged the whole camp until even the leaders were affected. So it is within the Ecclesia. Enthusiasm and complaining are both transmitted to others. They can influence the attitude of an entire ecclesia. Hence the gecko was treated as unclean, to be avoided. The significance of the Law would be more apparent to a Hebrew speaking Israelite for the very word he used captioned the attitude he should avoid.

The most remarkable feature of geckos is their ability to cling tenaciously to the smooth surfaces of walls or ceilings upside down. This is made possible with the aid of microscopic hairs on the under-surface of their toes. These are so fine that they engage with the tiniest irregularities of the surface. This is an admirable quality commended by the wise man in Prov. 30:21 (if by spider is meant a specie of gecko as some think — though the Hebrew is different). To so use the hands is an admirable quality, commended by Paul (1 Cor. 15:58), but when such labourers moan and sigh as they work, they discourage others in the same duties. That is an evil, and so the gecko was treated as "unclean."



"And the chameleon" — The Hebrew *koach* is rendered by the RV as *land crocodile*, the desert monitor lizard. It is a powerful lizard growing to a length of four feet. It is carnivorous, and will feed even on dead corrupting bodies. It is treated as "unclean" even though it is favoured as food by Arabs and others. Its prohibition taught Israelites that whilst strength is valuable, it is spiritual strength that must be sought, not a strength derived from that which is corrupting and will pass away. Paul taught Timothy that "bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Some claim that the AV is correct, and that the chameleon is the animal to which reference is made. The chameleon is noted and feared for its strong, grasping claws which are unlike those of any other lizard, for they are gripping pincers, with two claws on one side gripping three on the other. Once it grasps hold of an object it is difficult to dislodge it. However, it could not have been known to the Hebrews on their desert march, for it is found only in the northern highlands. Hence the preference for the desert monitor as suggested by the R.V. The chameleon is a small creature growing to a length of only about six inches.

"And the lizard" — The Hebrew *leia'ah* is from a root signifying to hide. It is a general name for the medium sized and smaller, more common lizards, and its Hebrew name highlights their covert, or shy, habits. In contrast, Israelites are commanded: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16). The truth and its effects need to be publicly proclaimed and revealed for all to hear and see.

"And the snail" — The Hebrew *chomet* signifies to lie low, to creep. The RV renders it as sand lizard. Others pre-

fer skunk or snake-lizard because of their smooth, streamlined build. Their legs are short, almost non-existent, and their tapered heads allow very easy entry into dry sand, through which they move with a swimming motion. They are considered good eating by the Arabs. The skunk is nocturnal in habit, and quarrelsome in temper, always ready to assert its status and "rights" against other skunks.

"And the mole" — The Hebrew word is *tanshemeth* from a root signifying to blow. We met this word in v. 18 where it is classified among the bird life, and rendered as "swan", but most likely relates to the little owl. Here the same word is applied to an animal. The RV identifies it as the *chameleon*. This is a small lizard about 6 inches long, that inspires in other creatures fear by its appearance. When under pressure it changes colour to match its environment as a camouflage. Its eyes move independently of each other, and swivel around like gun turrets, its tongue shoots out to the length of its body to catch insects on its mucus covered tip. It has huge lungs and air sacs, and when fully extended it becomes almost transparent, hence its Hebrew title: *the blower*. It was thought by some to have magical properties. Israelites were warned against these who instilled fear by such means. Among such were those claiming "familiar spirits", or who blew themselves up from within (cp. Isa. 8:19; Jude 16). The description "familiar spirits" is from the Hebrew *obhoist* and denotes from the belly. Ventriloquists develop the facility of blowing themselves up from within, and of instilling fear by speaking from the belly! The classifying of this creature as "unclean" can be seen as a warning against associating with those who seek to impress by claiming a "familiar spirit".



The Extent Of Their Uncleaness — vv. 31-38

To impress the lesson that a person who makes contact with moral impurities, himself runs the risk of becoming morally un-

pure, the Law decrees that any touching the dead carcase of any creatures classified as "unclean" are to be accounted "unclean", and required to observe certain "cleansing" rites. Thus the principle of strict separateness is again emphasised.

VERSE 31

"These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even" — The uncleanness of the creatures previously listed, and which were to be considered as "an abomination" by true Israelites, was transmitted to others who touched them only upon their death. Thus death is revealed in its reality: not as the gateway to glory as taught by the apostasy, but as related to sin and therefore defiling. Death is abhorrent to God who personifies life (see 1 John 5:11-12).

VERSE 32

"And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done" — Even when the polluting dead carcase of a beast deemed "unclean" accidentally came in contact with an inanimate object it was considered as defiled. Primarily, this was to impress Israelites with the need of strict separateness from every polluting influence.

For example, today it is recognised that many diseases are infectious, and that some form of antiseptic is advisable; but that was not always recognised, even by the medical profession. As recent as 1847, when *Elpis Israel* was being written, deaths of patients in hospitals were common because of neglect due to ignorance of this fact. In one large hospital, one out of every six women admitted to the obstetrical wards died because the doctors and students who examined them came into the wards immediately after examining the corpses of those who had died the day before without first washing their hands. However, a Dr. Semmelweis found that when physicians and students carefully washed their hands before examining the living patients, the death rate dropped dramatically. He then insisted that this always be done, even though he did not understand the reason for it. But his request was decreed as an unnecessary and time-consuming chore, and his instructions were ignored. When

he insisted upon it being done, he was howled down, and ultimately hounded out of the profession. Today it is standard procedure for doctors to scrub their hands after examining a patient, for the facts concerning infections are well known. But over three thousand years before the value of this was known, Yahweh, in his Law, had prescribed the very form of antiseptic today used by every doctor. This has led Dr. S. McMillen M.D. to claim that if the principles of living as set down in the Bible are followed, a person would not only be obedient to the heavenly commandments, but would find that it would prevent much of the devastating disease and senseless suffering that afflicts mankind today (see *None Of These Diseases*). The Law before us, decreed that if a dead body touched anything it was to be accounted unclean, and in the case of mankind, a form of sterilisation must follow. True, Yahweh had primarily in mind the spiritual lessons of moral pollution; but it is significant that to teach that lesson He took heed of the fact of infection, which is a law of nature. Thus in this, as in so many other things, the Bible is three thousand years ahead of science.

"It must be put into water, and it shall be unclean until the even; so it shall be cleansed" — This is a form of baptism by which the cleansing process was effected. From the medical standpoint it was a form of sterilisation as a doctor will follow after examining a patient. The affected object was placed in water, and then allowed to dry in the sun. Both water and sun are antiseptic; the washing removes most of the bacteria, and exposure to the sun kills off that which remains. In Num. 19:17, the person who made contact with a dead body was required to wash in "running water", and that is what the doctor does today.

The medical profession found that it was not sufficient to wash in water, but that each washing had to be in fresh water, otherwise the first became polluted. Of course, in His law, Yahweh was primarily concerned with sin and the pollution of sin, but it seems that to enforce that lesson, nature itself is recruited, so that physical pollution, or the infection of diseases underlines the lesson of moral pollution. In the instructions given Moses, the water is the cleansing medium. This prefigured the influence of the Word (John 15:3; Eph. 5:26). Christ

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likened his teaching to "living water" capable of transforming a life for the Kingdom of God (John 4:14).

VERSE 33

"And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it" — This is evidence that the concept of "impurity" coincided to some extent with the law of infection, and, therefore, that there were different grades of impurity. The earthen vessel being unglazed was more susceptible of pollution, and more difficult to thoroughly clean, and hence had to be broken. This surely teaches that there are some who are more impressionable to defiling influences than others, and who, therefore, must be kept strictly separate from worldly influences, else they risk destruction. The term "vessel" is used figuratively for believers (Rom. 9:21; 2 Tim. 2:21).

VERSE 34

"Of all meat which may be eaten, that on which such water cometh shall be unclean; and all drink that may be drunk in every such vessel shall be unclean" — How careful Yahweh was that His people should be carefully sterilised from worldly influences. Men see the need for careful sterilisation of medical instruments, but do not see the need for separation from the world on the part of Yahweh's "vessels". The law itself meant that if a dead body of one of the creatures decreed as "unclean" fall into an earthen vessel wherein is food, that food becomes "unclean" only if it had at one time been moistened; the moisture becoming a conductor of the impurity for all times (v. 35). As water is used symbolically for the Word, does not this teach that those who have been washed are sometimes more susceptible to defiling influences than others? It is true of some believers who turn again to the world that they are like "the sow that was washed (who turns) to her wallowing in the mire" (2 Pet. 2:22).

VERSE 35

"And everything whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you" — The most scrupulous care must be observed so that the nation, called to be holy, might reveal that characteristic in

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every way. For previous reference to "ovens" see Lev. 2:4. During the wilderness wanderings, the expression "ranges for pots" could relate to an excavated fireplace fitted to receive these pots, although the law was also designed for observance when the Israelites were in the land.

VERSE 36

"Nevertheless a fountain or pit wherein there is plenty of water, shall be clean" — This evidently relates to running water, or to the reservoir where the sufficiency of water soon enables it to purify itself. The Hebrew renders "plenty of water" as *a gathering together of waters* (see margin). Hence active or running water. This is symbolic of the spirit word (John 4:14), which is the true cleansing medium (John 15:3; 17:17).

"But that which toucheth their carcase shall be unclean" — Therefore the water had to be active, like the word in its application.

VERSE 37

"And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean" — Whilst the grain remained dry it was immune from the pollution that would otherwise occur.

VERSE 38

"But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you" — The water might be placed on seed in order to soften it, in which case, if a carcase came in contact with it, it could convey the corruption into the body of the seed. Therefore it was considered unclean.

The Uncleaness of Dead "Clean" Beasts — vv. 39-40

As natural death came by sin, beasts which in life are treated as "clean", are considered "unclean" when they die.

VERSE 39

"And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even" — This law emphasised the truth expressed in Romans 5:12: "By one man sin entered into the world, and death by sin . . ." Death is always a reminder of sin, and is defiling in its effect.

VERSE 40

"And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even" — Any "clean" beast had to be properly killed and bled for an Israelite to eat of it; but there was the possibility of him inadvertently eating meat that had not been properly killed in which case this law of cleansing applied. A Gentile was permitted to eat such food, but if he were in the country, the law applied to him as well. See Lev. 17:15; 22:8; Deut. 14:21.

"He also that beareth the carcase of it shall wash his clothes, and be unclean until the even" — The law of infection or pollution applied, and water was required to cleanse. It typified the cleansing power of the Word. See Psa. 119:9; John 15:3; Eph. 5:26; Jude 23.

Summary of Prohibited Things

— vv. 41-43

Here follows a general summary of animals prohibited for food.

VERSE 41

"And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten" — See note v. 29.

VERSE 42

"Whatsoever goeth upon the belly" — Such as snakes, worms, maggots.

"And whatsoever goeth upon all four" — Things that grovel such as moles, rats etc.

"Or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination" — The Hebrew expresses it as *whatsoever doth multiply feet* (see margin). This relates to centipedes, caterpillars, spiders, and similar creatures that cling to the earth, that are "of the earth earthy".

VERSE 43

"Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby" — The word "abominable" is from the Hebrew *shaqats*, "to be filthy, to loathe, to pollute". An Israelite could make himself abominable by ignoring the law and eating meat prohibited him. He could make himself "unclean" by touch-

ing the carcasses of dead bodies and ignoring the provisions provided for "cleansing" in which case he was considered as "defiled". The strict enforcement of this law taught the need for separateness, and for viewing things prohibited in the light of Yahweh's teaching, and not in accordance with personal, or fleshly, reasoning.

The Reason For The Distinction In Meats — vv. 44-47

As Israel was selected out of Egypt to be Yahweh's people, there is a need for them to partake of the holiness of their God Whom they worshipped. Hence the purpose of the law.

VERSE 44

"For I am Yahweh your God: ye shall therefore sanctify yourselves" — The word "sanctify" is *qadash*, signifying to pronounce or consider clean. Its use in relation to Israel implied that the nation had been separated for that purpose. Yahweh provided the means whereby this could be done, but it required the co-operation of the people by conforming to His laws. One of His names is Yahweh M'qaddishim, or *Yahweh Who Doth Sanctify You* (see notes on this name at Exod. 31:13), and it was necessary for the people to conform to His requirements.

"And ye shall be holy" — Here the word is *qadosh* from the root *qadash*. It implies one set apart for special use; and not merely one set apart. A holy person or nation is not merely set apart from all others, but set apart for special use. The principle is expressed in the words that follow.

"Neither shall ye defile yourselves with any manner of creeping things that creepeth upon the earth" — Here is expressed the *fact of holiness*: ye shall not defile yourselves with anything that is "of the earth earthy".

VERSE 45

"For I am Yahweh that bringeth you up out of the land of Egypt, to be your God" — Here is expressed the *basis of holiness*: the divine call to separateness (see also I Thess. 4:7).

"Ye shall therefore be holy, for I am holy" — Here is expressed the *purpose of holiness*: divine manifestation in action. See this expressed in Acts 15:14: "God did visit the Gentiles, to take out of them

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a people for His name". The same principle applies to followers of the Lord as did Israel out of Egypt.

VERSE 46

"This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth" — Here is expressed the way of holiness: conforming to Yahweh's law.

VERSE 47

"To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten" — Here is expressed the revelation of holiness: the law of distinction; the ability to discern between clean and unclean. This law of distinction takes head of persons. It is expressed in Exodus 11:7 as proclaimed to Pharaoh: "That ye may know that Yahweh doth put a difference between the Egyptians and Israel". There is no basic difference in the flesh of an Egyptian and an Israelite: the difference is in the divine relationship, and to what Israel has been called. There was no basic difference between the flesh of animals clean and unclean, but their habits or ways of life differed. So with Israelites and Egyptians: it was the revelation of Yahweh to the former, and the Law given unto them that constituted them a different people. Let Israelites despise the revelation or ignore the Law,

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and they became as the "clean" animals brought under the power of natural death: a defiling influence. The Law was given them that they might learn to put a difference between things that differed in the sight of Yahweh, though they themselves may not be able of themselves to discern the difference (See Lev. 10:10; 20:25). The same principle applies in Christ. Paul prayed on behalf of the Philippian brethren that their "love may abound yet more and more in knowledge and in all judgment (or "discernment" — RV). That they may approve things that are excellent; that they may be sincere and without offence till the day of Christ". This is an unfortunate rendition, which would be better expressed as "to try so as to approve" things "that differ" (see margin). There is a need for careful discrimination in Christ, so that his followers may clearly see the things they should do, and the things they should avoid.

In that regard, it is significant that Peter cites the command given in v. 45 (*ye shall be holy, for I am holy*), and immediately links it with the vision he saw in Joppa (see 1 Pet. 1:16-17; Acts 10:34), showing that the spiritual requirements of this law apply to believers whether they be Jews under the Law, or Gentiles delivered from the Law. In that regard, the Law itself witnessed to the fact that God is not "a Respector of persons" (see Deut. 10:17; Exod. 9:20; 12:38).

so true

DISTINCTION IN MEATS — A SUMMARY

The basis of the obligation to observe the distinction in meats was the call to the Hebrews to be the peculiar people of Yahweh. It was something in their daily life to remind them of the Covenant which distinguished them from the nations of the world (Lev. 11:47; Acts 10:9-16). It was the spiritual lessons that had to be discerned and enforced, for as Paul taught in regard to meats for eating, "there is nothing unclean in itself (Rom. 14:14-20), and that "meat commendeth us not" (1 Cor. 8:8), for "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit" (Rom. 14:17). Christ declared: "There is nothing from without a man, that entereth into him can defile him; but the things which come out of him, those are they that defile the man" (Mark 7:15-18).

Therefore, it was not the meats that defiled, or were to be treated as abominations, but what was represented by them. Nevertheless, the law of love, even now, would lead a follower of Christ to respect the scruples that any might show towards those items that were listed by the Law as being defiling (see Rom. 14:13,21; 1 Cor. 8:13).

A summary of those things permitted or condemned are as follows:

QUADRUPEDS — Those permitted are animals that divide the hoof and chew the-cud representing sure-footedness and meditateness (cp. 1 Sam. 2:9; 2 Sam. 22:34; Psa. 18:33; Hab. 3:19).

FISH — Those with fins (guidance) and scales (defence — as scales are silvery in appearance, and silver is the metal of redemption, scales speak of divine protection); but no cruel, rapacious sharks, nor those of uncertain, cunning ways, wriggling their way along like eels. There are "fish" of all kinds in the sea of nations (cp. Matt. 13:47-48).

BIRDS — Carnivorous birds of prey manifesting unholy appetites are excluded. Such birds lift themselves high above the "earthy" but actually hide their true intentions (cp. Prov. 30:18-19).

CREEPING THINGS — Leapers are permitted. They use the earth only for essentials and for locomotion to rise above it. Though related to the earth, they are not "of the earth earthy." The land bound are excluded. In them the earthiness, ugliness, and repulsiveness of sin are clearly indicated.

CLEANSING THE UNCLEAN — The vision given to Peter revealed that previously "unclean" Gentiles are "cleansed" by accepting the Gospel. What is accomplished in that way on a personal basis, will be accomplished nationally in the Age to come. Hence Isaiah prophesies that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid" (Isa. 11:6). Hence previously "clean" and "unclean" animals will associate together, as Israel and the Gentiles will under the rule of Christ. But no longer will the "lion" and the "leopard" nations manifest their cruel, carnivorous ways, but shall be tamed by the Lord of all the earth.

A CLEAN WAY OF LIFE

Chapters 12 to 15

Having set before the people the exclusive diet upon which Israelites should feed, and which types the use and application of the Word, the Law now introduces the people to a clean way of life. This, in its typical significance, shows how closely human nature is related to sin. This was brought to remembrance in the sacrificial requirements set down for women after childbirth. This revealed that human nature has the potential to sin. Hence the requirements of childbirth. When the potential manifests itself in actual transgression, the Israelite becomes as the leper: in need of cleansing therefrom. Accordingly, the elaborate process by which this is accomplished is revealed in the next four chapters, and leprosy is shown to be typical of sin in its full manifestation. Finally, in chapter sixteen the sacrifice by which atonement is effected for Israel as a nation is outlined. Hence this section of Leviticus takes cognisance of man's sinful state, the inevitability of transgression, and the merciful provision by which forgiveness will be granted such who, in faith, turn unto Yahweh for that purpose, and seek His help in the sacrifices provided, which all foreshadow the one great offering for sin manifested in the Lord Jesus Christ.

CHAPTER TWELVE

HOW THE LAW EMPHASISED THE SINFULNESS OF HUMAN NATURE

The Law treats all natural secretions of the flesh as defiling, and therefore anticipates the teaching of the Lord that "the things which come out of a man, those are they that defile the man" (Mark 7:15). By this he means those emotions of the flesh unilluminated by the Word that lead

to sin (1 *Cor.* 7:20-21). Since the Fall all are born with such a sin-proned nature. Therefore, in the event of childbirth, the Law prescribes the mother to be considered as "unclean" because she has brought to birth one partaking of such a nature. It requires the mother to observe a period of exclusion, and to offer special sacrifices that atonement might be made. She is thus caused to recall the circumstances that brought about the need of an increased birth-rate in the beginning (*Gen.* 3:16), and to recognise that all are born into a constitution of sin (*Psa.* 51:5; *Rom.* 5:19; *1 Cor.* 15:22). In its enactment, the Law reveals all as potential sinners. Burnt-offering and sin-offering were both required: the former for the re-dedication of self; the latter as an acknowledgement of the seat of sin and the cause whereby human nature is in the fallen state it is. No peace-offering is necessary, for fellowship with God has not been disrupted by actual sin. Even Mary offered a sin-offering at the birth of her son (*Luke* 2:23-24), for the Lord was "in all things . . . made like unto his brethren" (*Heb.* 2:17); he was "made sin for us, who knew no sin; that we might be made the righteousness of God in him" (*2 Cor.* 5:21). In fact, the law relating to women in childbirth foreshadowed the birth of that one necessary to provide the means of redemption (*1 Tim.* 2:13-15).

Laws for Women After Childbirth
— vv. 1-8

After childbirth, women were required to observe periods of exclusion that varied according to whether the child happened to be a male or a female. At the conclusion of that time, specific offerings were made, and her atonement was completed.

VERSE 1

"And Yahweh spake unto Moses, saying" — This form of preamble announces the beginning of a new theme.

VERSE 2

"Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child" — The instructions of this chapter relate to normal childbearing. However, in the typology of it, there is something more specific revealed. In

The Law of Moses, Brother Roberts quotes Brother Harvey as stating: "In the man-child, I apprehend, we have a type of Christ himself, personally born of a woman, and consequently a partaker of our condemned nature; and in the female child, a type of the redeemed born of the flesh, first of the 'bride of Christ,' the 'Lamb's woman,' and then of the whole host who will be cleansed from the defilement of the flesh-nature and attain to immortality in virtue of the death and resurrection to eternal life of Christ"

Of course there was a difference between the conception of Jesus and that of other babies. In him, as the statement in *The Law of Moses* explains: "we have one made of our own identical nature, yet not born of the will of man, or of the will of the flesh in any sense, but of God, for God was the Father of Christ by His Spirit operating upon his mother. By this

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means of paternity, Christ escaped the hereditary moral and mental bias of the race, and received such a divine intellectual impress as made him strong in spirit or mind, and of quick understanding in the fear and word of the Lord. He was therefore enabled to overcome all the promptings and desires of his unclean nature derived from his mother, and maintained his moral perfection without blemish and undefiled. Such being the case, he required no justification or cleansing pertaining to the conscience as we do: he needed only a cleansing or justification by spirit of his physical nature — sin's flesh — which he bore. This cleansing took place, as we see in the type, at the end of thirty-three days, or years. Luke tells us that at his baptism, he 'began to be about thirty years of age.' His ministry lasted about three-and-a-half years, so that Christ, when he offered himself to the Father, through the Eternal Spirit, as a sacrifice for the sin of the world, was between thirty-three and thirty-four years of age"

"Then she shall be unclean seven days" — The basis of this was the physical fact of uncleanness (v. 7). During this period, all that she touched was considered unclean (Lev. 15:19-28). In the antitype this represents the seven thousand years of man's mortality.

"According to the days of the separation of her infirmity shall she be unclean" — See Lev. 15:19 for the instructions regarding this.

VERSE 3

"And in the eighth day the flesh of his foreskin shall be circumcised" — Circumcision was the cutting off of flesh, the token of the covenant. See notes on Gen. 17:12, and see Luke 1:59; 2:21. The eighth day typically points forward to the period after the seventh millennium when mortality will be finally swallowed up of life and flesh as we know it today will be finally "cut off", in that death shall be destroyed (1 Cor. 15:26). Circumcision as the "token of the covenant" represents the denial, the "putting away", of flesh in performance of the will of God. Only circumcised persons will be granted eternal life, for there is a sense in which circumcision is obligatory upon believers today: "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose

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praise is not of men, but of God (Rom. 2:29).

But apparently circumcision is not only of value typically, but also literally. In *None Of These Diseases*, S. McMillen M.D. claims that circumcision is of practical value as preventing the development of cervical cancer in women. He states: "In 1949 gynecologists at the Mayo Clinic noted that in 568 consecutive cases of cervical cancer, not a single Jewess was among the victims. Seven per cent of the admissions at Mayo Clinic are Jewish, and one would expect seven percent of 568, or forty Jewesses, would have had uterine cancer. Instead, there was not a single case. In 1954, in a vast study of 86,214 women in Boston, it was observed that cancer of the cervix in non-Jewish women was eight and one half times more frequent than in Jewish women.

"Why are Jewish women comparatively free of cervical cancer? Medical researches now agree that this spectacular freedom results from the practice of circumcision in Jewish men — which God ordered Abraham to institute four thousand years ago.

"A number of recent studies have borne out the fact that freedom from cancer of the womb is not due to factors such as race or food or environment, but wholly to circumcision

"Medical science recognizes the fact, but unfortunately the general public is still unaware of the value of circumcision. How can circumcision of the male prevent cancer in women? The human male is cursed with a superabundance of foreskin over the penis. Circumcision (circum, "around," and cision, "cutting") remedies the fault by removing the excess of foreskin. If the tight, unretractable foreskin is not removed, proper cleansing can not be readily performed. As a result many virulent bacteria, including the cancer-producing *Smegma bacillus*, can grow profusely. During sexual intercourse these bacteria are deposited on the cervix of the uterus, but if the mucous membrane of the cervix is intact little harm results. However, if lacerations exist, as they frequently do after childbirth, these bacteria can cause considerable irritation. Since any part of the body which is subjected to irritation is susceptible to cancer, it is perfectly understandable why cervical cancer is likely to develop in women whose mates are not circumcised."

The same bacteria can cause cancer in men. On the other hand "the extreme rarity of penile cancer in circumcised men is shown by the fact that in 1955 only the fourth case in medical history was reported."

The law regarding circumcision, therefore, not only sets forth important spiritual principles relating to Yahweh's covenant with Abraham, but is an almost perfect prophylaxis against this form of deadly cancer.

This is true also regarding the time at which the Law decreed that the operation should be performed. We have stated that in type, the eighth day pointed forward to the epoch beyond the seventh millennium when death will be eliminated, and flesh (as we know it today) shall be "cut off" so that "God shall be all in all."

But, in addition, the eighth day is claimed to be the best day in which to perform the operation according to modern scientific knowledge. A medical specialist stated in the *Journal of the American Medical Association* that a newborn infant has "peculiar susceptibility to bleeding between the second and fifth days of life . . . Haemorrhages at this time, though often inconsequential, are sometimes extensive; they may produce serious damage to internal organs, especially to the brain, and cause death from shock and exsanguination." Dr. McMillen states that "it is felt that the tendency to haemorrhage is due to the fact that the important blood-clotting element, vitamin K is not manufactured in the baby's intestinal tract until the fifth to the seventh day, it is clear that the first safe day to perform circumcision would be the eighth day".

In his book *None of These Diseases*, Dr. McMillen claims that a second element which is also necessary for the normal clotting of blood is prothrombin. On the third day of a baby's life, the available prothrombin is only thirty per cent of normal. Any surgical operation performed on a baby during that time would predispose to a serious haemorrhage. But this increases on the eighth day to a level even higher than normal: 110%. It then levels off to 100%. It appears that an eight-day-old baby has more available prothrombin than on any other day in its entire life. The perfect day to perform a circumcision is the eighth day — the very day that Yahweh decreed that it should

be done. Therefore, what He commanded then, science discovered some four thousand years later to be best for health. In the antitype the "cutting off of flesh" at the conclusion of the millennium will be at the time designed of Yahweh for it to be done.

Of course, the rite was determined, not merely for health reasons, but as a type of the circumcision that Christ effects on the carnal heart through the Word (see Col. 2:11; 3:5-9). As Yahweh required physical circumcision of the Jew, as a token of the figurative circumcision of the heart (Deut. 10:6), so today He requires a circumcision "that is of the heart, in the spirit, and not in the letter" (Rom. 2:29). Such a life of restraint will be found best both now as well as for the Age to come.

VERSE 4

"And she shall then continue in the blood of her purifying three and thirty days" — This period of thirty-three days was added to the previous seven, making forty in all. Forty is the number of probation, at the completion of which the first-born son was offered unto Yahweh (Luke 2:22-24). During the thirty-three days, the mother's defilement was not as absolute as during the initial seven. Then whatever she touched was defiled (Lev. 15:19-28); but now this related only to "hallowed things". The fact of her endorsing the circumcision of her child showed that she was moving towards purification, but until that had been completed she must touch no hallowed thing. Nevertheless, it should be noted that the Levitical law ascribed impurity exclusively to the mother, and in no degree to the child to which she had given birth.

In the man-child born of a woman and circumcised on the eighth day, there was typed the Lord Jesus. It is significant, therefore, that Christ died when he was thirty-three (cp. Luke 3:23), and that his resurrection opened the way into the holiest for his "mother" (the Abrahamic covenant which was confirmed by his death and resurrection (Rom. 15:8), and which is described as "the mother of us all" — Gal. 4:26).

"She shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled" — See comment on the first seven days' defilement above. The completion of Christ's ministry of thirty-three years witnessed the

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way opened into the holiest of all for those who were members of the Abrahamic covenant (cp. Heb. 10:19-20).

VERSE 5

"But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying three score and six days" — *On the birth of a baby-girl, the mother was accounted "unclean" for fourteen days on account of her infirmity, and then had to continue for twice as long as when she gave birth to a baby-boy before she could bring her sacrifice and be cleansed. What does this mean? The Law of Moses has this to say: "The woman-child represents, I apprehend, primarily, the 'bride of Christ,' . . . and secondarily, the whole multitude of redeemed from among men at the end of the seventh thousand year, when the flesh-nature will be done away with, either by a return to dust, or by being changed to spirit, when none but immortal ones will remain on earth. This will be effected on the ground of the sacrifice for sin offered by Christ on the thirty-third day or year of his life. We are forgiven and shall be saved for Christ's sake. He required no forgiveness. Hence the difference between the man-child and woman-child. Christ was undefiled in mind, absolutely pure, therefore he required no cleansing as pertaining to the conscience at baptism, for there never was a moment in his life when God was displeased with him; he always did and said what pleased his Father. He only required cleansing in nature, which was done, as said, after resurrection, but all others have to be cleansed both in mind and body before they can live for ever in God's presence. The mental and moral cleansing takes place at baptism, when we are immersed into the death of Christ, which took place after the thirty-third year of his life. The double number of days in the cleansing for the woman-child represents, I take it, the double cleansing process all believers must be the subjects of before they can attain to eternal life, but both the moral and physical purification is in virtue of the one sacrifice."*

To the above we make the following suggestion: the doubling of time for separation and purification of the mother at the birth of a baby girl suggests the period of probation for the Ecclesia, represented as the bride of Christ (2 Cor.

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11:1-2), and *made up of Jew and Gentile*. As the call of the Gospel was first proclaimed to the Jew, and afterwards to the Gentile, and as they both had to be redeemed from personal sins as well as their mortality, the time of the mother's purification was doubled.

It should be noted that the law of exclusion for the mother was both practical and spiritual. In relation to the former, it screened the mother in an acceptable and wholesome exclusion, in a way permitting of more thorough recovery, than if she merely trusted to her own feelings as to how far and how soon she might venture on the resumed intimacies of friendship. In a spiritual sense, it aligned childbirth with the beating away of sin (Gen. 3:15; Mal. 2:15; 1 Tim. 2:13-15), whilst, at the same time, constantly recalling the fact of Eve's transgression (Gen. 3:16). See *The Law of Moses*, ch. 26.

VERSE 6

"And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering" — According to these instructions, the sin offering was presented after the burnt offering which was a reversal of the normal order. This reversal was necessary in order to demonstrate that no sin had been committed, and that the ritual of separation, purification and offering was but a reminder of the sinful nature of flesh, and the need of those concerned to offer their lives in dedication to Yahweh (the burnt offering), whilst recognising the need to put to death the sin-tendencies of the flesh.

"Unto the door of the tabernacle of the congregation, unto the priest" — The offering was brought alive by the mother and presented to the priest.

VERSE 7

"Who shall offer it before Yahweh, and make an atonement for her; and she shall be cleansed from the issue of her blood" — The word "atonement" signifies *covering*. The sacrifice covered over her "uncleanness". The whole ceremony, together with the circumcision of the male child, taught that human nature is a potential sinner, and there is a need to "put to death" its natural sin-proned tendencies in a figurative sense, lest they lead to sin. It reminded parents that no matter

how much they might rejoice in their offspring, their nature is sinful in its tendency, and there is a need for education and discipline that they may be guided into ways of righteousness. It emphasised, also, that the purpose of birth is to develop a "godly seed" so as to provide citizens for the Kingdom of God (Mal. 2:15).

"This is the law for her that hath born a male or a female" — The law clearly revealed the true nature of flesh in regard to both sexes.

VERSE 8

"And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering" — The offering of poverty was two turtle-

doves in place of the lamb, for the dove was the equivalent of the lamb among birds. Like the lamb it is used as a symbol of Israel (cp. Psa. 68:13; 74:19; Isa. 60:8; Hos. 7:11; 11:11). In the days of Noah the dove sought the ark whereas the raven deserted it (Gen. 8:9). The Hebrew word for "dove" is *yonah* (rendered *Jonah* in the A.V.). When the Holy Spirit rested upon the Lord at his baptism it took the form of a dove (*Yonah* — Matt. 3:16), and as his ministry provided the "sign of Jonah" (or the dove), the use of this bird was most appropriate.

"And the priest shall make an atonement for her, and she shall be clean" — Mary, the mother of the Lord, availed herself of the liberty which the Law allowed to the poor, and offered accordingly (Luke 2:24).

CHAPTER THIRTEEN

THE LAW REGARDING LEPROSY

Chapters 13 and 14 outline the law concerning leprous persons and things. The background of this instruction is significant. It follows immediately upon the setting forth of laws for women after child-birth which show forth the hereditary uncleanness through birth, and reveal that human nature is a potential sinner. This is appropriate, for no treatment of sin can be thorough unless its connection with nature is properly understood (cp. Mark 7:18-23; Rom. 7:14-25). Leprosy represents active sin; the practical outworking of those urges which are inherent in flesh (Gal. 5:19). There was no need for any Israelite to become leprous, as Yahweh had promised immunity from it if His laws were maintained (Exod. 15:26). When they were flouted in a flagrant manner, however, His displeasure might be shown by the stroke of leprosy afflicting the offender (see Num. 12:10), in the event of which the diseased was separated from his fellows. If he were cured, an elaborate ritual had to be observed before he was permitted to join other Israelites in worship. Leprosy is among the

most terrible of all disorders to which man is subject. There is no disease in which hope of recovery is so nearly extinguished. From a commencement slight in appearance, with but little pain or inconvenience, often in its earlier stage insidiously disappearing and reappearing, it goes on in its strong but sluggish course, until it reduces the patient to a mutilated cripple with dulled senses, and finally proves fatal. It is suggested that the form of leprosy mentioned in the Scriptures is that called Elephantiasis. It was from this disease that Job suffered.

Discerning Leprosy In Man — vv. 1-8

As Yahweh had promised immunity from leprosy (Exod. 15:26), its appearance in Israelites is an indication that the sufferer is guilty of some sin. Hence, when leprosy is suspected, the diseased must present himself to the priest rather than to the physician.

VERSE 1

"And Yahweh spake unto Moses and Aaron, saying" — This formula introduces a new subdivision of the Law.

VERSE 2

"When a man shall have in the skin of his flesh a rising, a scab or a bright spot, and it be in his flesh like the plague of leprosy" — The word "rising" is better rendered as in the margin: *swelling*. The word "plague" is *nega*; "blow" or "spot". "Leprosy" is *Tsara'ath*, and signifies a *smiting* or a *scourge*. It is suggested that the terms expressed are the external signs of incipient Elephantiasis. This form of leprosy is so named because the swollen limbs, the black and corrugated skin of those afflicted by it resemble those of the elephant. Ancient authors, such as Pliny, claimed that leprosy was peculiar to Egypt, though it is found in other hot countries. It is said to attack the limbs first, breaking out below the knees and gradually spreading over the whole body.

"Then he shall be brought unto Aaron the priest, or unto one of his sons the priests" — See Deut. 24:8. As Yahweh had promised immunity from the diseases of Egypt if His laws were observed, the incidence of leprosy was properly con-

sidered as a form of divine punishment, and hence the sufferer approached the priest rather than the doctor (cp. 2 Chron. 16:12; 26:20).

VERSE 3

"And the priest shall look on the plague in the skin of the flesh; and when the hair in the plague is turned white" — The first symptom is found in the hair. It loses its colour around the spot and becomes thin and weak.

"And the plague in sight be deeper than the skin of his flesh" — For "plague" read *stroke*: "the stroke appears to be deeper than the skin". If the white spot had changed to a brownish colour with an oily lustre and clearly defined edge, it was a case of leprosy.

"And the priest shall look on him, and pronounce him unclean" — This symptom decided the case beyond all doubt. As unclean, the patient had to abstain from attendance at the tabernacle.

VERSE 4

"If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white" — This would suggest that the symptoms are not decisive.

"Then the priest shall shut up him that hath the plague seven days" — Notice that the words *him that hath* are in italics, indicating that there are no comparable words in Hebrew. Accordingly, Rotherham renders the statement: "the priest shall shut up the plague spot". In this case of suspected leprosy, the priest shall treat the affected part by binding it up. As to the patient, v. 5 strongly implies

that he would be confined to his house until it be decided as to whether he has leprosy or not.

the washing required on such an occasion, see Lev. 11:25. Washing with water is representative of a moral cleansing by the Word.

VERSE 5

"And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more" — For "plague" read *stroke* at each place. A careful investigation was made, such as sin requires; for even "the very appearance of evil" should be avoided.

VERSE 7

"But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again" — This inspection by the priest seems to relate to the second visit of the suspected leper, as described in v. 6. But this verse describes what treatment should follow if the scab spread instead of dying away.

VERSE 6

"And the priest shall look on him again the seventh day; and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab; and he shall wash his clothes, and be clean" — The word "dark" can be rendered *dim*, suggesting that the spot is dying away. For

VERSE 8

"And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy" — As a leper, the patient was prohibited attendance at the tabernacle: in effect, he was disfellowshipped.

TREATMENT OF LEPROSY

In view of the assurance of Exodus 15:26, no Israelite need become leprous. If he does, it is to be treated as a "plague" or a "stroke" administered by Yahweh as punishment for sin, or some reason. Accordingly, the patient sought the ministrations of a priest and not a physician.

The symptoms: Six cases are dealt with: 1. a scab (vv. 2-8); 2. a spot after a boil (vv. 18-23); 3. an inflammation of the skin (vv. 24-28); 4. a plague in the hair or beard (vv. 29-37); 5. spots in the skin (vv. 38-39); 6. a sore in a man's bald head (vv. 42-44).

The isolation of the leper: The confirmed leper is separated and his uncleanness is pronounced for all to heed (vv. 45-46).

Leprosy identified with sin: David acknowledged this (Psa. 51:7). Christ told the leper that "his faith had saved him" (Luke 17:11-19). Because leprosy was considered "the stroke" of God, and related to sin, it was treated by a priest, and not by a physician.

Parallels between leprosy and sin: Leprosy can appear in the body or the head; it can arise from an old scar, a boil, or an inflammation of part of the body. Its analogy with sin is clear, for sin, also, can be an old habit reasserting itself; it can be from the body (flesh) or the head, or be caused through a local inflammation or irritation. Leprosy makes its appearance in the flesh without any special personal act of the sufferer to bring it

on. Therefore its origin is mysterious. So with sin. It asserts itself without any conscious effort on the part of an individual. The beginning of leprosy is slight; it appears as something minor — a mere spot in the skin which, in many cases, often comes and goes without injury. Therefore it is difficult to diagnose. So also is sin.

Its early painlessness. In its first stages Leprosy does not appear to harm. It appears merely as a spot which only a keen eye can observe. It may continue for some time without seeming to do harm. So also does sin.

Its slow growth. Leprosy may remain relatively dormant for years according to the health of the individual. In other instances, its onslaught can be rapid. Sin is unpredictable.

Its insidiousness. Leprosy may remain long in the flesh without spreading, lingering therein to ultimately manifest itself. Sin often needs opportunity to reveal itself.

Its cure. Leprosy can be cured if treated early. In the case of the Israelite, he should seek a cure from Yahweh Ropheka. Sin also needs to be corrected early, lest it become habitual.

Its final hideousness. The later stages of leprosy are awful in their appearance and effect. Offensive running sores appear, the gums bleed, the nose blocks up, the joints mortify and drop off one by one, the body becomes horribly disfigured, the facial features becoming shockingly repulsive. Sin which seems so harmless at first soon assumes its hideousness.

Its ultimate agony. As though as to make up for its early painlessness, the final stages of leprosy are marked with agony, and death is sudden. The wages of sin is death.

The treatment of leprosy. See Deut. 24:8-9. The patient had to place himself in the hands of the priest, who doubtless made intercession to Yahweh Ropheka. His condition was finally judged on the seventh day. If leprosy was diagnosed, the patient was separated from society as a polluting influence. He was obliged to proclaim his own uncleanness. Sin is obvious when it is fully revealed as such.

Gentile attitude towards leprosy. Gentiles did not treat leprosy as abhorrent. Thus Naaman retained his position, even though he were a leper (2 Kings 5:1-2). He was cured by Yahweh Ropheka through baptism. The hideousness of sin is not recognised by those uneducated by the Word.

Reference to leprosy in the Word. The sign of the leprous hand (Exod. 4:6). The punishment inflicted on Miriam (Num. 12:10; Deut. 24:8-9). The case of Naaman (2 Kings 5). Gehazi (2 Kings 5:27). Azariah (Uzziah — 2 Kings 15:5; 2 Chron. 26:21). The unnamed leper (2 Kings 7:8). Hezekiah's leprosy (Isa. 38:21). The lepers cleansed by the Lord (Matt. 8:2; 10:8;

11:5; Mark 1:40; Luke 5:12; 17:12). Simon the leper (Matt. 26:6).

Leprosy defined. The Hebrew *tsara'ath* is from *tsara'* "a smiting, a scourge" (Isa. 53:4). Thus the leper was one smitten of Yahweh (Exod. 15:26). It was also Yahweh Who healed him (Lev. 14:3), and the priest who restored him. Therefore the leper did not consult a physician but a priest (2 Chron. 16:12). Leprosy was treated as a living death (Num. 12:12), and therefore is used as an allegory of an unforgiven sinner.

The Case Of Reoccurrence Of Leprosy — vv. 9-17

The treatment of a case of reoccurrence of leprosy is now described.

VERSE 9

"When the plague of leprosy is in a man, then he shall be brought unto the priest" — He must seek the aid of Yahweh Ropheka Who alone is able to cure the plague of sin.

VERSE 10

"And the priest shall see him; and, behold, if the rising be white in the skin" — As in the case of Miriam (Num. 12:10-12), Gehazi (2 Kings 5:27), and Uzziah (2 Chron. 26:20).

"And it have turned the hair white, and there be quick raw flesh in the rising" — Rotherham renders this: "a wound of raw flesh". The literal Hebrew is: *the quickening of living flesh*, suggesting an ulcer or open sore with "proud flesh" appearing therein. The symptom exhibits a more advanced stage of the disease.

VERSE 11

"It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean" — The procedure of exclusion for a time and re-inspection shall not appertain in this case.

VERSE 12

"And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, whosoever the priest looketh" — According to A. Barnes: "The disease here indicated appears to be that now known as *Lepra vulgaris*, the common White Leprosy, or Dry Tetter.

It first shews itself in reddish pimples, the surface of which becomes white and scaly, spreading in a circular form till they meet each other and cover large patches of the body. It scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years." The first appearance of this form of leprosy may occur in any part of the body, whereas the spots of Elephantiasis are almost always limited to those parts generally exposed: the face, ears and hands.

VERSE 13

"Then the priest shall consider: and behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean" — The very appearance of the malady has suggested leprosy, but, in fact, it is not a real case of the disease; but more in the nature of a rash. So decision is reached accordingly.

VERSE 14

"But when raw flesh appeareth in him, he shall be unclean" — See v. 10.

VERSE 15

"And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy" — There has to be a careful discrimination between the *appearance* of sin, and sin itself. The Jews accused the Lord of being a sinner because he associated with publicans and sinners, but a closer inspection revealed him to be sinless. Close inspection should be given every case of suspected leprosy.

VERSE 16

"Or if the raw flesh turn again, and be

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changed unto white, he shall come unto the priest" — If the raw flesh appears to be healing a further inspection must be made.

VERSE 17

"And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean" — The healing is complete.

Suspected Plague-spot In A Boil

— vv. 18-23

Another suspected form of leprosy is a spot in a healed boil, and this is now considered.

VERSE 18

"The flesh also, in which, even in the skin thereof, was a boil, and is healed" — The appearance of the boil is a symptom of leprosy. It was inflicted on the Egyptians as the result of the sixth plague (Exod. 9:9 — cp. 15:26). See the symptom described in Deut. 28:7; 2 Kings 20:7; Job 2:7.

VERSE 19

"And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest" — The boil probably relates to an ulcer that has the appearance of having healed; but instead of disappearing, appears as a white swelling and an inflammation (see v. 2). In that case it is again subjected to inspection by the priest.

VERSE 20

"And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil" — The term "lower than the skin" signifies a deep-seated symptom below the surface of the skin.

VERSE 21

"But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days" — See v. 5 for the seven days' confinement; and v. 6 for the expression "somewhat dark". This colouration would suggest that the symptom was not indicative of real leprosy.

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VERSE 22

"And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague" — This diagnosis would be reached by observing the spread of the infection.

VERSE 23

"But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean" — The expression "a burning boil" suggests an inflamed ulcer. Inspection reveals that it is not an evidence of the presence of leprosy. Leprosy types a degree of sin that will prove fatal unless forgiven of God; whereas the other forms of ulcers typify lesser sins. There are degrees of active sin, as John clearly shows (1 John 5:16).

A Hot Burning In The Flesh — vv. 24-28

These verses describe severe inflammation of the flesh breaking out from an old scar that suggests leprosy, and which must be submitted to inspection by the priest to determine its actual state.

VERSE 24

"Or if there be any flesh, in the skin whereof there is a hot burning" — This describes severe inflammation.

"And the quick flesh that burneth have a white bright spot, somewhat reddish, or white" — The sore of the inflammation has become a glossy spot somewhat reddish or white.

VERSE 25

"Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and if it be in sight deeper than the skin; it is a leprosy broken out of the burning; wherefore the priest shall pronounce him unclean: it is the plague of leprosy" — This describes the inspection of an old scar which now shows the signs of leprosy: like an old sin breaking out again.

VERSE 26

A repetition of v. 5.

VERSE 27

A repetition of v. 22.

VERSE 28

See v. 6. In this case the symptoms denote only an inflammation.

The Sign Of The Yellow Hair and Dry Scall — vv. 29-37

Another form of disease diagnosed as leprosy is now described. It is identified by some as Fox mange.

VERSE 29

"If a man or woman have a plague upon the head or the beard" — Another form of *stroke* or "plague."

VERSE 30

"Then the priest shall see the plague; and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard" — The Hebrew *netheq* denotes a dry, scurfy ulcer. Some have defined this as a form of Elephantiasis, and given it the name of Fox mange.

VERSE 31

"And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair on it; then the priest shall shut up him that hath the plague of the scall seven days" — See v. 4. It is suggested that instead of "black hair" we should read "no yellow hair" in it. A similar period of exclusion and inspection as defined in v. 4 follows here.

VERSE 32

Inspection of the suspected leper as in v. 5.

VERSE 33

"He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days" — The ulcer shall not be shaved lest the place become irritated and inflamed, and the priest will not be able to form an accurate judgment.

VERSE 34

Compare with v. 6.

VERSE 35

"But if the scall spread much in the skin after his cleansing" — If it remain virulent.

VERSE 36

"Then the priest shall look on him; and behold, if the scall be spread in the skin,

the priest shall not seek for the yellow hair: he is unclean" — The spreading, dry, scurfy ulcer will be sufficient indication of the presence of leprosy; and confirmation by the presence of the yellow hair will not be necessary.

VERSE 37

"But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean; and the priest shall pronounce him clean" — The priest will inspect the patient, and if he observe that the "scall is at a stay" or does not alter in appearance, and that black hair is growing therein, it will be clear to him that the scall has been healed.

The Sign Of Bright White Spots — vv. 38-39

These verses describes a form of skin disease, or eczema, which, on inspection, is shown to be such and not leprosy.

VERSE 38

"If a man also or a woman have in the skin of their flesh bright spots, even white bright spots" — Cp. v. 2.

VERSE 39

"Then the priest shall look; and behold, if the bright spots in the skin of their flesh is darkish white; it is a freckled spot that growth in the skin; he is clean" — The Hebrew *bohak*, rendered "freckled spot" seems to denote a minor skin complaint, or eczema.

The Sign Of The Bald Head — vv. 40-44

Though leprosy caused hair to fall out, a bald head is not invariably a sign of the disease.

VERSE 40

"And the man whose hair is fallen off his head, he is bald; yet he is clean" — This verse relates to a completely bald head.

VERSE 41

This verse denotes a partially bald head.

VERSE 42

"And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his

ald forehead" — The word for *sore* in Hebrew is the same as is elsewhere in this chapter rendered *plague*. It should be rendered *stroke*. For the symptoms described see previous verses.

VERSE 43

For the description of the stroke referred to in this verse, see previous verses.

VERSE 44

"He is a leprous man, he is unclean; the priest shall pronounce him utterly unclean; his plague is in his head" — This describes the form of leprosy with which Uzziah was smitten (see 2 Chron. 26:20). He had been lifted up in pride, so that his sin was a sin of the mind, and hence he was smitten in the forehead. This suggests that the various forms of leprosy attacked sinners in the area of the body identified with their particular sin. In Uzziah's case, his leprous forehead was a contrast to the forehead of the priest who opposed him, upon whose mitre would be the inscription: *Holiness to Yahweh*.

The Leper Must Pronounce His Unclean-ness — vv. 45-46

The leper is to carry about him the usual signs of mourning for the dead (Lev. 10:6), indicative of the incurable nature of his malady, which was treated as a living death.

VERSE 45

"And the leper in whom the plague is, his clothes shall be rent" — To rend the clothes was a normal sign of distress, sorrow and mourning. Figuratively it indicated that the individual's innermost feelings were bared.

"And his head bare" — The RSV renders: "Let the hair of his head hang loose". The leper displayed a dishevelled, uncared for appearance, like many of the long-haired youths of today who, in so doing, likewise manifest their spiritual leprous state, and whose long hair is a "shame unto them" (1 Cor. 11:14).

"And he shall put a covering upon his upper lip" — This is indicative of a shame and sorrow so intense as to be beyond the power of expression (Ezek. 24:17,24; Mic. 3:7). The horror expressed at the evidence of leprosy in a person is such as sin also should evoke. Unfortun-

ately, the appearance of sin does not always excite horror, for flesh is inclined to excuse or condone the sins it commits.

"And shall cry, Unclean, unclean" — The leper was required to publicly proclaim his condition, not in order to add to his sorrow, but as a warning to others to avoid him because of the defilement that followed contact with him. See Lam. 4:15; 1 John 1:9; James 5:16. The hopeless and defiling condition of the flagrant sinner is clearly manifest to those who exercise spiritual discernment. As the leper was considered as defiling, contact with him was to be avoided. He enjoyed no fellowship with those who treasured their fellowship with Yahweh (see 1 Cor. 5:7-13; Tit. 3:10; 2 Thess. 3:6,14). However, the leper could be cured, and restored to the fellowship of Israel and of Yahweh, but only through divine mercy and power. Yahweh Ropheka alone could do this (see Exod. 15:26 — notes; and the manifestation of the Lord Jesus in that capacity — Luke 5:12-15).

VERSE 46

"All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone" — He must be disfellowshipped from his associate Israelites, who must maintain their separateness from him so long as he remains a leper. Let it be remembered, however, that in Israel, leprosy was a disease that was imposed by Yahweh in punishment of sin, and therefore could be avoided.

"Without the camp shall his habitation be" — Lepers were excluded from the camp of Israel, for it was to continue in a condition of holiness to Yahweh. As such, they were beyond the power of the Law or of the covenant based on it, to help. In other words, their cure must come from the power of Yahweh outside the Law. The flesh of the sin offering likewise was taken "without the camp" (though to a clean place) to teach that an Israelite under the law had to go outside of it in order to obtain forgiveness of sins unto eternal life. Though the Law could not effect that, the Lord Jesus Christ did so when he offered himself as a sin offering. See Lev. 4:12; Heb. 13:11-13.

Excluded from general intercourse with society, lepers became objects of pity or perhaps sympathy. That they associated together in groups then, as they do now, is obvious from 2 Kings 7:3:

Luke 1 . . . The cure of such could only come from Yahweh, and hence had to be sought for through repentance and prayer. Meanwhile, the state of such was an object lesson to all Israel to avoid the actions that had brought them to such a condition.

The Leprous Garments To Be Burned — vv. 47-52

Mildew or fungus in a garment was treated as a form of leprosy, and the garment was destroyed by fire.

VERSE 47

"The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment" — The lesson derived from this instruction is drawn out by Jude when he warns against "the garment spotted by the flesh" (Jude 23). His exhortation is to recognise the polluting influence of sin and to avoid even the appearance of evil (1 Thess. 5:22). The Lord's followers are called upon to avoid "defiling their garments" (Rev. 3:4), and so to "keep them" pure (Rev. 16:15). This exhortation was dramatised by the instruction of the Law now before us.

VERSE 48

"Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in anything made of skin" — The closest scrutiny was given a suspected garment.

VERSE 49

"And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest" — The colours are significant. "Greenish" is *yeraqraq*, and denotes a yellowish green pallor of sickly vegetation: the sign of death! "Reddish" is *adamdam*: the Adam of the flesh. The reference to "any thing of skin" includes any vessel or instrument, as shown in the literal Hebrew (see mg).

VERSE 50, 51

See verses 5, 51.

VERSE 51

"And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is

made of skin; the plague is a fretting leprosy; it is unclean" — This describes an inspection that reveals that the "leprosy" (whatever form it took) was malignant, and would spread. Pronouncement of uncleanness was made accordingly.

VERSE 52

"He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire" — Hating the garment spotted with the flesh, it was given over to destruction (Jude 23).

Treatment Of A Suspected Garment — vv. 53-55

If there is a possibility of saving the garment, it is to be treated accordingly.

VERSE 53

See v. 3.

VERSE 54

"Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more" — Washing is always symbolic of the cleansing efficacy of the Word of God (Eph. 5:26; John 15:3). So the garment is first treated in order to save it.

VERSE 55

"And the priest shall look on the plague, after that it is washed: and, behold, if the plague had not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire" — The garment is subjected to washing, but if no improvement results, it is burnt, even though the plague has not spread. It is useless having contact with the Word of God unless its influence is manifested.

"It is fret inward, whether it be bare within or without" — This describes a problem so deep-seated that the water of the word will not dislodge it. The meaning of this part of the verse is difficult. The Hebrew expresses it: *whether it be bald in the head thereof, or in the forehead thereof* (cp. mg). This seems to teach that whether the plague be found in the front or in the back of the texture. In other words, the mildew (or whatever form the plague took) might be found in a part of the garment that is hidden from public view, and, therefore, could be given continued use. However, it was the priest's

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duty to carefully inspect every part of the garment to ascertain its true state. If a fault was found hidden from view, and proved to be so serious that it could not be dislodged or destroyed, the garment was destroyed. Hence the importance of Christ's exhortation that his followers "keep their garments" lest they be stripped from off them, so that they "walk naked," to their shame" (Rev. 16:15).

Treatment Of A Dark-spotted Garment — vv. 56-59

These verses outline the procedure to be adopted to save a suspected garment.

VERSE 56

"And if the priest look, and, behold, the plague be somewhat dark after the washing of it" — On the washing of the garment, the mark of the plague may appear "somewhat dark", or not so clearly defined. This would indicate that it could be successfully treated.

"Then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the wool" — Is it necessary to remove the affected part if the garment is to be saved. So with sin, it must be dealt with if the individual is to be saved (cp. I Cor. 5:5,7).

VERSE 57

"And if it appear still in the garment, either in the warp, or in the wool, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire" — If there is any reoccurrence after the treatment described in the pre-

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vious verse, the whole garment is to be burnt.

VERSE 58

"And the garment, either warp, or wool, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean" — In the antitype, the double washing suggests the repeated application of the cleansing influence of the Word. Those redeemed will be those who, being conscious of the leprous taint of sin, "have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

VERSE 59

"This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or wool, or any thing of skins, to pronounce it clean, or to pronounce it unclean" — The meticulous inspection of suspected garments shows how closely sin should be watched lest it spread, or lest it increase in virility. The priests were taught to distinguish between the different forms of leprous infection, and to apply these measures accordingly. Some were curable, others were not. To summarise the chapter before us: those who showed signs of leprosy that affected the skin only, were to be shut up for seven days, and then, if the plague spot were no larger, the case was one for cure and healing. The great test of uncleanness was the spreading or not spreading, the infecting or not infecting, of other parts. A man with "the plague in his head" was pronounced utterly unclean. A hopeless leper was to be put out of the camp (v. 46); a hopelessly infected garment was to be burnt (v. 32).

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CLEANSING A LEPER AND TREATING A LEPROUS HOUSE

The leper is to be excluded not only from the Sanctuary, but also from the camp. However, restoration is

possible when a cure is effected. This teaches that wickedness is only fatal when persisted in: that "if the sinner forsake his way, and the unrighteous man his thoughts, and returns unto Yahweh, He will have mercy upon him, for He will abundantly pardon" (Isa. 55:7). Because there is a twofold exclusion of the leper, there must be a twofold restoration on a cure being effected. The first part, performed outside the camp, entitled him to return within it, and to mix with his brethren (vv. 1-9). The second part, performed in the Court of the Tabernacle and separated from the first by an interval of seven days, restored him to all the privileges of the Covenant with Yahweh (vv. 10-32). The chapter concludes by outlining the procedure to be followed when leprosy is found in a house.

Restored To The Camp — vv. 1-9

In the case of a cure, the healed leper is inspected by the priest, and if this proves satisfactory, special offerings are made. Then, after washing and shaving he is permitted in the camp.

VERSE 1

"And Yahweh spake unto Moses, saying" — The formula introducing a new sub-section.

VERSE 2

"This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest" — It was the priest who had to pronounce the man clean. The Lord scrupulously observed this provision of the Law, even in regard to his miracles (Matt. 8:2,4; Mark 1:40,44; Luke 5:12,14; 17:14). He also acted in the capacity of priest to his apostles pronouncing them "clean through the word" (John 15:3).

VERSE 3

"And the priest shall go forth out of the camp" — A leper was excluded from the camp (Lev. 13:46). However, on hearing of the possibility of a cure, the priest went out seeking for him, that he might be restored. For this, the most elaborate details of ceremonial purification were required. These were so involved, that only those required for purification from contact with a dead body (Num. 19), or for the cleansing of a defiled Nazarite (Num.

6) compared with it. They typed the cleansing of sin accomplished by the Lord. As the priest went "outside the camp" to seek for the leper, the Lord also went "without the camp" that he may provide the means of saving spiritual lepers by the forgiveness of their sins (Heb. 13:12-13).

"And the priest shall look, and, behold, if the plague of leprosy be healed in the leper" — In *The Law of Moses Bro. Roberts* comments: "That leprosy and issue, as distinct from ordinary infirmity, should be treated with a spiritual meaning seems appropriate in view of the infectious and destructive nature of these diseases as compared with ordinary human ailments. Man, as the propagation of Adam's condemned earthy nature, is by nature a mortal and afflicted being; but there are degrees in the afflictedness. There is such a thing as a healthy mortal, and there is such a thing as a diseased mortal. The law of Moses deals with both — both literally and typically. For the healthy mortal, it prescribes circumcision and sacrifice; for the unhealthy, separation and special treatment. It is the spiritual or typical meaning we are concerned with at present. We have discerned this in its treatment of the healthy: the healthy, though mortally healthy, are recognised as 'all under sin,' to use Paul's expression (Rom. 3:19), because the descendants of the sinner of Eden, and the individual transgressors of the divine law, and are therefore held at arm's length, as

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we might say, unless they humble themselves and confess and approach in the way appointed, and then they are received for blessing and ultimate healing. Their mere mortality is no bar when the divine conditions of reconciliation are complied with. But here are diseased mortals whose cases not only receive special treatment physically, but whose connection with special sacrifice appointed, shows they have a special significance typically.

"The distinction is a natural one physically, and it seems a natural one spiritually, for there is a great difference between *human frailty* by natural constitution, against which a man may be struggling in the way of righteousness; and *human wickedness* which a man may be following from taste and preference and wilful bent. The one, we may take it, is represented by healthy human nature under the ordinances of the law, and the other by diseased human nature in the same relation . . ." (pp. 253-254).

That being the typical significance of leprosy, a "healed leper" represents one whose sin has been overcome and forgiven (see Isa. 55:7; Ezek. 18:21-22).

VERSE 4

"Then shall the priest command to take for him that is to be cleansed two birds alive and clean" — These two birds being alive and clean were a contrast to the leper who was as dead and unclean. The living birds are creatures of God that can lift themselves up from the earth, and therefore, in their clean, living state became an object lesson to the leper illustrating what he could become: One lifted up from a mere earthy state. They were birds provided by the priest for the man (cf. with v. 10), even as Christ provided for the redemption of those incapable of helping themselves (see Rom. 5:6).

"And cedar wood" — The Heb. *'erez* signifies "to be firm", and denotes the firm, upstanding cedar tree. Together with scarlet and hyssop, cedar wood was used as the common materials in the rites of purification (cp. Exod. 12:22; Num. 19:8; Psa. 51:7; Heb. 9:19). The cedar stands for incorruption. It is never known to have been attacked by worm: there is something in the sap that is death to that creature. Moreover, the resin, or turpentine, of it resists decay, and was employed in medicines for Elephantiasis and other skin diseases. In this, and other

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regards, therefore, it contrasted with the state of the leper, whose corruption was made obvious by the external symptoms of his malady. The cedar is treated as the chief of the trees (1 Kings 4:33), a symbol of the ideal Israelite (Psa. 92:12; Song 5:15). It is an aromatic tree, thus symbolising a way of life pleasing unto Yahweh (Eph. 5:2). There was a reminder of all these principles to the leper.

"And scarlet" — The Hebrew *shaniy towla'ath* signifies *crimson*, a dye that is derived from the *towla'ath* worm. The crimson dye obtained from that grub was used in the Tabernacle to represent sacrifice (Exod. 25:4). The use of it by the cured leper in his cleansing process, reminded him that the only way he can attain unto the state of the cedar, and lift himself above the mere "earthy" like the birds, is by the sacrifice of self. He must become a "living sacrifice" instead of a "living death" as his state had been (Rom. 12:1).

"And hyssop" — In order to offer acceptable sacrifice, the cured leper must learn to humble himself. Hence the presence of hyssop in the cleansing process. It is the most humble of plants (1 Kings 4:33). This small, bushy plant, clinging precariously to a wall, or found in other difficult places, suggests both humility and faith in action. The hyssop is a contrast to the cedar, for it is the lowest of herbs, whilst the cedar is rated the highest of trees. Used in conjunction, the plant and the tree taught the leper that if he wanted to rise like the cedar, he must humble himself like the hyssop.

VERSE 5

"And the priest shall command that one of the birds be killed in an earthen vessel over running water" — The clean, living bird, able to lift itself above the earth (1 Cor. 15:47), represented the Lord Jesus Christ, who was put to death in human nature (the earthen vessel). The "running (or living) water" represented the spirit-word an important element in the righteousness manifested by the Lord. In this aspect of the cleansing process, the healed leper would come to learn what was required of him for his cleansing: the figurative putting to death of the lusts of the flesh, and the moral cleansing by the influence of the living word (1 Cor. 6:9-11). To benefit from the efficacy of Christ's sacrificial death, re-

pentant sinners (cured lepers) must identify themselves with his death (Rom. 6:4-6), striving themselves to "die unto sin" with a view to obtaining the forgiveness of past sins (Acts 13:38). The leper, therefore, could see in the dead and living birds representations of himself: the former as indicating what he must do to self, in order to attain unto the latter.

The "running water" represented the spirit-word, essential to the proper cleansing of the spiritual leper (John 4:14).

VERSE 6

"As for the living bird" — The living bird represented the Lord in his conquest of sin and death. Whereas the first bird was limited in its activity by its mortality and its captivity in the earthen vessel (representative of the Lord in the days of his flesh), the living bird was let free to lift itself high above the earth, suggesting spirit nature.

"He shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water" — We here see the purpose of the cedar wood, scarlet and hyssop. The cedar wood acted as a handle; the hyssop and living bird were tied to it by the scarlet wool, the bird with its tail downwards, in order that it and the hyssop might be dipped in the blood of the slain bird, and then sprinkled over the healed leper. Afterwards, the living bird was let free.

VERSE 7

"And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean" — For an explanation of the significance of the sprinkled blood, see Heb. 9:13-14. The number seven relates the whole of the proceedings to the covenant, for it is on the basis of the blood of the covenant that forgiveness of sins, and the cleansing of the unclean (synonymous terms) is effected. See Heb. 9:19-22.

"And shall let the living bird loose into the open field" — As the leper saw the bird fly free into the heavens above, he was taught to lift up his eyes to a higher way of life than he had previously observed. One is reminded of the words of Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God"

(Col. 3:1). By his cleansing, the leper had been saved from a state of degradation, a living death, and elevated in worship to Yahweh, with the possibility of eternal life. As the bird wafted its way free into the heavens, so followers of the Lord can contemplate the present status of the Lord: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens . . ." (Heb. 7:26; Eph. 1:21). What joy the healed leper must have experienced; what happiness he must have felt as he entered again into the fellowship of his fellows, and joined them in worship before his God. Freed from a living death, from a degrading state that made him unclean and abhorrent to his fellow-Israelites, and brought him inevitably to a painful and hopeless end, he might well respond with praise to Yahweh for all that He had done.

VERSE 8

"And he that is to be cleansed shall wash his clothes" — The healed leper now personally enacted the parable of the removal of sin. There were three stages in this: (1) — a preliminary cleansing for six days; (2) — a further, more complete cleansing, on the seventh day; (3) — a final full communion on the eighth day. Notice how the leper enacted the complete purpose of Yahweh in cleansing mankind of the plague of spiritual leprosy. The first is enacted now in baptism; the second will be experienced in the millennium; the third will follow at its close. Meanwhile the disease of spiritual leprosy has ravaged humanity for six thousand years. However, there has been a preliminary cleansing on the part of some who have been partially "healed" of their spiritual malady by seeking the means provided of God. Nevertheless, such await the more complete cleansing on the "seventh day" or the millennium, when they will be clothed upon with immortality. But the final purification of humanity awaits the end of the millennium when sin and death will be completely eradicated from the earth, and a perfect world will be delivered unto Yahweh that He might be "all and in all" (1 Cor. 15:21-28). By the cleansing process of the leper, therefore, all Israel were taught that they were once lepers, but could rejoice in the preliminary cleansing that had been effected in their case by sacrifice. But as the instructions concerning this dread disease

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indicated the possibility of a relapse, so care had to be taken by all.

The first requirement was for the leper to wash his clothes. This illustrated the statement of Rev. 7:14: "These are they which . . . have washed their robes, and made them white in the blood of the Lamb".

"And shave off all his hair" — Here is a further purification of the body, illustrating the statement of John that believers are expected to "purify themselves as he (Christ) is pure" (1 John 3:3).

"And wash himself in water that he may be clean" — The use of water in such a context speaks of the cleansing influence of the Word (John 4:14; 15:3; 17:17).

"After that he may come into the camp, and shall tarry abroad out of his tent seven days" — The healed leper continued in the camp for seven days as a probationary cleansing, but did not enter his tent. He therefore enacted the parable of those redeemed from sin who have "no continuing city" in the present constitution of things (see Heb. 11:13; 13:14; 1 Pet. 2:11).

VERSE 9

"But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off" — A second shaving was required after a delay of six days. The first was for purification or cleansing (v. 8); the second as a rite of consecration inducting him into the priestly community as was done for Levites (Num. 8:7). By that means he was restored fully as a member of the kingdom of priests and holy nation. Antitypically, this second shaving points to a physical cleansing, or the change to immortality at the Lord's return.

"And he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean" — On this seventh day (and the seal of the Covenant is expressed in the number seven) the process of cleansing was completed with a final washing of clothes and body, pointing to the change to spirit nature.

VERSE 10

"And on the eighth day" — The eighth day pointed forward to the eighth millennium when an entirely cleansed world shall be presented to God that He might

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be "all and in all" (Rev. 21:3-5; 1 Cor. 15:28).

"He shall take two he lambs without blemish and one ewe lamb of the first year without blemish" — Whereas the priest provided the birds for the initial offering (v. 4), the healed leper provided the animals now designated. The use of these animals is described in subsequent verses.

"And three tenth deals of fine flour for a meat offering" — Three is the number of completeness, or of resurrection. It was on the third day that life first appeared on the earth, indicating new growth, or a new beginning. Accordingly, this is a most appropriate number for the healed leper who is about to commence a new beginning. "Tenth deals" is *issaron*, and, according to *The Companion Bible* comprises about half a gallon. However, the number *ten* itself is used figuratively for the whole, similarly to the tithe. In presenting this "three tenth deals of fine flour", therefore, the healed leper gave back to Yahweh a token of his new life, and vowed to give Him the fruits of his finest labour (the fine flour).

"Mingled with oil" — Oil speaks of gladness arising out of an appreciation of the spirit word (Heb. 1:9). The healed leper promises to render back to God in cheerful labour that which is due unto Him.

"And one log of oil" — According to *The Companion Bible*, a log of oil is about two-thirds of a pint. The numeral one speaks of unity and a new commencement, whilst the oil represents the illumination of the spirit word.

VERSE 11

"And the priest that maketh him clean shall present the man that is to be made clean, and those things, before Yahweh, at the door of the tabernacle of the congregation" — The healed leper was utterly dependent upon the priest for all that is done. He presents him (*lit. causes the man to stand*) before Yahweh, and does everything to make him clean, demonstrating that the man cannot of himself effect his cleansing. Paul illustrated the significance of this when he described himself as performing things that by mind he would prefer not to do. He declared, "When I would do good, evil is present with me". He declared his utter dependence upon the Lord Jesus Christ for

deliverance from "this body of death" (Rom. 7:20-25 mg).

VERSE 12

"And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil" — The word for "he lamb" is *kebes*, from a root signifying *to dominate*. It defines a ram just old enough to butt. Hence it speaks of human nature ready to assert itself. The log of oil represents the spirit word. Both are identified with the offerer to be presented to Yahweh. Why a trespass offering in relation to the healing of a disease? Because, as we have emphasised all along, leprosy being a preventable disease, and one from which Yahweh promised immunity if His commandments were observed (Exod. 15:26), it represents flagrant wickedness, and not merely potential sin, or sin in the flesh. In all the enactments of the Law in relation to leprosy that principle should be borne in mind.

"And wave them for a wave offering before Yahweh" — Normally the trespass offering was not waved, and the wave offering was waved by the offerer, and not by the priest as in this case. But the leper is accounted as dead, and therefore unable to do anything for himself. He must be figuratively raised from the dead (see Eph. 2:1-6) and set to work in observing the law. The trespass offering is designed to restore him to activity, and because he is accounted as being "without strength" (Rom. 5:6), he is helped to that end. These principles should be recalled in educating interested friends to the Truth, for they are figuratively in a leprous state, and need every help to effect mental and moral cleansing. A baptised believer helping one to a knowledge of the Truth acts as a priest, though, of course, all are dependent upon Christ as priest in the heavens.

VERSE 13

"And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place" — See notes Lev. 1:5, 11. As in all other offerings, the slaying of the animal represents the putting to death of the flesh, that the life of the body might be given unto Yahweh in a dedication of complete self-surrender.

"For as the sin offering is the priests, so is the trespass offering: it is most holy" — See Lev. 6:25; 7:7.

VERSE 14

See the instructions of this verse explained in the comment on Lev. 8:23 there relating to Aaron, though here to the healed leper. The latter is being inducted back as member of a priestly nation.

VERSE 15

"And the priest shall take some of the log of oil, and pour it into the palm of his own left hand" — By using his hand to cup the oil, the priest became, as it were, a reservoir of oil to minister to the healed leper. The antitype is seen in Christ, through whom, the unction of the word of truth is received (1 John 2:20,27).

VERSE 16

"And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before Yahweh" — This sevenfold sprinkling of the oil before the Sanctuary, in addition to the waving of it (v. 12), seems to dramatise the purpose of the anointing, namely, to motivate the healed leper in active service (the waving) in regard to the covenant of Yahweh (the seven-fold sprinkling).

VERSE 17

"And the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot" — By the means described, the healed leper was anointed to full membership of the priestly community of Israel. Oil was used in the consecration of the priests, though not in the manner now described (cp. Lev. 8:30). Any person or thing anointed was set apart as a consecrated person or object unto Yahweh. In the absence of the direct effluence of the Holy Spirit, the spirit word (John 6:63; Eph. 6:17; 1 John 5:6) accomplishes the same thing (1 Cor. 1:21; 1 John 2:27). The healed leper thus became a member of the consecrated nation of Israel. The ear, thumb and toe were anointed because hearing, working and walking must now be in conformity with the spirit word. The future tense of the statement: "that is to be cleansed" is better rendered in the past tense: that has been cleansed, see note v. 9.

"Upon the blood of the trespass offer-

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ing" — The portions of the healed leper thus designated had already been tipped with blood (v. 14), and now oil is mixed with the blood to indicate that sacrifice must be in association with the strengthening influence of Yahweh through the spirit-word.

VERSE 18

"And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before Yahweh" — The anointing of the head completed the process of sanctification and consecration. The cleansed leper was not in a position to avail himself of the accustomed law of sacrifice as one completely restored. The head was anointed because true worship is a matter of intelligence: "with my mind I myself serve the law of God" declared Paul (Rom. 7:25).

VERSE 19

"And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness and afterwards he shall kill the burnt offering" — The ewe lamb (v. 10) comprised the sin offering. A ewe was offered because no specific sin was designated, and all sin owes its origin to Eve (see Gen. 3:15,16; 1 Tim. 2:12-15). The atonement effected, blotted out past transgressions, for it is to be recalled that leprosy is related to such (Cp. Exod. 15:26). The past tense should be used in regard to the cleansing: *That has been cleansed* (see v. 17).

VERSE 20

"And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean" — The burnt offering was the token of complete dedication; and with this vow the final act of inducting the leper into complete fellowship of worship was completed.

The Offering Of Poverty — vv. 21-32

The mercy of Yahweh is exhibited in that in case of poverty alternate means are provided.

VERSE 21

"And if he be poor, and cannot get so

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much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one deal of fine flour mingled with oil for a meat offering, and a log of oil" — There was no reduction of the trespass offering, for leprosy is directly related to trespass, and the provisions of the law must be fulfilled, no matter what the cost. Thus was taught the principle more plainly expressed in Psalm 49:8.

VERSE 22

"And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering" — The birds designated take the place of the lambs mentioned in v. 10. As noted previously, the dove or *yonah* (from a verb signifying to afflict, oppress) represented the lamb in bird life. *The Treasury of Scriptural Knowledge* states: "The dove is universally allowed to be one of the most beautiful objects in nature. The brilliancy of her plumage, the splendour of her eye, the innocence of her look, the excellence of her disposition, and the purity of her manners, have been the theme of admiration and praise in every age. To the snowy whiteness of her wings, and the rich golden hues that adorn her neck, the inspired Psalmist alludes in most elegant strains (Psa. 68:13). The voice of the dove is particularly tender and plaintive, and bears a striking resemblance to the groan of a person in distress; to which the inspired bards frequently allude (Isa. 38:14; 59:11; Ezek. 7:16). Her native dwelling is in the caves or hollows of the rock, allusions to which also occur in the Sacred Writings (Song 2:14; Jer. 48:28). Her manners are as engaging as her form is elegant, and her plumage rich and beautiful. She is the chosen emblem of simplicity, gentleness, chastity, and feminine timidity. For these reasons probably doves were chosen as offerings by Yahweh.

VERSE 23

See notes vv. 10-11.

VERSE 24

See notes v. 12.

VERSES 25-32

See notes vv. 14-22.

Concerning Leprosy In A House

— vv. 33-53

The appearance of a leprous disease in a house could be due either to a chemical action such as saltpetre, or to the growth of fungus. When that occurred a specific method of "cleansing" was applied. As in the cleansing of an individual, or of a garment, the method adopted had figurative and prophetic significance. They foreshadowed the treatment to be meted out to the leprous house of Israel.

VERSE 33

"And Yahweh spake unto Moses and unto Aaron, saying" — This statement again introduces a new subsection.

VERSE 34

"When ye be come into the land of Canaan, which I give to you for a possession" — The legislation regarding leprosy in a house obviously related to permanent dwellings such as awaited the Israelites in the land, in contrast to the temporary tents as were used during the wilderness wanderings. For references to the possessions promised the Israelites, see Gen. 17:8; Num. 32:22; Deut. 32:49.

"And I put the plague of leprosy in a house of the land of your possession" — The plague of leprosy in a house could relate to salt damp, or to the growth of some fungus. Whatever it was, it produced a foul, repulsive appearance, and caused the stonework to fret. When this occurred in their case, the Israelites were taught to consider it as a punishment from Yahweh. He who gave them their possession would mar it if they turned from Him. They were taught to recognise Him as the Giver of both good (James 1:17) and evil (Isa. 45:6-7; Amos 3:6; Jonah 4:7; Matthew 21:20).

VERSE 35

"And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house" — As in the disease of leprosy, the owner of the house was to call in the service of a priest, thus recognising the plague as a punishment from Yahweh. In that regard, two references are of significance. In Psa. 91:10, Yahweh specifically promises immunity from the house plague to him who "dwelleth in the secret place of the Most High", whereas in Zechariah 5:4, Yahweh warns

that the house of the "thief" (he who robs His word of its power), and that of the man "who sweareth falsely by His name" shall be affected by "the curse" that shall "consume the timber and the stones thereof". Therefore, Israelites were taught to extract a very important lesson from the incidence of the "plague" in their dwellings, for the nation as a whole is likened to the "house of Israel", and the warning was that if the nation turn from God, it shall be afflicted with "a plague" that would bring it to ruin. When such a disaster threatened the national "house", the services of faithful priests were required. The lessons of the law relating to a plague in a house can apply to Ecclesias today, for they comprise the "houses" of spiritual Israel (Heb. 3:1-6).

VERSE 36

"Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made useless" — By emptying the house of its contents, its suspected leprous state was made apparent for all to see. Consider this law as applied figuratively and prophetically to Israel. In the days of Jeremiah, the "contents" of the house of Judah were removed "for their good" (Jer. 24:1-5), and Jeremiah, as Yahweh's appointed priest, inspected the "house" as one suspected of having the plague of leprosy. This official, priestly inspection of a suspected house was termed "the time of visitation," and that is the very description used by Jeremiah in his "report" on the conditions existing in Judah in his day. See Jer. 8:12; 10:15; 11:23; 23:12.

"And afterward the priest shall go in to see the house" — After the removal of the righteous from Judah, Jeremiah continued to inspect the national "house" (Jer. 24:5).

VERSE 37

"And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes" — Hollow streaks of dark green or dark red appearing beneath the surface of the wall were the signs of internal rot. In his day, Jeremiah could see the signs of "internal rot" within the national "house". He advised what action should be taken, but his advice was ignored. Let us not ignore similar signs of "internal rot" when they

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develop in an Ecclesia today. It is possible for such to be ruined from within.

Greenish or reddish — “Greenish” is *yeraqraq*, the yellowish green pallor of sickly vegetation: the sign of death! “Reddish” is *‘adamdam*, from the word *adam*; suggestive of the manifestation of the old Adam.

“Which in sight are lower than the wall” — The discoloration is described as deeply imbedded in the wall. Figurative leprosy was deeply imbedded in the national “house” of Judah in the days of Jeremiah the prophet-priest.

VERSE 38

“Then the priest shall go out of the house to the door of the house” — He had to go to the most prominent place of the house: the place of entrance. Jeremiah did this. He “stood in the gate of Yahweh’s house” and warned the people to “amend their ways and doings” or else the house would be broken down (Jer. 7:2-3).

“And shut up the house seven days” — This period of time in which the house was shut up, seems to foreshadow the seventy years captivity of Israel following the ministry of Jeremiah, when the “house of Israel” was shut up following the inspection by Jeremiah the priest-prophet (Jer. 25:12).

VERSE 39

“And the priest shall come again the seventh day, and shall look: and behold, if the plague be spread in the walls of the house” — In the antitypical, prophetic aspect of this law there was an “inspection” of the house of Israel at the completion of the Babylonian captivity on the part of Ezra the priest.

VERSE 40

“Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city” — In the antitype, the infected stones (those Israelites who failed to comply with the will of Yahweh) were removed by the reforming labours of such as Ezra and Nehemiah (Ezra 10; Neh. 7:64-65; 13:1-31).

VERSE 41

“And he shall cause the house to be scraped within round about, and they

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shall pour out the dust that they scrape off without the city into an unclean place” —

In the restoration effected after the captivity in Babylon, only those “stones” were accepted who manifested sufficient faith to be built into the national “house”. It is significant, that in the Hebrew language, *ben* denotes a son, whilst *‘eben* denotes a stone. As a multiplicity of stones were necessary to build a house, so a number of sons built up the family. The two words are from a common root.

VERSE 42

“And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house” — This suggests the work of Zerubbabel and Joshua in rebuilding “the house of God” (Ezra 4:3), which they did both literally and figuratively. It is very significant, in view of the instructions concerning the treatment of a leprous house, that priests (in Jeremiah, Joshua and Ezra) were used both in pulling down, and rebuilding of the house of Judah. By plastering the house any imperfections were hidden away. It types the covering over of sins by forgiveness (Psa. 32:1).

VERSE 43

“And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered” — Figuratively, this is what took place after the reforming work of Zerubbabel, Joshua, Ezra and Nehemiah, in restoring the nation. The plague broke out again in the house of Judah, so that in the days of John Baptist, and the Lord Jesus Christ, it was found in a leprous state.

VERSE 44

“Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean” — John Baptist came and reported on the condition of the “house”. His labours were followed by the ministry of the Lord Jesus Christ, who inspected the “house” and found it leprous (John 2:13-17). He warned the people of the approaching visitation (Matt. 23:38; Luke 19:44).

VERSE 45

“And he shall break down the house,

the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place" — Christ warned the people that "not one stone would be left standing upon another" in regard to the Temple (Matthew 24:2). His warning regarding the literal house of Yahweh had application also to the figurative house — the nation itself (Mark 11:15-17). Christ is represented as breaking down the stones of the "house" of Israel (Deut. 28:49; Matt. 22:7), for "all power" was delivered unto him both "in heaven and in earth" (Matt. 28:18).

VERSE 46

"Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even" — The application of this clause to the Lord Jesus Christ is apparent from the reference in Isaiah 53:5: "With his stripes we are healed". Christ identified himself with those whom he came to save.

VERSE 47

"And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes" — These requirements denote a ceremonious purification from the polluting effects of a leprous house. An illustration of what is implied by the law is supplied in the prayer of Daniel on behalf of the house of Israel. As a member of that house, he prayed on its behalf, completely identifying himself with it: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments . . ." (Dan. 9:5). As an individual, Daniel had not acted in that way; but as representative of the nation in whose cause he was praying, he could speak in that personal way. In a similar manner, Christ is represented in the Psalms as pleading forgiveness for his "sins". "O God, Thou knowest my foolishness; and my sins are not hid from Thee" (Psa. 69:5). How could the Lord who was "without sin" use such language? Only as representative of the multitudinous body of Christ, which, unfortunately, does sin, and of which he is the head. Accordingly, the members of an infected house were treated as polluted, and were required to offer for their purification without specifically indicating the cause of their pollution. However, as

Yahweh had "put the plague of leprosy in the house" (v. 34), the inhabitants thereof were treated as polluted without specifically defining their sins. It was expected of them to look inwards and discover the cause of Yahweh so acting towards them.

VERSE 48

"And if the priest shall come in, and look upon it, and behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed" — By removing the stones, replacing them, and plastering the house, effectual, remedial action had been taken, and the plague healed. Sometimes such action is necessary in an ecclesia. Paul urged the Ecclesia in Corinth to do so in regard to "that wicked person" whose position in the Ecclesia had been retained in spite of his gross sin (1 Cor. 5:13). Paul had heard of "leprosy" in the house, and after inspection of the evidence, had ordered the removal of one of its sons (or stones). Remedial action had been taken, his advice had been followed, and the plague of leprosy had been halted. Otherwise, he warned, the effect would be disastrous, and the plague would destroy the Ecclesia, for "a little leaven leaveneth the whole lump" (1 Cor. 5:6).

VERSES 49-53

See notes vv. 4-7

Summary of the Laws of Leprosy — vv. 54-57

A summary of the various laws is now added.

VERSE 54

"This is the law for all manner of plague of leprosy, and scall" — See notes Lev. 13:30. Leprosy in a person was indicative of personal involvement in sin.

VERSE 55

"And for the leprosy of a garment, and of a house" — See notes Lev. 13:47; 14:34. Leprosy of a garment related to a polluted garment, and, figuratively, to the defiling of the covering in Christ. Leprosy in a house indicated one or more sons (or stones) of the nation, or of a tribe, or an Ecclesia as being polluted.

VERSE 56

"And for a rising, and for a scab, and for a bright spot" — These differing indi-

cations of leprosy show that there are various symptoms of the disease, even as pollution can take various forms.

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Cleansing the leper. One bird was slain under the careful supervision of the priest (Lev. 14:5); even as the sacrificial death of Christ was under angelic supervision (John 19:11), as was Christ's personal offering (John 10:17-18; Heb. 9:14). The living bird was baptised in blood and water (Lev. 14:6; cp. 1 John 5:6). A seven days' delay followed, at the completion of which the leper, as completely cleansed, was presented to Yahweh (Lev. 14:8-10). The leper was treated as entirely dependent upon the priest (Lev. 14:12-16; cp. Luke 5:14; Phil. 4:13), so that the priest is considered as able to "bind or loose" the leper (Matt. 16:19). The leper was sprinkled with the blood and water seven times thus basing his cleansing upon the covenant (v. 7; cp. 2 Kings 5:10; Mark 16:16). Finally he was reconstituted a member of the priestly community by sacrificial blood and the anointing oil (vv. 14-18; 1 Pet. 2:9).

Final Rites Of Readmission

(1) An acknowledgment of trespass committed. A trespass offering was required in view of the assurance of Yahweh Ropheka (Exod. 15:26), that Israelites would never suffer from this disease if they kept the covenant there laid down. The cases of leprosy specifically recorded in the Old Testament were punishment for trespass. Therefore there was no reduction of the trespass offering in the case of poverty.

(2) The cured leper's offering was attended with humility. He had to make a sin offering (Lev. 14:13,19) which would include the confessing of sin: in this case acknowledging the source of his trespass (1 John 1:9).

(3) He had to undergo a ceremony of consecration. He offered a burnt offering, vowing the dedication of his cleansed life to Yahweh (Rom. 12:1).

(4) He had to express his thankful joy to Yahweh. This he symbolised by the meal and oil that he offered (Lev. 14:21 — cp. Rom. 5:10-11).

(5) He had to undertake to give practical expression of this in all avenues of life. This was symbolised by the blood and oil being placed on his ear, thumb and toe thus symbolising learning, labouring and living to the will of Yahweh (see Exod. 15:26 — hearken, give ear, keep). The blood spake of the sacrifice of his personal desires, and the oil, the joy of devoting his faculties to the requirements of the spirit word.

CHAPTER FIFTEEN

VARIOUS FORMS OF PERSONAL UNCLEANNESS

This chapter treats with the uncleanness of men and women in their issues, and the means by which they could be ceremoniously cleansed. It treats with the body (i.e. "flesh") as a euphemism for the genital organs, and treats discharges therefrom as unclean. A discharge from other parts of the body such as the nose or ear is not treated as unclean. The regulations apply to four cases: male pathological discharges (vv. 2-15); the normal emission of semen (vv. 16-18); normal menstruation (vv. 19-24); female pathological discharges (vv. 25-30). The methods of cleansing are outlined.

Defilement Through A Running Issue — vv. 1-12

The instruction of this verse relates to an abnormal pathological discharge, usually due to gonorrhoea; and is thus a diseased state of the male.

VERSE 1

"And Yahweh spake unto Moses and to Aaron, saying" — The normal introduction to a new subdivision.

VERSE 2

"Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean" — The Lord taught "that which cometh out of the man, that defileth the man" (Mark 7:20). He likened such unclean discharges to the effect of "evil thoughts, adulteries, fornications, murders, thefts, covetousness" and so forth, that comes "from within, out of the heart of men" (v. 21).

VERSE 3

"And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness" — This suggests a pathological issue. Accordingly, the

Septuagint renders the statement: "Whoever has a gonorrhoea out of his body". Such diseases are the result of sexual impurity, and represents sin in its most blatant forms. In regard to the Israelites in the wilderness, such a disease could have been contracted in Egypt, or may have been the result of promiscuity at Baal-peor (Num. 25:1). It was a disease that could stem from the sexual pollution incidental to Canaanitish worship, in which physical prostitution was a prominent feature.

VERSE 4

"Every bed, whereon he lieth that hath the issue, is unclean; and every thing whereon he sitteth, shall be unclean" — The diseased person is set aside as unclean and morally polluting. Describing the sin of fornication, Paul declares: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body" (1 Cor. 6:18). The word "against" is a translation for the Greek preposition *eis*, "into" defining motion into the interior. *Porneia*, as no other sin, desecrates the very Sanctuary of God. It breaks every barrier of restraint, and blunts the spiritual perceptions of the

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THE CHRISTADELPHIAN EXPOSITOR

mind. Today, unfortunately, standards of morality, particularly in sexual relationships, have been drastically lowered, and it is becoming increasingly common for young people to experiment in sex before selecting a partner for marriage. As a result, venereal diseases are on the increase throughout the world. With the advent of sulfa drugs and penicillin it was thought that these would be wiped out, and, indeed, at first there was a dramatic decrease in the incidence of them through such treatment. But today they are on the increase throughout the world. The only effective means of preventing them is to isolate those suffering from them, which is what the Law of Moses did. Whilst the purpose of the Law was to emphasize the need for holiness on the part of Yahweh's people, it also constituted an effective prevention in the spread of the disease.

VERSE 5

"And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even" — See notes Lev. 11:26; 14:8. A thorough cleansing was required.

VERSE 6

"And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even" — By this means, an abhorrence of the disease, and hence of the means of contraction would be induced in Israelites.

VERSE 7

"And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even" — Hence personal contact with those diseased was discouraged, emphasising the holiness required of the children of God.

VERSE 8

"And if he that hath an issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even" — The disease is not contracted by such means, but the diseased is treated as if his pollution is contagious. And, indeed, it is in a moral sense, for where illicit sexual pleasure is indulged in, or condoned, a breakdown of moral restraint in every direction is inevitable.

VERSE 9

"And what saddle soever he rideth upon that hath the issue shall be unclean" — Complete isolation is required.

VERSE 10

"And whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even" — This provision of the Law would mean that others would keep separate from a diseased person. Obviously, if this treatment was carried out as required, the incidence of the disease would soon be brought to an end.

VERSE 11

"And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even" — This requirement of the Law would dramatically illustrate the polluting nature of the moral decline of the diseased. Let him shake hands with a person, or touch him in some way, and immediately the person would seek water to wash therewith! A constant reminder of the moral pollution of sexual promiscuity.

VERSE 12

"And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water" — See Lev. 6:28; 11:32-33).

Cleansing Of A Running Issue — vv. 13-15

The mere cessation of the issue does not make the affected person clean: he must wait seven days, and offer appropriate sacrifices on the eighth.

VERSE 13

"And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean" — See note Lev. 14:8. The washing of his clothes with water is figuratively expressed in Jude 23 and Rev. 3:4, and relates to the forgiveness of sins. The washing of his flesh in "running water" points to the

influence of the spirit word, as expressed in John 4:12, and represented a vow on his part that his future actions would be activated by the word of God.

VERSE 14

"And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before Yahweh unto the door of the tabernacle of the congregation, and give them unto the priest" — See notes Lev. 1:14; 5:7-10; 12:8. The diseased offered these birds for a sacrifice as a complement to the washing. They figuratively expressed his vow that he would lift himself above the mere earthy way of life.

VERSE 15

"And the priest shall offer them, the one for a sin offering, and the other for a burnt offering" — For details see Lev. 5:7-10.

"And the priest shall make an atonement for him before Yahweh for his issue" — His emission was properly accounted as sin (Lev. 4:26), for the disease which caused it was contracted through sexual impurity.

Defilement Through The Seed of Copulation — vv. 16-18

This form of emission is normally induced by unclean thoughts which emphasize the sin-prone nature of flesh. Such are treated as sin by both the Law and by Christ. See Matthew 5:28.

VERSE 16

"And if any man's seed of copulation go out from him" — This is normally induced by unclean thoughts, and in Lev. 22:4; is associated with leprosy. See also Deut. 23:10.

"Then he shall wash all his flesh in water" — Figuratively he shall seek the forgiveness of God, and aim to purify his thoughts (Jude 23; Rev. 3:4).

"And be unclean until the even" — He had to remove himself from the camp until the close of the day (Deut. 23:10), thus enacting the removal of Adam and Eve from the Garden because of sin. By this action he openly repudiated the evil of which he had been guilty in thought. However, it will be noted that the cleansing process is not so involved as that described in vv. 13-14, for in this case the

man has stopped short of the act. Thus the Law recognised degrees of sin.

VERSE 17

"And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even" — This figuratively expressed the man's desire for forgiveness.

VERSE 18

"And the woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even" — See 1 Sam. 21:4.

Defilement Through An Issue of Blood — vv. 19-30

Even the normal menstrual flow in healthy women was classed as a cause of seven days uncleanness, expressing again the teaching of Christ concerning the defiling nature of those things that are from within (see Mark 7:20-23).

VERSE 19

"And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days" — The expression "put apart", in Hebrew is *in her separation* (See Lev. 12:2,5). The fact that this normal issue of the flesh, actually indicative of the health of the woman, was treated in this way, pointed to the hereditary effects of the original sin (mortality) which resulted in the need of an increase of childbirth (Gen. 3:16). This flow ceased at conception, which as an indication of a new life, was treated with joy.

"And whosoever toucheth her shall be unclean until the even" — Though the source of defilement was hidden away out of sight, its existence could not be denied. The source of corruption was within the flesh, "some deep-seated physical disease of the very springs of life was exuding noisome matter" (see Law And Grace p. 88). Thus, again, the Law proclaimed what Christ taught in Mark 7:20-23: moral corruption springs from within. A physical separation was required according to Num. 5:2.

VERSE 20

"And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean" — The minute instructions

culous in the Bible as is outlined in *The Visible Hand of God* can help to draw us nearer to the Creator, paving the way for the greatest miracle of all time: the manifestation of His righteousness in flesh.

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who claim that it is "very good" as it was when originally created (Gen. 1:31). It was to impress upon Israelites the sinful nature of flesh that normal issues (as representing potential sin) were treated as the Law prescribed, whilst abnormal issues (as representing active sin) were treated more severely.

VERSE 32

"This is the law of him that hath an issue, and of him whose seed goeth from

him, and is defiled therewith" — The final two verses provide a brief summary of the contents of the chapter.

VERSE 33

"And of her that is sick of her flowers, and of him that hath an issue of the man, and of the woman, and of him that lieth with her that is unclean" — For the expressions used in this verse see note on v. 24.



The High Priest dressed in his special linen garments entering the Most Holy on the Day of Atonement.

3. A CLEANSING SERVICE OF SACRIFICE

The third sub-section of the part dealing with the purification of the people (chapters 11-16, see pp. 9-11) is contained in Leviticus 16. Having set forth principles relating to a clean diet, and a clean way of life, the annual Day of Atonement provided for a cleansed nation through the forgiveness of sins. It is obvious that the observance of the minute regulations given in the preceding chapters about daily sacrifices and purifications would be tainted with many imperfections and shortcomings, both on the part of the mediating priests and the people, so a general day of atonement is instituted when priest and people alike obtain atonement once a year for the sins and shortcomings which were inevitable, human nature being as it is. The day of atonement now outlined is therefore an appropriate conclusion of the laws of purification in the preceding chapters (chapters 11-15). It is an annual supplement and completion of all the ordinances which were daily practised, and the design of which was to obtain atonement and reconciliation.

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A CLEAN NATION THROUGH ANNUAL ATONEMENT

The sin and untimely deaths, of Nathan and Abiram on the very day that the Tabernacle was set up for worship, illustrates the limitations of the Aaronic priesthood, and its failure to effectively mediate to take away sin. To emphasise that lesson, a yearly Day of Atonement is instituted, during which the existing High Priest, once a year, atoned for his sins, those of his house, and finally, those of the people. The repetition of this, year after year, brought home a constant remembrance of sins, so that they were never completely blotted out. Thus the tenth day of the seventh month of every year is set aside as a special day of

re-consecration to Yahweh: a Day of Atonement, of solemn gathering, in which the people are to refrain from ordinary occupation, and concentrate their minds upon God in penitence through fasting and meditation. The elaborate details of offerings made this day are meticulously set out in this chapter. They provide sacrifices for the High Priest, his associate priests, and finally the people. This chapter, therefore, is an appropriate conclusion to the laws of purification which precede it. It describes how that a cover is available for sins of omission or commission of which Israelites have been guilty. Consequently, it is one of the most important chapters in the Book of Leviticus, it forms the basis of the Epistle to the Hebrews as illustrating the more perfect offering of the Lord Jesus Christ. In short, the ordinances relating to the Day of Atonement comprise a prophecy of Christ's work of redemption.

Preparation Of The High Priest For Entrance Into The Most Holy — vv. 1-4

Once every year, the High Priest is required to enter the Most Holy for the purpose of Atonement. Divested of his special garments, and dressed in ordinary priestly linen robes, he commences to prepare the appropriate sacrifices.

VERSE 1

"And Yahweh spake unto Moses" — As the observance of the minute regulations given in the preceding chapters relating to the daily sacrifices and to ceremonial purifications, would be tainted with imperfections and shortcomings, both on the part of the mediating priests as well as by the people, instructions are given for a special day of Atonement to be initiated. The statement that follows, prefacing the instructions regarding this, is significant.

"After the death of the two sons of Aaron, when they offered before Yahweh, and died" — These words link the tragedy of Nadab and Abihu with the appointment of the Day of Atonement, and appropriately so, for the sin and death of the two priests, and the failure of Aaron in consequence to complete the service of the sanctuary (Lev. 10:19), clearly revealed the impossibility of the fallible, Aaronic order to provide for eternal redemption, and illustrated the

need for the coming of a High Priest of an order that could do so. This obvious limitation of the Aaronic order played its part in revealing the Law as "a school-master" leading "unto Christ" (Gal. 3:24). Because of this, the failure of Nadab and Abihu was kept under review, constantly reminding Israelites of the need for a greater cover for sin by a priesthood that would be obedient to Yahweh's requirements. He declared through Moses: "I will be sanctified in them that come nigh Me, and before all the people I will be glorified" (Lev. 10:3). Death had resulted from the sin of the two sons of Aaron, and death would claim the people should any omit to carry out the ordinances of the Law. To prevent a repetition of any such death, the Day of Atonement was inaugurated. By the statement of this verse, the Israelites were reminded also that Nadab and Abihu were struck down whilst they "offered before Yahweh". This taught that everything done is under His scrutiny, for "His eyes behold, His eyelids try, the children of men. Yahweh trieth the righteous . . ." (Psa. 11:4-5). It also demonstrates that religious service, including offerings and sacrifice, are valueless, unless performed in strict conformity to the requirements of Yahweh. He demands worship "in spirit and in truth" (John 4:23). In the absence of this, worship is an abomination to Him (Prov.

15:8-9). Nadab and Abihu "offered and died"; so also will any who fail to carry out the requirements of sound worship.

VERSE 2

"And Yahweh said unto Moses" — The repetition of this preamble emphasises the importance of our comment on v. 1.

"Speak unto Aaron thy brother" — In this statement, Aaron is described as "the brother" of Moses, not as High Priest. This reduction in status was illustrated on the Day of Atonement. The High Priest was divested of his special garments, and temporarily appeared before the people as an ordinary priest to be re-inaugurated into his high office. This foreshadowed the Lord Jesus, who appeared first as a lay man, and afterwards as High Priest (see Heb. 2:11-12,17).

"That he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not" — The reference to the death of Nadab and Abihu in the previous verse revealed that death could result from an unwarranted intrusion into the Most Holy. It served as a warning to the High Priest himself never to trespass in that regard. The prohibition is stated in such terms as to imply that previously unrestricted access thereto was permitted Aaron, but since the failure of his sons, this was now denied, and entrance thereto was only permissible with the appropriate sacrifice. The reference to "the veil" is significant, for it acted as a barrier into the Most Holy, and figuratively set forth that which Paul later expressed, namely, that "the way into the holiest was not then made manifest" (Heb. 9:7). In Christ, that "way" has been opened, and members of his "body" have continual access to "the holiest by the blood of Jesus" (Heb. 10:19-22). Reference to the Most Holy, and to the atoning labours of the day are found in Exod. 26:33-34; 30:10; Heb. 9:7,12,24,25.

"For I will appear in the cloud upon the mercy seat" — The bright luminous cloud that found its place between the cherubim over the mercy seat symbolised the Divine Presence (Exod. 25:22; 40:34-35; 1 Kings 8:10-12). This cloud became exceedingly luminous when conditions were propitious; for then Yahweh "shone forth" (Psalm 80:1; cp. Num. 6:25).

VERSE 3

"Thus shall Aaron come into the holy place" — As special preparations had to be made for the High Priest to approach Yahweh, with what care should ordinary Israelites approach Him!

"With a young bullock for a sin offering" — Aaron had to approach with a sacrifice that recognised the need to put to death the flesh in order to meet with Yahweh. He had to obtain this for himself, purchasing it with his own money. The Lord Jesus was the antitypical High Priest and sin offering; and though "he did no sin" he came in sin's flesh which had to be put to death; for active sin springs out of sinful tendencies within. Christ's sin offering was not merely for himself, but was also for the multitudinous Christ of which he is the chief member, or head. As applying to, or representing, himself, his sin offering taught that he had "put to death" the motions of the flesh, and had rendered perfect obedience to the Father. In that regard, the term "sin" is used in the Bible, not only for actual transgression of the law, but also for the fallen state of human nature that came as the result of sin in the first instance. Of the Lord it is taught: "In that he died, he died unto sin once; but in that he liveth, he liveth unto God" (Rom. 6:10). In that statement, "sin" does not denote actual transgression, but is used to describe the nature of flesh which he possessed in common with all humanity. The Lord's death upon the cross dramatised what he did every day, in denying the flesh in order that he might serve God. Because he came in our nature which is sinful in its tendencies, it was essential that he figuratively "put to death" the flesh, or deny it, in order to do this. Otherwise he would have sinned, and the grave would have held him in bondage. His sin offering, as made on his own behalf, taught that truth.

"And a ram for a burnt offering" — As the sin offering symbolised the putting to death of the unlawful desires of the flesh, the ram, as a burnt offering, expressed the complete dedication of self in a life of obedient service to Yahweh (see notes Lev. 1:10). Christ offered himself in total self-surrender to the will of his Father, saying: "Not my will but Thine be done".

VERSE 4

"He shall put on the holy linen coat,

and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired" — These garments are described in Exod. 28:39,42,43; Lev. 6:10; 8:7. They comprised the garments of the ordinary priests. Reaching right down to the foot they completely covered the body (Rev. 1:13), and figuratively represented flesh covered in a robe of righteousness. Christ ministered in a symbolic robe of righteousness, his actions exhibiting the righteousness of his character (Rev. 19:8).

"These are holy garments; therefore shall he wash his flesh in water, and so put them on" — Christ's ministry exhibited his character of righteousness: a ministry of complete dedication and obedience unto the Father that commenced by his baptism, or washing in water (Matt. 3:17). In foreshadowing the public ministry of the Lord, therefore, the High Priest commenced his duties by ceremonially washing his flesh and putting on his robe of righteousness" (Isa. 61:10).

The High Priest Receives Two Goats For The Congregation — v. 5

Clad in his linen garments, the High Priest receives on behalf of the congregation two kids of the goats for a sin offering, and a ram for a burnt offering.

VERSE 5

"And he shall take of the congregation of the children of Israel" — The word for "congregation" is *edah* signifying witness. In this action it witnessed to the need of a covering for the sins of the people.

"Two kids of the goats for a sin offering" — Though two goats were required, they comprised the one sin offering in two particulars. For the significance of the word used, see the comment on Lev. 4:23.

"And one ram for a burnt offering" — See notes above and at Lev. 1:10-13.

The High Priest Offers The Sin Offering For Himself And His House — v. 6

The two goats, having been presented, await the atonement effected for Aaron and his house.

VERSE 6

"And Aaron shall offer his bullock of the sin offering" — The word "offer" is

from the Hebrew *qarab* signifying to bring near, and not to kill. That took place later (see v. 11). Aaron brought his sin offering near for inspection to demonstrate that it was without blemish. The Lord, likewise submitted himself (as the bullock for the sin offering — see Heb. 13:10-13) to the inspection of his contemporaries (John 8:46). Again, at his trial, his accusers could find no blemish by which they were able to convict him of sin (see Matt. 26:60). In after times, when the bullock was thus presented, it was usual for the High Priest to make public confession of sins.

"Which is for himself" — In this chapter, the bullock is three times described as the "sin offering for himself" (vv. 6,11), whereas the atonement made by it is said to be for himself and his house (vv. 6,11,17). In the antitype, we are told that Christ "obtained eternal redemption" for himself (Heb. 9:12 — the words for us are incorrect, as the Greek is in the middle voice denoting something done for oneself), by which the hope of redemption was opened for his house (Heb. 3:6). Thus, in this prophetic foreshadowing of Christ's work of redemption, that of the High Priest was closely associated with that of his house. So it is in the antitype.

"And make an atonement for himself and for his house" — See Paul's comment in Heb. 7:27-28; 9:7. Did Christ offer for himself? Paul answered in the affirmative. He declared: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8:3). But having said that, it is also necessary to recognise that Christ's "offering for himself" is different from that of Aaron's offering for himself, or Christ's offering for "his house". Christ offered unto the Father by denying the flesh (the sin offering) to give his life entirely in performing the Divine will (the burnt offering). Because of the perfection of all that he did, he was brought again from the dead unto eternal life (Acts 2:24). As "the good shepherd", he declared: "Therefore doth my Father love me, because I lay down my life, that I might take it up again". The preposition *hina* rendered "that" signifies in such a manner as to ensure a result, in this case, his resurrection from the grave. His death, therefore, was a most important element in his personal redemption to eternal life. Paul makes that clear beyond all doubt when he

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declared that because he was "obedient unto death, even the death of the cross", "therefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9-10). If Christ had not submitted unto such a death, he would not have been raised to life eternal. His death on the cross was a literal demonstration of the figurative putting to death of the desires of the flesh that he accomplished day by day. As the good shepherd, he led his sheep through "the valley of the shadow of death" to the broad fields beyond (Psa. 23). He demonstrated in fact, what they are called upon to do figuratively (see Gal. 5:24). This was prophetically set forth on the Day of Atonement.

The High Priest Selects The Scapegoat — vv. 7-10

The term "scapegoat" is incorrect, and should be amended to read: "goat of departure". This goat is not put to death

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but reserved for life, after the other goat has been put to death as a sin offering for the people.

VERSE 7

"And he shall take the two goats" — The word for "goats" in this place is *sa'iyrim*, and denotes shaggy goats. The word is from the root *sa'ar*, "to storm", and hence, by implication, to shiver in fear or apprehension. This is quite appropriate in view of the purpose of the goats. They pointed towards the "one offering" of Christ who declared: "I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50).

"And present them before Yahweh" — By the action of presenting them "before Yahweh" they became His. See the application to the Lord — Luke 2:22.

"At the door of the tabernacle of the congregation" — Here, the word for



"congregation" is *mowade*, and signifies a set time, or set meeting. Hence the R.V. renders it: "the tent of meeting" (see note Lev. 1:1).

VERSE 8

"And Aaron shall cast lots upon the two goats" — This action illustrated that the fate of the two animals was determined by Yahweh's appointment, and not by chance or caprice; for He governed the result of the lot taken (Prov. 16:33).

"One lot for Yahweh" — The blood of one of the goats was to be given unto Yahweh, so that it would be put to death.

"And the other lot for the scapegoat" — The word "scapegoat" is altogether wrong. The Hebrew word is *azazel* as in the margin, and the R.V. renders it in that way. It is derived from 'ez "goat" from a root denoting *strength*, and *ezal* meaning "to go away, to disappear". The word therefore signifies *The Goat of Departure*, or *The Goat of Removal*. It represented one that has the strength to bear away the "sins" to be figuratively placed upon it.

VERSE 9

"And Aaron shall bring the goat upon which Yahweh's lot fell, and offer him for a sin offering" — The Hebrew in this verse is very significant. First, the word "offer" is from *asah* which denotes to *make, or appoint*. The goat was appointed as a sin offering. Second, the word for sin offering is *chana'ih*, and can denote an *offence*, from *chata*, signifying to "miss the mark". A strict rendering of the statement reads: "and shall make it sin". This goat was treated as representing sin's flesh, and, therefore, was given over to death. It foreshadowed Christ's death. Concerning him, Paul taught: "He (God) hath made him to be sin for us who knew no sin . . ." (2 Cor. 5:21). This is the language of the verse before us. It is significant, that whereas over the head of the *Goat of Departure* the sins of the people were pronounced, no audible voice pronounced the sins of the people upon this goat, for it represented sin's flesh, or *potential sin* (Rom. 8:3), which must be figuratively put to death if one would please Yahweh. Hence, of Christ it is written: "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God" (Rom. 6:10). Unto what "sin" did Christ die? He was com-

pletely free of transgression, therefore the statement does not relate to active sin, but to *potential sin*, or sin's flesh. Christ denied the flesh in life, and permitted it to be put to death on the cross, thus rendering perfect obedience unto the Father. That perfect obedience ensured his resurrection from the dead. Hence two goats were required to prophetically represent that one sacrifice: one that died, and the other that lived to depart unto a place not inhabited by man.

VERSE 10

"But the goat, on which the lot fell to be the scapegoat" — The word is *azazel* or *Goat of Departure*.

"Shall be presented alive before Yahweh" — The two goats are prophetic of Christ's work. Both in life and in death he glorified the Father (John 17:4-5). This goat was preserved alive, and presented to Yahweh to foreshadow the resurrection of the Lord after he had successfully completed his function as a sin offering. Hence Paul wrote: "Jesus our Lord . . . was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The type foreshadowed the provision of a living advocate on behalf of Yahweh's people, as is provided in the Lord Jesus Christ. The resurrection of the Lord witnessed to the efficacy of the atonement accomplished by his sacrifice (Rom. 1:1-4).

"And to let him go for a scapegoat into the wilderness" — The process by which this was done is outlined in vv. 21-22.

Slaying the sin offering and presenting the blood of the bullock — vv. 11-14

Having selected the goats, and determined by lot which one would die and which one would live, Aaron now slays the bullock as the sin offering for himself.

VERSE 11

"And Aaron shall bring the bullock of the sin offering which is for himself" — There were imperfections in Aaron's service before Yahweh, for which he had to make atonement. But his action also foreshadowed the offering of the Lord who was perfect in all his ways. It was through the blood of the antitypical bullock, i.e. his own blood, that the Lord was "brought again from the dead" to inherit life eternal (Heb. 13:20). The Lord needed redemption from the mor-

tality which he inherited as a member of the human race, and this was the way appointed of Yahweh (see John 10:17-18). Appearing in the likeness of sinful flesh (though never falling under its influence), he recognised the need of putting the lusts of the flesh to death. His crucifixion dramatised in fact, what he figuratively accomplished in life. Both in life and in death, therefore, he witnessed to the need of denying the flesh if one would attain unto life eternal. He came in our nature: a nature that has inherited mortality through sin in the beginning, and therefore is personified as "sin" (see Rom. 5:19,21; 6:1,6,10 etc. 2 Cor. 5:21; Heb. 7:27; 9:12).

"And shall make an atonement for himself" — The word "atonement" is from the Hebrew *kaphar*, signifying covering. The state of mortality is represented as one of nakedness (2 Cor. 5:4), and as such needs to be "covered". Christ's offering, in obedience to the will of his Father, ensured his resurrection to life eternal (John 10:17; Heb. 13:20). In his case, the nakedness of mortality was clothed upon by divine nature (2 Cor. 5:4). Nakedness, however, is also a symbol of active sin (Rev. 16:15), and in that light, Aaron had a double nakedness: one of mortality, and the other of personal transgression. The Lord was not related to the latter, except potentially, inasmuch as he "bare our sins in his own body on the tree" (1 Pet. 2:24). The manner in which he did that, we have already discussed.

"And for his house" — Christ did likewise, for he offered for "his house" (see Heb. 3:6) as well as for himself (Heb. 10:4-14). See Paul's comment as he contrasts Christ's offering with those of the High Priest's under the law (Heb. 7:26-28).

"And shall kill the bullock of the sin offering which is for himself" — Atonement called for the death of the lusts of the flesh. This taught that eternal life is possible only through sacrifice of self. The blood, however, represented life given unto Yahweh. According to tradition, the blood of the bullock was caught in a bowl and kept by an attendant priest awaiting its use. It was prevented from coagulating by being kept in motion. This seems to type Christ's life of sacrifice which was one of active service before Yahweh.

VERSE 12

"And he shall take a censer full of burning coals of fire from off the altar before Yahweh" — The Jews claim that it was a golden censer that was used on this occasion (see Heb. 9:4): and gold is the symbol of a tried faith. The censer of burning coals was taken within the Most Holy, whilst the golden Altar of incense, for the time being, remained inactive, awaiting atonement (see Exod. 30:10). Hence, in Paul's account of the Day of Atonement, no mention is made of the Altar of incense (Heb. 9:4): Later, however, after atonement had been made for the golden Altar, it was used to receive the incense of the people, representative of prayer. In the antitype, Christ, as the golden Altar was not used as a medium of prayer, until he had ascended into heaven. There was a change in the manner of approach to God by prayer consequent upon the death and resurrection of the Lord, as expressed by him: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24-26). Prayer is now presented to the Father through him (Eph. 2:18). He is our golden Altar of incense. His redemption means that "he ever liveth to make intercession for us".

"And his hands full of sweet incense beaten small" — Incense is the symbol of prayer. See Exod. 30:34-38 for the preparation of it for offering upon the golden Altar in the holy place. As the moment of his death approached, the Lord intensified his prayers to the Father; his hands were "full of incense beaten small". See Matt. 26:36-44; John 17; Heb. 5:5-9.



"And bring it within the veil" — The High Priest made his way through the holy place, to the Most Holy beyond. The heavy curtain there barred his approach, but this was drawn aside on the Day of Atonement for the purpose of entrance. In the antitype, the veil of the temple was torn asunder by angelic hands when the Lord expired upon the stake. See Heb. 10:20. Paul further comments: "Seeing then that we have a great High Priest, that is passed through the heavens . . ." (Heb. 4:14 — Gr.). The "heavens" of this verse relate to both the holy place and the Most Holy, and describe how that the Lord passed through the former state whilst on earth, in order to attain unto the state of immortality "beyond the veil, that is to say, his flesh" at the completion of his service. This was foreshadowed by the Aaronic High Priest on the Day of Atonement.

VERSE 13

"And he shall put the incense upon the fire before Yahweh, that the cloud of incense may cover the mercy seat that is upon the testimony" — The censer full of burning coals of fire was taken within the Most Holy Place on this occasion, and the incense there fed to it. The result was a cloud of smoke that veiled the cloud of divine Glory above the Mercy Seat, the throne of Yahweh in Israel. Thus a cloud of human fragrance mingled itself with the cloud of divine Glory (see the antitype in Christ — John 12:27-28; John 17:4-5). The veil that normally separated the Most Holy from the Holy, and that hid the divine Glory when the priests ministered in the latter place, represented the flesh of Jesus. In the days of his ministry, this veiled the divine Glory so that fleshly men saw only flesh. After his resurrection, however the fulness of glory was seen. As High Priest he ascended into heaven, making it possible for believers likewise to ascend there "in him" (Col. 3:1) by prayer. This was prefigured by the cloud of incense which enabled the High Priest to proceed beyond the veil and approach closer to the actual Glory. In Christ, the prayer of faith (James 5:15 — consider the incense in the center of gold) can do likewise. It enables believers to approach "boldly" unto the throne of grace, that they might obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Incense symbolises prayer (Psa. 141:2;

Luke 1:9-10; Rev. 5:8; 8:3-4), and on the Day of Atonement it was taken within the Most Holy to type the opening that Christ would establish, enabling his followers to "enter the holiest by the blood of Jesus" through the privilege of prayer (Heb. 10:19-22).

"That he die not" — How greater is the antitype than the type! The divine Glory manifested above the Mercy Seat could become exceeding luminous (Psa. 80:1), as to be beyond human endurance, and therefore it was veiled to the High Priest lest he die (see Exod. 33:20). This taught that true atonement was a matter of promise and not of fact. It awaited the appearance of the Redeemer who would "enter into heaven itself". Meanwhile, the Aaronic High Priests were in need of forgiveness for sins committed, and therefore unfit to approach the divine presence except by prayer. In contrast, the Lord entered into "heaven itself, now to appear in the presence of God for us" (Heb. 9:24); and, clothed upon with divine nature, "he ever liveth to make intercession for us".

VERSE 14

"And he shall take of the blood of the bullock" — This was the second entrance into the Most Holy (see Heb. 9:12). Flesh having been put to death, the blood, as representative of a devoted life, was given unto Yahweh. A life given to God is the basis of all proper sacrifice, and of true worship (Heb. 9:22).

"And sprinkle it with his finger upon the mercy seat eastward" — The mercy seat was thus treated as an altar in addition to the brazen and golden altars. That altar, the holiest of the three, was found in the Most Holy, the place where Christ our altar today is located (Heb. 13:20; 9:24). It is significant, that the altar of the Temple of the Age to come likewise will be established in the Most Holy (see Ezek. 43:12-13). As an altar, the mercy seat was most significant. It contained the tables of the covenant, the golden pot of manna, and the almond branch that flourished. Placing the blood of the sacrifice on the mercy seat witnessed to the determination of true Israelites to dedicate their lives to obeying the law as inscribed on the stones; to developing faith by eating of the manna of life; and to seeking divine selection through a resurrection unto life eternal, as symbolised by the almond branch.

The blood was sprinkled "eastward" or towards the sun's rising: pointing to the coming of a new epoch.

"And before the mercy seat" — The ground in front of the mercy seat represented the way into the most holy. The gospel walk also frequently termed "the way" (Gen. 18:19; Psa. 25:9; Isa. 35:8; Acts 9:2; 19:9,25; 22:4 etc.); the same term as is used by the Apostle to describe this entrance into the Most Holy by the High Priest. He contrasts it with "the way" made open to believers by the offering of the Lord: "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22). The High Priest's entrance into the Most Holy was by a dead sacrifice; but that available today is with a living sacrifice.

"Shall he sprinkle of the blood" — The way of salvation (Acts 16:17) is a way of sacrifice and dedication, such as was tokened by the blood. Hence Paul taught: "Without the shedding of blood is no remission" (Heb. 9:22). In other words, without a person giving his life in dedicated service to the Father (for Christ's offering is representative, not substitutionary), there is for him no remission of sins (Heb. 9:22).

"With his finger seven times" — The number seven is representative of the Covenant. So the way to the Most Holy is through a dedicated life (the blood) based upon the Covenant of promise (seven times).

Slaying The Sin Offering For The People — vv. 15-19

A bullock is offered for the High Priest, but a goat for the people. The goat is of lesser value than the bullock, teaching the people that the holiness of the priest is more important than that of the people, for all depends on him. So it is with Christ Jesus.

VERSE 15

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil" — This consti-

tuted the third entry of the High Priest. After making atonement for himself and his family, the High Priest went through the same ritual on behalf of the people. The atonement effected by Christ is likewise in stages: *first*, for himself; *then*, for his household, *afterwards*, at his return, for the world at large. The entrance of the High Priest within the veil with the blood of the goat taught that atonement could only be effected before the throne of Yahweh. Accordingly, the hope of all those, whom the Lord represents, "entereth into that within the veil" (Heb. 6:19; 9:3,7).

"And do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat" — See v. 14.

VERSE 16

"And he shall make an atonement for the holy place" — By "holy place" is meant the Most Holy. Typically, this foreshadowed "the greater and more perfect tabernacle, not made with hands" (Heb. 9:11), even Christ's tabernacle. The Lord himself is an integral part of that Tabernacle, so that the type clearly taught that he benefitted from his own death, that his death was an important element in his own "covering". He declared of himself: "For their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19). As the good shepherd, as the head of the multitudinous body, he led the way for the other members to follow. If there had been no atonement provided for the Holy Place, there would have been no medium of worship for the people. So also with the salvation of the Lord: he saved himself (see Zech. 9:9 mg.) that he might save others.

"Because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" — The word "uncleanness" in the Hebrew is *rumoth*, a word in the plural, signifying uncleannesses. These relate to the ceremonial impurities, whereas "transgressions in all their sins" denote actual sins in the "going astray" of flesh. Ceremonial uncleannesses (and there were many such), typically point to the sin-prone nature of flesh; transgressions denote the manifestation of flesh in actual sin. Christ came in the sin-prone nature of flesh common to all humanity, though at no

stage did he permit it to assert itself. It was that which he "bear" in "his own body on the tree" (1 Pet. 2:24). Having overcome it in life through the strength of mind he derived through his divine conception, he provided the means whereby we, who transgress, can receive forgiveness through him (1 John 2:1). The Tabernacle and its contents, therefore, represented both the Lord Jesus and the members of his multitudinous body, both of whom obtain a covering of immortality in the ways appointed (2 Cor. 5:4).

"And so shall be do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness" — The High Priest was commanded to do for the golden altar and for the holy place, what he had done in the Most Holy. They, too, were part of "the pattern of things in the heavens" anticipating "the heavenly things themselves" or Christ and the elect (Heb. 9:23). "That which remaineth" is rendered as "that which dwelleth among them" in the margin. These parts of the Tabernacle were also sprinkled with blood (see Heb. 9:13).

VERSE 17

"And there shall be no man in the tabernacle of the congregation when he goeth in" — No true atonement, or covering, could precede that of Christ. He first had to enter into the Most Holy state of immortality, and into the presence of Yahweh, before atonement could be made for any others. Even the forgiveness of sins, provisionally granted to such men as Noah, Abraham or Moses had to await Christ's atonement, so that the efficacy of his offering pointed backwards as well as forwards (see Heb. 9:15). In the age to come, full worship on the part of the world, must await the atonement to be effected by Christ at his coming (see Rev. 15:8).

"To make an atonement in the Holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel" — The manner in which atonement was effected for the holy place is not here specifically stated. It is suggested that the veil was sprinkled with blood, and the ground also sprinkled seven times, as in v. 14. In Exod. 30:10, we are told that atonement was made for the golden altar.

The word for "congregation" is *qahal*, the Hebrew equivalent of *Ecclesia* (see the *Septuagint* where it appears as *Ecclesia*). Elsewhere in the chapter the word "congregation" is *mowade*, signifying a *set time*, or *meeting*, except for v. 5, where it is *edah* signifying "witness". It is interesting, and helpful, to mark the different words indiscriminately rendered as "congregation". In v. 5, the people act as witnesses; in vv. 7, 16, 17 (first) 20, 23, 33, the word denotes that they met at the Tabernacle of meeting, at the set times appointed; and here, and in v. 33, the word shows that they met as the *Ecclesia*, the called out ones of Israel, limited to the adults, and all who were qualified to attend. In this verse, therefore, the instructions were that there should be "no man in the tabernacle of meeting", until the High Priest had completed the atonement for the *Ecclesia* of Israel.

VERSE 18

"And he shall go out unto that altar that is before Yahweh, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about" — For an explanation of the smearing of blood on the horns of the altar, see note at Lev. 4:7. There was a threefold order of covering: *First*, the Most Holy; *second*, the Holy; *third*, the court without. So there are three stages in Christ's work of redemption: *First*, himself; *second* his household, the elect; *third*, Israel after the flesh, and the remnant of humanity, at his coming.

VERSE 19

"And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel" — See note on *Tumoth* (v. 16). The sins of the people were figuratively placed on the altar, as those of the multitudinous body are placed on Christ (1 Pet. 2:24). The manner in which this was done we have described already. The Lord acted representatively for the Body as a whole; and in that sense he is represented in the Psalms as pleading for "his sins" (cp. Psa. 18:23; 38:3, 18; 40:12; cp. also Heb. 7:27). This was usual in the case of a representative pleading for the people. Thus Daniel, when he set about praying for the nation, did so as a member thereof, identifying himself with the state of the nation, even though his

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description could not apply to him personally. He declared: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts, and from Thy judgments" (Dan. 9:5). This was true of the nation, but not of Daniel personally. However, as he was a member of the nation, and prayed on its behalf, he could use this personal manner of pleading, and so identify himself with the cause of his people. Christ does likewise.

Releasing The Scapegoat — vv. 20-22

Confession of sins now is made over the living goat, and it is sent away free into the wilderness.

VERSE 20

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar" — "Reconciling" in the Hebrew is *kaphar*, the same word rendered "atonement" in v. 16, signifying "covering".

"He shall bring the live goat" — The live goat represented the resurrected, living Christ, who bears away the sins of his people. See Rom. 4:25; 5:10-11; Heb. 9:24; 7:8,25.

VERSE 21

"And Aaron shall lay both his hands upon the head of the live goat" — This is the only place where *both* hands are referred to in this way, symbolising the completeness of the offering. Both hands were pressed down upon the head of the goat, for it is there, in the mind, that the victory of righteousness over sin is won. The mind is capable of both carnal or spiritual thoughts according to how it is fed. If it is unilluminated by the Word, and motivated only by fleshly feelings, it will think only according to the flesh, or carnally. But it can be stimulated by the Spirit-Word, and caused to think spiritually. Paul contrasted the thinking generated by the flesh with that generated by the word. He declared that the former (styled "the carnal mind" in the A.V. but literally "the thinking of the flesh" according to the Greek) is at "enmity" with God, because it does not recognise the need to sacrifice the desires of the flesh; whereas the "thinking of the spirit" (the mind generated by the spirit-word) leads to life and peace (Rom. 8:6-7). Accordingly, he

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exhorted the brethren at Philippi: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5), and proceeded to show how that, through the mind, the Lord was able to conquer the promptings of the flesh, and so win the battle of life. Christ was mentally strengthened through conception (Psa. 80:17), to grasp the Word in its fullness, and this equipped him to overcome the flesh. He was "one" with the Father in mind, having a comprehension of the Truth far in advance of that of any other mortal. This was foreshadowed by the action of the High Priest in pressing both hands on the head of Azazel. Notice the four "alls" listed in vv. 21-22 in conjunction with the use of both hands of the High Priest.

"And confess over him all the iniquities of the children of Israel" — This required a general statement of failure on the part of all (including the Aaronic High Priest) to fulfil the requirements of the Law.

"And all their transgressions in all their sins" — Three words are used in this context: *transgressions*, *sins*, and *iniquities*. "Transgression" implies rebellion; "sin" denotes the tendency of the flesh to stray; "iniquity" is derived from a Hebrew root indicating that which is crooked, a swerving out of the way of right. "Transgressions in all their sins" suggests rebellion against the law of God by obeying "the lust of the flesh, the lust of the eyes, and the pride of life" which are the three avenues of straying known to the flesh (1 John 2:16).

"Putting them upon the head of the goat" — See notes above. Isaiah predicted: "Yahweh hath laid upon him the iniquity of us all" (Isa. 53:6). He did so, by sending His son "in the likeness of sinful flesh" (Rom. 8:3), whilst He strengthened him mentally that he might conquer the flesh (Psa. 80:17). Though "Christ was crucified through weakness" (2 Cor. 13:4), he was mentally strong, being "one" with the Father to an extent to which his followers can never attain unto in their mortality. Nevertheless, though sinless, the Lord can be "touched with the feeling of our infirmities", for though possessing our nature, which is the very source of sin (Mark 7:20; Rom. 7:18), he never succumbed to its influence. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15).

The High Priest's action testified to every Israelite that it is through the mind

one can conquer the flesh. It gave to such, an aim in life, even though they would fall short of the ideal. Hence Paul wrote: "With the mind I myself serve the law of God" (Rom. 7:25). He contrasted the "mind of the spirit (Word)" with that of the "mind of the flesh". He called on believers to "think on those things" that are true, honest, just, pure, lovely, of good report, virtuous and praiseworthy, for they would result in actions worthy of their calling in Christ (Phil. 4:8). Sanctification is through the Truth (John 17:17), for it is through the influence of an enlightened mind alone that one will build into his character the divine principles exhibited by the Son. The more our minds are dominated by the word, the greater will be our conquest of the flesh.

"And send him away by the hand of a fit man into the wilderness" — A fit man is an appropriate man. The Hebrew *itiy* rendered "fit" is from *eth*, "time", and hence denotes a man appropriate to the time or circumstances, and so a *timely man*. This timely, or qualified, man represented the community of believers who grasp the opportunity to avail themselves of the forgiveness of sins in Christ. Who did he foreshadow in the Gospel narrative? His duty was fulfilled by the twelve apostles, who were "qualified" or "timely" men, and who conducted the resurrected, living Christ to the Mount of Olives, there to witness his departure for a place "not inhabited" by flesh. The term "wilderness" does not denote an arid desert, but rather a pasture land, where cattle or sheep might graze. The same word is rendered "speech" in Song 4:3. The antitype of the living sin-offering departing into the wilderness, is the Lord's ascent into heaven.

The ritual, therefore, pointed forward to the resurrection and ascension of Christ into heaven, there to act as an advocate of those who need his mediatorial ministry. The live goat, in conjunction with the slain goat, completed the type of the one sacrifice of Christ as fulfilled in his death and resurrection. A single goat could not do this because its death would terminate its service. The ritual taught that it was not merely death that was necessary, but such a death as would ensure a resurrection to life eternal (John 10:17-18). See also Paul's comments: Rom. 4:25; 1 Cor. 15:1-23; Col. 3:1; Heb. 4:14-16; 6:20; 7:11,17,25; 9:24-28; 1 Pet. 1:3; 3:21-22.

VERSE 22

"And the goat shall bear upon him all their iniquities" — The verb is better expressed as *shall bear away* in the sense of forgiveness. The Hebrew *nasa'* is rendered *forgiven* in Num. 14:19; Psa. 32:1; 85:2; Isa. 33:24 etc. See also Isa. 53:4,12; John 1:29. Christ explained to his disciples that it was necessary for their sakes that he should go away (John 16:7). He declared: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again" (John 14:2). The Israelites who watched the "fit man" lead away the live goat, knew that he would return with sins forgiven. So of Christ, it is recorded: "He was offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

"Unto a land not inhabited" — The Hebrew *eretz gezerah* signifies a *land cut off*, or separated from human habitation. The sins of the people were figuratively borne away by the goat, or entirely removed by being forgiven. They were taken to the land cut off, or separated, from human habitation. Sins are forgiven through the mediation of the Lord Jesus Christ. Hence John writes: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (1 John 2:1). He is at the right hand of the Father as the living goat, or sin offering, mediating on behalf of those who seek the Father through him. By such means, sins are borne away. The idea is expressed in such comments as: "Cast all my sins behind Thy back" (Isa. 38:17), "into the depth of the sea" (Micah 7:19), "as far as the east is from the west" (Psa. 103:12). The sins figuratively placed on the goat were borne away so that they could not be seen. In the antitype, they were completely forgiven.

"And he shall let go the goat in the wilderness" — As noted above, the Hebrew *midbar* denotes an *open field, pasture land*, or a rural, uninhabited area, in contrast to an urban area. It is land separated from the abode of man. The live goat, conducted by its attendant to the open fields, and then left to make its own way therein unto a land "separated" from man, foreshadowed the living Lord's ascent into heaven, "there to appear in the presence of God for us": a living redeemer and advocate to ensure the forgiveness of sins on the part of all

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those who make use of the atonement effected by him.

The High Priest Washes, Changes His Garments And Completes His Duties — vv. 23-25.

The High Priest makes his way out of the Court of the Tabernacle to supervise the departure of the live goat. Returning, he again washes, changes into his special garments, and completes the burnt offering.

VERSE 23

"And Aaron shall come into the tabernacle of the congregation" — Evidently Aaron had left the precincts of the Tabernacle to supervise the conduct of the live goat on its way to the wilderness.

"And shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there" — We are not specifically told where this was done. There must have been some place in the tabernacle court in which to change and store the clothes and other things used in the priestly work. In the antitype, the record of Christ's righteous life remains with the Ecclesia, even though he is personally absent.

VERSE 24

"And he shall wash his flesh with water in the holy place" — By "holy place" in this verse is meant the court of the tabernacle, for all the area was holy unto Yahweh. Similar references to the "holy place" as signifying the court are found in Exod. 29:31; Lev. 6:16,26; 7:6 and so forth. In these places, the Hebrew word is *qadosh maqom*, and signifies holy area, or locality; elsewhere, where the holy place within the tabernacle is referred to, the word used is *qodesh*. It is evident, therefore, that the High Priest washed at the laver in the court. The water in the laver represented the spirit word (Eph. 5:26). In that regard, the redeemed will need the influences of the Spirit in two ways: first, that of the Spirit-Word; second, that of the outpouring of the Spirit itself at resurrection. The first introduces the believer to a change of character; the second will confer a change of nature. Christ described his death and resurrection to eternal life as "a baptism". He declared: "I have a baptism to be baptised with, and how am I straitened till it be accomplished" (Luke 12:50). Hence

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he was subjected to two "baptisms" or two "washings". One at the beginning of his public ministry (Matt. 3:17); the other at its close. The first represented a figurative sacrificial death and resurrection; the second a literal death and resurrection. Commenting upon the latter, Paul declared that thereby the Lord was "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

In anticipation of this, it will be noted that this is the second washing on the part of the High Priest. He washed before putting on the holy garments preparatory to entering the Holy Place, foreshadowing Christ's public ministry; and again he washed before putting on his special garments as High Priest, anticipating Christ's resurrection and elevation to the status of a High Priest of the order of Melchizedec (Heb. 6:20).

"And come forth" — That is, before all the people.

"And offer his burnt offering" — This was the ram mentioned in v. 3. It was now placed on the altar and allowed to smoulder there.

"And put on his garments" — These perhaps were stored in a tent or some appendage to the tabernacle not referred to in the description. They were the special garments "for glory and for beauty" (Exod. 28:2) that comprised the insignia of his high office, and which foreshadowed the status and character of the Lord as High Priest.

"And the burnt offering of the people" — This also was a ram (v. 5). For the significance of the burnt offering, see notes on Leviticus 1.

"And make an atonement for himself, and for the people" — The goat of the sin offering for the people had earlier been killed (see v. 15), but the completion of the sacrifice awaited the return of the High Priest after Azazel had departed for the wilderness. This completed the work of atonement for the people, and as, in this action, the High Priest identified himself with them, the efficacy of the action extended also to him.

VERSE 25

"And the fat of the sin offering shall he burn upon the altar" — The fat is the richest portion of the beast, and represents stored energy. This, spiritually con-

sidered, to be given unto God in order that proper atonement may be effected. The fat of the animal offerings (a bullock for the priests and a goat for the people — vv. 5,6) was placed upon the burnt offering, and so consumed. This was done after the High Priest had been re-invested with his High-Priestly robes, and perhaps this pointed forward to fact that great as the expending of the Lord's energy must have been during his earthly ministry, it continues to be absorbed in a greater work in heaven as Mediator on behalf of those who approach God through him. Indeed, his greatest work is yet to be manifested at his return (Isa. 40:10).

The Attendant Of The Scapegoat To Cleanse Himself — v. 26

On returning to the camp, the "man of opportunity" is required to ceremonially wash himself.

VERSE 26

"And he that let go the goat for the scapegoat" — This "fit" man, or "man of opportunity" represented all those whose sins were borne away by the scapegoat. Primarily, this related to the people of Israel, but antitypically it pointed forward to all who approach God through Christ. The Apostles acted as representatives of all such, and they accompanied the Lord to the Mount of Olives, and there saw him depart into a place not inhabited by flesh. Accordingly, they saw the Lord as *Azazel*, the goat of departure.

"*Shall wash his clothes and bathe his flesh in water*" — The clothing of this man symbolised the spiritual clothing of those "in Christ". Having put on Christ in baptism (Gal. 3:26-28), they are required to keep their spiritual garments pure and clean in the sight of God (Rev. 3:4-5). This man was also required to "bathe his flesh" in water. This pointed forward to the cleansing influence of the Word in regard to the flesh (see Eph. 5:26. See Psa. 51:2; Isa. 1:16; Rev. 7:14; 16:15 etc.). It is important to note, that this man became "unclean" by his service in leading away the Goat of Departure. In the antitype, the Apostles became conscious of their spiritual deficiencies by contact with the resurrected Lord before, and at his ascension, into heaven, and through the revelation he gave them. All who come unto Christ, and seek his help in bearing away their sins through his

mediation in "a place not inhabited" by flesh, are made more clearly conscious of their failings by their contact with Christ. They recognise their need of clean clothing or Christlike character, of their fleshly inclinations being cleansed by the power of the word. They acknowledge their need to "wash their clothes, and bathe their flesh" in being baptised, and by submitting to the purifying influence of the Word. As two goats (one given in sacrifice, and the other departing as a living goat to a place of separation not inhabited by flesh) were necessary in order to complete the "one offering of Christ", so it was the resurrection that made Christ's offering effective (See Rom. 1:3-4; 4:25; 1 Cor. 15:1-23; Col. 3:5; Heb. 4:14-16; 6:20; 7:11,17,25; 9:24-25; 1 Pet. 1:3; 3:21-22).

Remaining Portion Of Bullock And Goat Burned Without The Camp — vv. 27-28

The blood of the bullock and of the goat having been offered in the way appointed, the flesh of both is now burned without the camp as prescribed.

VERSE 27

"And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp" — In conveying this part of the sacrifice to a place outside the camp Israelites were taught that the completion of the true atonement would be outside the strict requirements of the Law, through a manifestation of divine grace. Note Paul's comments — Heb. 13:11-14. See notes Lev. 4:11,12,21.

"And they shall burn in the fire their skins, and their flesh and their dung" — These parts of the offering were what remained of the flesh after God's portion had been offered on the altar. The antitype was fulfilled in Christ. After his life of dedication, Joseph of Arimathea and Nicodemus, took the remains of the Lord to a clean place (see John 19:38-42); and there the rest of his flesh was consumed by fire (a symbol of the Spirit), in that it was entirely changed into divine nature. The "skin, flesh and dung" of the sin offerings, borne outside the camp by the appointed man, represented "the reproach of Christ" which his followers are called upon to "bear outside the camp" (see Heb. 13:13).

CHAPTER SIXTEEN

VERSE 28

"And he that burneth them" — The man, specially selected to perform this service, typed the action of Joseph and Nicodemus who, on behalf of all true believers, cared for the Lord in the manner described above.

"Shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp" — This man was representative of all true believers, as was the "man of opportunity" who led the living goat away. Hence the same requirements are demanded of him. See notes v. 26. The antitype is seen in those who are brought into contact with the Lord through the Gospel. They typically go outside the camp, beyond the scope of the Law, bearing the reproach of the Lord, in order to obtain forgiveness and redemption. They learn what is required of them: namely, a proper clothing which they find in Christ; and a moral cleansing of the flesh which is effected by the Word.

The Importance Of The Ceremony — vv. 29-34.

The everlasting importance of the ceremony is now stressed to all true Israelites. The shadow of the Law having given place to the substance in Christ, the need of atonement, and its basic lessons are required to this day.

VERSE 29

"And this shall be a statute for ever unto you" — The Day of Atonement foreshadowed eternal principles, the substance of which is revealed in Christ.

"That in the seventh month" — "Tisri was the first month of the Civil Year, and the seventh of the Ecclesiastical Year" — *Faith In The Last Days* p. 117. It, therefore, was a most significant month, for "seven" is the number of the covenant, and of completion. That the seventh month of the ecclesiastical year should synchronise with the first month of the civil year, was of greatest significance. It typically pointed to the new beginning that would be introduced by the establishment of the Kingdom of God (commencement of the new civil era) in fulfilment of the divine covenant (the number "seven"). The world's day of atonement is yet to come, and will synchronise with the beginning of a new civil order: the establishment of the Kingdom. This great

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change will witness the completion of the covenant of promise.

"On the tenth day of the month" — "The 10th of Tisri was the Day of Coverings, termed in the English Version, 'the Day of Atonement'. From the first to the seventh are called *days of conversion*; because in them they turned to Yahweh in preparation for the 10th. The 8th and 9th were styled *terrible days*. On these they clothed themselves with sackcloth, and began to afflict their souls" — Bro. Thomas in *The Faith In The Last Days*, p. 117.

"Ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you" — The people afflicted their souls by fasting. The proper fast began on the evening of the ninth day (which in the Hebrew calendar commenced the tenth day, for "evening and morning" comprise a day — see Gen. 1), and it concluded on the evening of the tenth day when it was succeeded by general feasting. During the twenty-four hours of the fast, no work at all was done, aligning it with the Sabbath, whereas on the annual festivals only "servile work" was forbidden (see Lev. 23:7,21,25,35). On this day, therefore, as on the weekly sabbath, it was not permitted to collect manna (Exod. 16:26), to plough or reap (Exod. 34:21); to light fires (Exod. 35:3); to gather wood (Num. 15:32-36); to carry corn or fruit (Neh. 13:15); to buy or sell (Neh. 13:16), to bear burdens (Jer. 17:22-25), or to set out grain for sale (Amos 8:5). From all these activities they had to refrain, and devote the time to meditation on the Word (see Isa. 58:13-14).

VERSE 30

"For on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before Yahweh" — The antitypical fulfilment of this "cleansing" on the Day of Atonement, is the basic theme of *The Epistle To The Hebrews*.

VERSE 31

"It shall be a sabbath of rest unto you" — The Hebrew expresses this in two related words *sabbath sabbathown*; a special festival of rest. It pointed to the absolute resting from sin, a ceasing from one's "own works" (Heb. 4:10). On such a day, Israelites were ordered to com-

pletely rest from their normal avocations, and to devote the time entirely unto mental communion with Yahweh.

"And ye shall afflict your souls, by a statute for ever" — There were both mental and physical aspects to this affliction. Firstly, it required a fast, a "humbling of the soul by fasting" (Psa. 35:13; 69:10), or the denial of the flesh; secondly, it required a mental review, or a meditation of past conduct in the light of Yahweh's commandments, resulting in a mental humbling of one's self. To deny oneself of food for a few hours can be both physically and spiritually rewarding. With the body relieved of much of the work of digestion, the mind becomes more alert, more able to concentrate upon the things of God. It was Eve's lust for food in the beginning that led to sin, whilst, on the other hand, a temporary abstinence of such, combined with faith and prayer, can help to bring a person closer into communion with God and Christ. Whilst there is no specific regulation, or set rule, laid down for fasting on the part of believers in Christ, denial, or crucifixion, of the appetites of the flesh can be valuable in permitting of greater concentration of the mind on the things of god, to the exclusion of other things (1 Cor. 7:5). Physically it gives the digestive system a rest, in conformity with the general rest commanded for that day (Matt. 6:16-19; 9:15; Luke 5:33). Discipline of any kind helps man to develop mastery over his own appetites and desires, aids in making prayer becoming more fervent. Whilst the body is busy digesting food, and conveying it to the various parts of the body, the mind is more sluggish. Accordingly, in order to bring the mind to the pitch of concentration, men of faith, in the past, have fasted when subject to chastening (2 Sam. 12:16-23), judgment (1 Kings 21:27), in time of need (Ezra 8:21), in danger (Esther 4), in extreme worry (Dan. 6:18), when preparing for worship of Yahweh (Matt. 4:1-11), when seeking urgent help through prayer (Dan. 9:3; Acts 9:8). Modified "fasting", the denial, or restraint, of fleshly appetites, can be helpful in preparing for important spiritual exercises, such as the Memorial Meeting, or the delivering of an address. On such occasions the body needs to be as free as possible of undue labour, that the mind may be given more completely to the work in hand.

"By a statute for ever" — As noted

above, this is the only fast specifically commanded by Scripture. It is a command designed "for ever", and therefore, in principle, continues to this day. Saints are called upon to deny the flesh in their service to Yahweh: the antitype of the fast here commanded.

VERSE 32

"And the priest whom he shall anoint" — This refers to the High Priest elect, and therefore points to Christ of the order of Melchizedek, who superceded the Aaronic priesthood. In addition to being anointed with the Holy Spirit without measure during his earthly ministry, he was "declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). He is now High Priest continually, being clothed upon with divine nature. See Heb. 5:1-10; 7:12-17.

"Whom he shall consecrate to minister in the priest's office in his father's stead" — These words can apply to Christ, as well as to the normal High Priest elect. Note the contrast between Christ as High Priest, and the Aaronic High Priests, in Heb. 7:26-28. Paul declared: "The word of the oath maketh the Son, who is consecrated for evermore". It is significant that he refers to the Lord as "the Son" in expounding upon his position as High Priest, providing an antitype to the High Priest elect who ministered "in his father's stead". Christ did so on behalf of his Father in heaven.

"Shall make the atonement" — Atonement was sought every year, the duty of supervising the activities required on the day appointed resting upon every High Priest.

"And shall put on the linen clothes, even the holy garments" — Each priest in succession had to be clothed in garments of righteousness.

VERSE 33

"And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation" — Everything had to be atoned for in the manner previously prescribed year after year. Christ's one offering did so for all time.

CHAPTER SIXTEEN

VERSE 34

"And this shall be an everlasting statute unto you to make an atonement for the children of Israel for all their sins once a year" — Accordingly, year by year, the Day of Atonement expressed more completely than could be done in the ordinary sacrifices, a fuller acknowledgment of the sinfulness and weakness of man, even of those most solemnly consecrated and devoted to the service of Yahweh, such as the High Priest and his attendant priests. Because the High Priest had to make his way into the Most Holy, there was brought home to the people, that atonement could be affected only before the throne of Yahweh Himself. The antitype was revealed when God was manifested

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in Christ to affect the true atonement (see 2 Cor. 5:19; Matt. 9:6; Mark 2:7-10; Heb. 4:16). As the goat was sent into the wilderness to bear away the sins of the people, so there was a yearly pointing forward to the coming of the one whose death, resurrection, and ascension into heaven would provide the means of the justification, or bearing away the sins, of all who come unto God through him (Rom. 4:25). Christ became their great High Priest for ever after the order of Melchizedek, and so entered for them within the veil (Heb. 6:20) to appear in the presence of God on their behalf.

"And he did as Yahweh commanded Moses" — So the Day was brought to its completion.

THE DAY OF ATONEMENT: A SUMMARY

- On the first day of the seventh month of the religious year (suggesting the covenant), but the first month of the civil year (suggesting a new political beginning), there was a memorial of the blowing of trumpets, so gathering the people together (Lev. 23:24).

- This was followed by days of contrition, in which true Israelites mentally prepared to meet their God, by meditating on their past conduct.

- On the Tenth Day of the month, the Day of Atonement was commemorated.

- The morning lamb was offered as usual, to smoulder all day (Lev. 8:13).

- There was a special offering by fire (Lev. 23:27) comprising a bullock (labour), a ram (strength), seven lambs (covenant), and a goat (waywardness) for a sin offering. The bullock, ram and lambs were offered as burnt offerings with their meal offerings (the results of personal labour). The burnt offering represented the offerer's complete dedication of self in relation to those things indicated by the offerings.

- The goat as a sin offering was a recognition of the waywardness of flesh, and the need to deny it in order to render fit worship to Yahweh.

Special Services

(1) Aaron was to completely wash (cp. John 15:3; Eph. 5:26; Psa. 51:7), representing a cleansing, accomplished by the Word (Lev. 16:4).

(2) He was to clothe himself in special linen garments representing righteousness (Rev. 19:8). See Lev. 16:4.

(3) He was to present his bullock and ram (Lev. 16:3).

(4) He was to present the two goats as one sin offering (Lev. 16:7).

(5) Lots were to be taken to determine what goat should be sacrificed, and what goat should be sent into the wilderness (Lev. 16:8-10). Christ's perfect life made him a perfect sacrifice, and assured his resurrection to life eternal.

(6) Aaron was to kill the bullock for himself and his house (Lev. 16:11).

(7) He was to proceed into the Most Holy with the censer of incense (Lev. 16:12).

(8) He was then to take the blood of the bullock and sprinkle the Mercy Seat and the way thereunto, seven times (Lev. 16:14).

(9) He was to kill the goat and do likewise with his blood (Lev. 16:15).

(10) He was to make an atonement for the Most Holy, the Holy and the brazen Altar (Lev. 16:15-19).

(11) He was to confess the sins of the nation over the live goat, and despatch it into the wilderness under the care of a man of opportunity (Lev. 16:20-22).

(12) He was to wash thoroughly, change into his special High Priestly garments for glory and for beauty, and offer the burnt offering for himself and for the people (Lev. 16:23-25).

(13) The attendant of the scapegoat was to cleanse himself (Lev. 16:26).

(14) The remaining portion of the bullock and goat were to be burned without the camp after which the man so doing shall wash his clothes and bathe his flesh (Lev. 16:27-28).

Evening Ceremony

The normal evening ceremony of offering a lamb, replenishing the lamps in the Holy Place, and offering incense therein was to follow.

Under the Law, many sacrifices were offered continuously day by day, and year by year, but all found their substance, their antitype, in the one offering of Christ.

The Antitypical Atonement

The Day of Atonement was called *Yom Kippurim*, or *Day of Coverings*. It foreshadowed the work of Christ in providing forgiveness of sins. The Epistle to the Hebrews is built around this festival of the Law, and the following are some of the antitypical lessons adduced.

- Christ provides for the covering of his people — Heb. 2:17.
- He passed through the "heavens" to the Most Holy — Heb. 4:14-16.
- He is competent to help the ignorant and the erring — Heb. 5:1-2.
- His appointment is of Yahweh — Heb. 5:5.
- He is High Priest after the order of Melchizedek — Heb. 6:20.
- His "one" offering was complete in itself — Heb. 7:11-28.
- He entered the Most Holy through his own blood — Heb. 9:1-28.
- His atonement completely removes sin — Heb. 10:1-39.
- His offering accomplished this by going beyond the scope of Law into the realm of grace — Heb. 13:11-15.
- Through his own offering he gained redemption — Heb. 9:12.
- Through him both priest and priesthood were cleansed — Heb. 13:20-21.

The Day of Atonement in the Age to come will be extended to include "the people" — Heb. 9:28; Rev. 15:8; Ezek. 45:20.



PART FOUR THE ALTAR (RECONCILIATION)

Chapter 17 (see p. 16)

Our introduction shows that Chapters 1 to 17 outline the means of Access provided by Yahweh for His people. Sacrifice was set down as the basis of fellowship. What this required was set forth in the three sections already considered: The offerings (Propitiation — Chapters 1:1-6:7); The Priesthood (Mediation — Chapters 6:8-10:20); The People (Purification — Chapters 11-16). And now, as is most appropriate, special attention is given to the Altar, for without its help, all the previous factors would be in vain. Hence, in this fourth subdivision of the First Section of Leviticus (Chapter 17), attention is given to the Altar as the medium of Reconciliation.

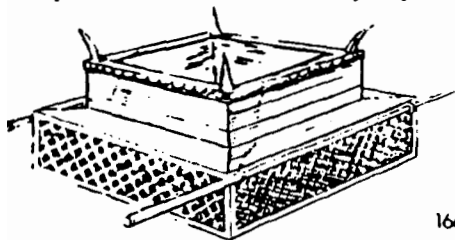
CHAPTER SEVENTEEN

THE ALTAR MADE READY

The chapter can be divided into two sections: 1. The Altar as the One Place for Offerings (vv. 1-9); 2. The Altar as the One Place for the use of Blood. Strict laws are set down for the observance of animals slain for eating, as well as the use of blood itself.

1. The One Place For Offerings — vv. 1-9

Previously, in patriarchal times, it was permitted for an altar to be erected at various places where Yahweh manifested Himself (see Exod. 20:24); but now that is superseded in favour of the Altar of His appointing, in the court of the Tabernacle. Therefore, whereas Abraham built altars at certain places where Yahweh revealed Himself to the patriarch; now such liberty is prohibited.



There Must Be Offering For All Animals Slain — vv. 1-4

As it is proper to give thanks for all food eaten, so Israelites were required to make an offering to Yahweh for all animals slain for food.

CHAPTER SEVENTEEN

VERSE 1

"And Yahweh spake unto Moses saying" — This statement provides an introduction to a new section of the Law.

VERSE 2

"Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: This is the thing which Yahweh hath commanded saying" — The instructions about to follow involved all Israel, and not merely the priesthood.

VERSE 3

"What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp" — Note that these are domesticated animals, used for sacrifices, but here the killing is for personal use.

VERSE 4

"And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto Yahweh before the tabernacle of Yahweh" — The word "offer" is *karab*, and signifies to bring near; whereas "offering" is *korban* and denotes a gift, hence an approach offering, a gift. See Lev. 1:2 in regard to the use of *korban*. This law required that whenever an Israelite slew one of the animals specified for personal use, it was mandatory that he bring an offering unto Yahweh.

"Blood shall be imputed unto that man" — He shall be held responsible for having shed blood, if he failed to carry out the requirements set down.

"He hath shed blood" — Blood had been shed in order to sustain life. This underlined the principle of the atonement, and had to be acknowledged in the way indicated. Paul taught that "whether we eat, or drink, or whatsoever we do, do all to the glory of God" (1 Cor. 10:31). Israelites were taught to do this by presenting an offering to Yahweh whenever they slew any of the animals specified for food. By so doing they recognised the goodness of Yahweh in providing such. This was equivalent to giving thanks before eating.

"And that man shall be cut off from his people" — If he failed to carry out these conditions he would be excommunicated until restored to fellowship.

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The Peace-Offering To Be Made

— vv. 5-6

The form of offering to be made to Yahweh on such occasions is now outlined.

VERSE 5

"To the end that the children of Israel may bring their sacrifices, which they offer in the open field" — This rendition is a little misleading. The statement does not relate to the children of Israel sacrificing for worship in the open field; but to them sacrificing animals for food in that way! The word "sacrifices" is from the Hebrew *zebach*, signifying "to slaughter"; and only by implication "to sacrifice"; whilst the word "offer" is *zebach*, "to slaughter". The reference is to the slaughtering of animals for food. That was being done in the open field, but now legislation was introduced to prohibit the practise, and to command that such animals be brought to the door of the Tabernacle, and killed under the supervision of priests. This was to ensure that the blood was properly drained therefrom, and that an appropriate offering be made unto Yahweh. In a sense, such slaughtering was a sacrifice, for the life of the animal was shed in order to sustain the life of man.

"Even that they may bring them unto Yahweh, unto the door of the tabernacle of the congregation, unto the priest" — Israelites were instructed to bring the live animals to the door of the Tabernacle, that they might be killed according to the Law. However, this law related specifically to the Israelites whilst dwelling in the wilderness, close to the Tabernacle. When settled in the Land, and dwelling in diffusion over it, the strict observance of such requirements would be impossible, and alternative arrangements were provided. See Deut. 12:15-16, 20-24. Meanwhile, this law for the slaughtering of animals bore witness to the sanctity of life, reminding people of the solemnity of the grant (or sacrifice) of the lives of the inferior creatures to provide for food, such as was made to Noah (Gen. 9:2-3).

"And offer them for peace offerings unto Yahweh" — See Lev. 3:2 for instructions regarding Peace offerings. Such offerings endorsed the fellowship that existed before Yahweh and His people. On the other hand, those who

refused to act were disfellowshipped. See v. 4. The requirements of this law, therefore, reminded Israelites that Yahweh is "the Giver of every good and perfect gift", providing the means of life to both "evil and the good" (Matt. 5:45). It connected a habit of thanksgiving with the provision of food.

VERSE 6

"And the priest shall sprinkle the blood upon the altar of Yahweh at the door of the tabernacle of the congregation" — Blood so used denoted life dedicated to Yahweh. It represented the token of the offerer's vow, that he would use the strength derived from the animal he slaughtered for food, in the service of Yahweh.

"And burn the fat for a sweet savour unto Yahweh" — The fat, as the richest choicest part of the beast, and denoting stored energy, must always be given unto Yahweh. See notes Lev. 8:16-17. When the Israelite prepared the animal as meat for eating, he did so conscious of his responsibility to expend the energy thus derived in service unto Yahweh.

Sacrificing To Devils Prohibited — v. 7

The Israelites are commanded to desist from all forms of Pan-worship.

VERSE 7

"And they shall no more offer their sacrifices unto devils after whom they have gone a whoring" — The Hebrew word *sairim*, rendered *devils*, literally signifies hairy ones, or shaggy goats. Compare the use of the word in Lev. 4:23-24; 9:3,15,10,16 and elsewhere. The term was applied to the fanciful, lustful animal called the satyr, of whom the god Pan was representative. Pan had the likeness of a goat, and was worshipped with the greatest solemnity in Egypt. He was the emblem of fecundity, and was looked upon by the ancients as one of the principal gods. Herodotus (*Book 2; 42*) states that goat-worship prevailed in Egypt in a very foul manner, whilst Pan-worship was common to most agricultural nations. The statement of the verse before us, strongly implies that it was observed by Israelites. Perhaps it was looked upon as a harmless custom, much the same as the religious observance of Christmas, has become habitual today. The word "offer" signifies "to slaughter" as in v. 5, sug-

gesting that an offering to Pan was made in conjunction with the slaying of animals for food. Perhaps that was a custom observed, when the animal was slain, that was derived from Pan worship. Be that as it may, Pan-worship was now strictly prohibited.

"This shall be a statute for ever unto them throughout their generations" — Unfortunately, this command was not always obeyed. See the action of Jeroboam (2 Chron. 11:15). We need to take care, lest seemingly harmless customs do not become a form of worship offensive to Yahweh.

All Offerings To Be Brought To The Altar — vv. 8-9

The divinely provided Tabernacle altar is elevated as the sole place for offering sacrifice.

VERSE 8

"And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the stranger which sojourn among you that offereth a burnt offering or sacrifice" — Here the word "offereth" is an entirely different word to that used in v. 5. It is the verb 'alah, signifying to cause to ascend, and, therefore, clearly denotes the form of sacrifice for worship. The reference to "strangers which sojourn among you" relates to proselytes like the Rechabites (Jer. 35:7), and the "mixed multitude" that had followed the Israelites out of Egypt.

VERSE 9

"And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto Yahweh" — Here the word "offer" is 'asah, and signifies "to make, to appoint". Hence there are four different Hebrew words in this chapter, all rendered "offer" or "offereth" (cp. vv. 4,5,8,9). The instruction now given was very important (see introductory note above). It required that all sacrifices be offered at the Tabernacle altar. Later, even this legislation was amended by the place appointed of Yahweh for this purpose (see Deut. 12:5), which He subsequently revealed to be in Zion (Psa. 132). Accordingly, from this time onwards, whenever sacrifices were offered without offence elsewhere than in the court of the Tabernacle, or Temple, as by Samuel (1 Sam. 13:8), and by Elijah (1 Kings

18:32), it was by the direct order or permission of Yahweh.

"Even that man shall be cut off from among his people" — This term signifies that he will be excommunicated. See v. 4.

Note that the statement declares that "strangers which sojourn among you" are described as being "cut off from among his people", indicating that these strangers were proselytes.

2. The One Use Of Blood — vv. 10-16

As in the covenant made with Noah, the use of blood as food is prohibited Israelites (cp. Gen. 9:3-4; Lev. 3:14). The reason for this is clearly explained. Blood represents life, and as such must be reserved for Yahweh. Instructions are now given for its use on the altar when domesticated animals are slain for food; as well as its disposal when clean, wild animals are slain in the field for meat.

Blood Is To Be Limited For Use In Sacrificial Purposes — vv. 10-11

A strict warning is given against any presumption in the eating of blood: it is to be reserved exclusively for Yahweh's use. The prohibition is repeated seven times in the Pentateuch (Lev. 3:17; 7:26; 17:12-14; 19:26; Deut. 12:16; 12:23-27; 15:23), but in this place two distinct grounds are given for the prohibition: firstly, its own function as the vital life-fluid of the body; secondly, its consecration in sacrificial worship.

VERSE 10

"And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you" — See note v. 8.

"That eateth any manner of blood" — See the prohibition stated also in Lev. 3:17. Because of the law, the Jews scrupulously supervise the killing of animals for meat. Their method of doing so ensures the utmost effusion of blood, and the remaining blood is then extracted by means of washing and salting the meat.

"I will even set my face against that soul that eateth blood, and will cut him off from among his people" — This is a more extreme sentence than that expressed earlier, such as in v. 4. There appears two parts to it as pronounced: divine punishment, and excommunication. In Ezekiel 15:7, the former clause is explained as punishments being brought upon the disobedient such as would "devour them".

VERSE 11

"For the life of the flesh is in the blood" — This statement is today confirmed by medical science, which claims that the knowledge is of comparatively recent discovery: but it will be found that the Bible is scientifically exact in every facet of

science upon which it makes reference. The word for "life" is *nephesh*, which is from a root signifying *to breach*. It is literally true that the breath is the blood, for the blood stream conveys oxygen as well as nourishment to the various parts of the body, without which it would die. When God "breathed into Adam the breath of life" he became a "living creature" (Gen. 2:7). He commenced to breathe, and hence to live. Blood and breath are vital to human life, but not to divine nature, such as is promised to the redeemed in the age to come (2 Pet. 1:4). Hence Paul taught that "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50), though flesh energised by spirit will do so. Originally, the prohibition of blood rested upon all in covenant relationship with Yahweh, but not upon those who were outside of the covenant (Deut. 14:21).

"And I have given it to you upon the altar to make an atonement for your souls" — As blood is representative of life, blood shed represented a life given in sacrifice. When that blood was placed upon the altar, it represented a life sacrificed unto Yahweh, hence a life of dedication of His will. The blood of animals slain for sacrificial purposes of worship, pointed forward to the blood of the Lord Jesus Christ, whose life was given in total dedication to the will of his Father. For blood to be given unto God, the flesh must be put to death. Hence when an offerer sacrificed an animal and its blood was placed on the altar, he proclaimed the need of putting to death the flesh and devoting his life to Yahweh in order to worship acceptably.

However, Israelites were required to give the blood of animals slain for food likewise unto God (v. 6), a token that the

strength of life derived from the food eaten, the nourishment of which was conveyed to all parts of the body by the blood, would be given in service unto Yahweh.

"For it is the blood that maketh an atonement for the soul" — Blood shed in sacrifice, and given to the altar, represented a life dedicated unto Yahweh. Christ's life was given in that way, and hence provided the means of redemption. But his sacrifice was representative, not substitutionary: he died for us (as an example for us), not instead of us. His action in so doing, illustrated what is expected of all those who would come unto God through him (see Gal. 5:24). Hence their lives, too, must be given to God on the altar: they must dedicate themselves to doing the will of God, else for them there will be "no remission" (Heb. 9:22). We cannot leave it all to God and Christ, but must give our lives (or blood) unto Him in acceptable worship. Therefore, it is the blood that "maketh a covering (atonement) for the soul", or life (see Matt. 10:39; 26:28).

Blood Strictly Prohibited For Human Consumption — vv. 12-14

Because of the reasons thus stated, great care had to be exercised by Israelites in the killing of meat for food. In the case of wild animals caught in the field, designated clean, and so qualified for meat, special requirements in the disposal of blood are laid down.

VERSE 12

"Therefore I said unto the children of Israel, no soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood" — Both Israelites and proselytes were to carefully observe this law.

VERSE 13

"And whatsoever man there be of the children of Israel, or of the stranger that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten" — There were wild beasts that could be eaten (such as deer) and birds that were also designated as "clean" (cp. Lev. 11:47). These were hunted in the field, and there slain, so that it was impossible to take them live to the door of the Tabernacle to be slaughtered under the jurisdiction of the priests.

"He shall even pour out the blood

thereof, and cover it with dust" — The blood of such wild animals, not being tamed and brought into subjection to their masters, was considered unfit for the altar, and hence poured out on the ground, and covered with earth.

VERSE 14

"For it is the life of all flesh; the blood of it is for the life thereof" — Blood is the fountain of life, "the first to live, and the last to die, and therefore the primary seat of animal life; it lives and is nourished of itself, and by no other part of the human body."

"Therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is in the blood thereof: whosoever eateth it shall be cut off" — This prohibition does not relate to blood transfusions which are entirely different in concept and significance to the meaning of this law. See *Blood Transfusions Do Not Violate Bible Teaching* (In *The Herald Of The Coming Age* series).

VERSE 15

"And every soul that eateth that which died of itself, or that which was torn with beasts" — In such cases, the animals in question would not have been properly bled. The importance of this law is shown in 1 Sam. 14:32-35; Ezek. 4:14; 44:31. It relates to "things strangled" (Acts 15:20).

"Whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even" — It could be that one might eat such flesh inadvertently (cp. 1 Sam. 14:32-33). In that case he had to ceremonially wash his clothes, and bathe himself in water, or re-dedicate his life anew unto Yahweh "by the washing of water", typical of the cleansing influence of the word of God.

"Then shall he be clean" — Such a person was adjudged unclean until the even, because that was the close of the day. A new day commenced at even (see Gen. 1:5), hence indicating a new beginning, and pointing forward to the day of Yahweh of the future age (Mal. 4:2).

VERSE 16

"But if he wash them not, nor bathe his flesh; then he shall bear his iniquity" — He shall be treated as guilty, and offer accordingly.

LEVITICUS:
FELLOWSHIP
THROUGH SANCTIFICATION

Section Two

***WALK:
THE OBLIGATIONS
OF FELLOWSHIP
(SEPARATION)
Ch. 18-27***

Outline

The first section of Leviticus reveals that access to fellowship with Yahweh requires the sacrifice of flesh, and the subsequent chapters show what is required in that relationship.

A break occurs at the end of Chapter 17, and the theory of sacrifice is replaced by practical requirements of morality which are then set down. This teaches that fellowship with Yahweh requires first doctrine, then conduct based thereupon. One is no use without the other.

There are four sub-sections to this Second Part:

Part One: *Regulations for the people (Chapters 18-20). These legislate on Sex Prohibitions (Ch. 18), General Admonitions (Ch. 19), Judgments on Various Sins (Ch. 20).*

Part Two: *Regulations for the Priests (Chapters 21, 22). These set down Prohibited Practises (Ch. 21); Prohibited Persons (Ch. 22); and Prohibited Offerings (Ch. 22).*

Part Three: *Regulations for Festivals (Chapters 23-24). They introduce the Set Seasons (Ch. 23), Requirements for the Tabernacle (Ch. 24), the Penalty of Blasphemy (Ch. 24).*

Part Four: *Regulations for the Land (Chapters 25-27). These treat with the Sabbatic Year and Jubilee (Ch. 25), Positive and Negative Requirements of the Covenant (Ch. 26), and Laws relating to the redemption of possessions.*

This second portion of Leviticus, as we have noted, is concerned with the walk of the people of Yahweh. It teaches that legal sanctification is not sufficient; there must also be a practical sanctification manifested in the normal avocations of life. The spiritual import of all that is laid down has an application to life in Christ as it did to life under the Law.

PART ONE
REGULATIONS FOR THE PEOPLE
Chapters 18-20

This section, covering three chapters, consists of moral regulations for the whole of the people. It commences with an introduction, emphasising the importance of the regulations, and then moves on to legislate concerning matters of sex. The next chapter (ch. 19), first expresses the need for holiness, and then sets out a list of general admonitions that must be followed by a people called to that state. The final chapter in this section (ch. 20), sets out judgments and penalties on various sins.

CHAPTER EIGHTEEN

SEX PROHIBITIONS

The chapter first provides an introduction to the subject, which underlines the importance of the regulations; and then lists a series of unlawful marriages, followed by reference to unlawful sex acts and perversions. It concludes by outlining the consequences of defying the regulations. The whole principle is that of "holiness unto Yahweh". The life of every Israelite is to be dedicated to that end from the first moment of his existence. He is introduced to the national covenant with God by circumcision on the eighth day; that covenant separates him from the rest of mankind; and that separateness has to be exhibited by his manner of life in his every-day walk.

**Introduction: The Importance Of
The Regulations — vv. 1-5**

Israelites are solemnly enjoined to carefully study and apply the laws laid down for their education and observance.

VERSE 1

"And Yahweh spake unto Moses, saying" — Again introducing a new section.

VERSE 2

"Speak unto the children of Israel, and say unto them, I am Yahweh your God"
— The frequent repetition of this formula

throughout the Law, was evidently intended to bring before Israelites their responsibilities to their Covenant with Yahweh, and the obligations attached thereto in relation to the common affairs of life.

VERSE 3

"After the doings of the land of Egypt, wherein ye dwell, shall ye not do" — See Ezek. 20:7. The Israelites had been called out of the state of things to which they were familiar in Egypt. In *The Law of Moses*, Brother Roberts comments: "The unclean practises that were rife

among the Egyptians and among the Canaanites whom they displaced in the land were not to be known or spoken of among them. Leviticus 18 specifies these abominations, commencing at v. 6, and concluding with the strong admonition" of v. 30.

"And after the doings of the land of Canaan, whither I bring you, shall ye not do" — They were on their way to the Land of Canaan, and there they would find conditions that could be dangerous to their spiritual welfare. As evil as the spiritual environment of Egypt was to the Israelites, that of Canaan was even worse. The religion of the Canaanites permitted of the most immoral and perverted rites. One writer has noted: "Baal worship was the most degrading aspect of Canaanite civilisation. Devotees brought wine, oil, first fruits, and firstlings of the flocks to the 'high places'. Near the rock altar was a *mazzebah* or sacred pillar which represented the male element in the fertility cult, corresponding to the Asherah, or female element. Chambers were maintained for sacred prostitution by *kedeshim* ("male prostitutes") and *kedeshoim* ("sacred harlots" — cf. 1 Kings 14:23,24; 2 Kings 23:7). It should be noted that the language of the prophets who describe unfaithfulness to the Lord as adultery, and speak of those who forget the God of Israel as going 'a whoring after idols', is more than a figure of speech" (*The Patriarchal Age* by C. F. Pfeiffer).

"Neither shall ye walk in their ordinances" — An "ordinance" is an appointment. See Lev. 20:23. Israelites, as a holy people unto Yahweh, were to keep completely separate from the world about them. The same requirement is made of spiritual Israelites today. A person's relationship with God is dependent upon his separateness from the world of sin in which he is found (see 2 Cor. 6:17-18), even though the laws of the land specify otherwise (cp. Acts 4:17-20).

VERSE 4

"Ye shall do My judgments" — The Hebrew signifies *verdicts*. The Israelites were called upon to carry out whatever penalties Yahweh determined in regard to any violation of His laws; they were to endorse His judgments against sin, no matter in what form it was to be administered, or who was guilty of it.

"And keep My ordinances to walk therein" — The word "keep" is from the Hebrew *shamar*, which signifies *to guard, protect, attend to*. Israelites were to carefully ponder, and keep in mind, the ordinances, or appointments, of Yahweh, and to manifest them in a practical walk. They were not to be mere theorists, giving verbal assent to what was taught them, but ignoring its application in their manner of living, they were to be living exponents of God's will, manifesting His principals in their daily walk. They were to do this, whilst ignoring the ordinances, or statutes, of the land (v. 3).

"I am Yahweh your God" — The frequent repetition of this formula in these parts of the Law reminded Israelites that they had entered into covenant with Yahweh to do His will (Exod. 19:8). The Name of Deity reminded them of their obligations in that regard, for it is His covenant name.

VERSE 5

"Ye shall therefore keep My statutes, and My judgments" — The "therefore" links this statement with the covenant Name.

"Which if a man do, he shall live in them" — This passage is cited by both Christ (Matt. 19:17; Luke 10:28), and Paul. The latter does so as the Law's own witness that it required justification by works (Rom. 10:5; Gal. 3:12). But on that basis, there was none proved righteous (Rom. 3:10) except the Lord, and the curse of the Law even rested on him (Gal. 3:13). The Law, therefore, made manifest the weakness of flesh (Rom. 8:3), and demonstrated the need of a Redeemer, who could provide grace for the attainment of life eternal (Gal. 3:24).

"I am Yahweh" — The covenant Name of Deity is again pronounced, completing this introduction to the sex prohibitions that follow. The solemn declaration that *I am Yahweh your God* is proclaimed three times in these five verses, reminding Israelites of the state of holiness to which they had been called (Lev. 11:44).

Unlawful Marriages — vv. 6-18

Evidently the utmost laxity in regard to sexual relations prevailed in Canaan, and probably many of the forms of marriage here condemned were commonly prac-

used there. Paul sums up the Scriptural principle: "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4).

VERSE 6

"None of you shall approach to any that is near of kin to him" — The Hebrew term rendered *near of kin* signifies an extension of his flesh (see mg.), and relates to those who come within certain limits of sanguinity, together with those who by affinity of marriage can be similarly classified.

"To uncover their nakedness" — What does this expression literally mean? Because the common Hebrew term for marriage is "to take a wife", "to marry (lit. *be lord over*) a wife", "to join in affinity with any one", it is thought by some that the expression before us relates to a prohibition of fornication or whoredom rather than marriage between the parties concerned. However, Dr. Young claims that as such relations were unlawful at all times, and with all peoples, "it is difficult to account for such minute details, if legal marriage be not meant here".

"I am Yahweh" — A further reminder to the covenant people, that holiness was demanded of them.

VERSE 7

"The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover" — The conjunction *or* is derived from *waw*, and is literally *and*, but better rendered *even* as explanatory of the first clause of the verse (see Rotherham). History has recorded several violations of this prohibition, but none in Jewish history, except the case of Lot.

"She is thy mother; thou shalt not uncover her nakedness" — Thus incest is prohibited.

VERSE 8

"The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness" — In the case of polygamy, a person's father's wife was not necessarily his mother. Israel was condemned for violating this law (Ezek. 22:10). It was disregarded by Absalom (2 Sam. 16:22). See also Gen. 49:4; Deut. 22:30; 27:20; Amos 2:7; 1 Cor. 5:1.

VERSE 9

"The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother" — This prohibition of marriage relates to a half-sister. It was another command violated by Israel (Ezek. 22:11).

"Whether she be born at home, or born abroad, even their nakedness thou shalt not uncover" — To be "born abroad" suggests by a previous marriage. Under normal circumstances marriage with such a one would be legitimate; but the marriage of the parents make it unlawful. Abraham married in ignorance of the law (see Gen. 20:12). The offence was common in Egypt.

VERSE 10

"The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for their's is thine own nakedness" — The close relationship made a marriage relationship unlawful.

VERSE 11

"The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness" — This prohibition relates to a half-sister.

VERSE 12

"Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman" — The Hebrew expression is the same as that rendered *near of kin* in v. 6, and designates a close relation. This command was violated in ignorance by Amram (Exod. 6:20).

VERSE 13

"Thou shalt not uncover the nakedness of thy mother's sisters: for she is thy mother's near kinswoman" — See v. 12.

VERSE 14

"Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt" — See v. 7.

VERSE 15

"Thou shalt not uncover the nakedness of thy daughter in law; she is thy son's wife; thou shalt not uncover her nakedness" — This prohibition finds its place in

Ezekiel's catalogue of abominations (Ezek. 22:11). It was violated by Judah in ignorance (Gen. 38:11,16,24).

VERSE 16

"Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness" — This command was violated by Herod. See Matt. 24:3. The circumstances of a levirate marriage provided a variation to this law (see Deut. 25:5; Matt. 22:24; Mark 12:19; Luke 20:28). The reason for this is explained in our notes on *The Book of Ruth*.

VERSE 17

"Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness" — The form of incest prohibited is intercourse with a stepdaughter, a step-granddaughter, or a mother-in-law.

"For they are her near kinswomen" — cp. vv. 6,12.

"It is wickedness" — The word *zimar* is from a root signifying wickedness that is plotted, planned and designed, especially unchastity and lewdness as in Lev. 19:29; 20:14; Jud. 20:6 (rend. *lewdness*); Prov. 24:9 (rend. *thought i.e. device*).

VERSE 18

"Neither shalt thou take a wife to her sister, to vex her to uncover her nakedness, beside the other in her life time" — A man is not to take a second wife who is likely, from a spiteful temper, or any other cause, to annoy or vex the first wife. The experiences of Jacob with Leah and Rachel illustrate the wisdom of this law. The word "vex" is from the Hebrew *isarar*, and means to distress by packing closely together, and hence to vex or annoy in any way by bringing into close proximity.

Unlawful Lusts And Perversions — vv. 19-23

The next few verses set down prohibitions of certain sexual impurities.

VERSE 19

"Also thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness" —

See Lev. 15:24, and note thereupon. The penalty for so doing is excommunication for seven days. See note at Lev. 20:18. This prohibition is twice referred to by Ezekiel as a gross sin (Ezek. 18:6; 22:10).

VERSE 20

"Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her" — See Exod. 20:14. The penalty for defying this law was death (Lev. 20:10).

VERSE 21

"And thou shalt not let any of thy seed pass through the fire to Molech" — This law is inserted among rules relating to marriage, because the design of such a union is to produce a "Godly seed" (Mal. 2:15), which Yahweh claimed as His own (see Exod. 13:12). When a parent unnaturally took the fruit of his union with his wife, the "heritage" that Yahweh "had given him" (Psa. 127:3), and consigned it to the fires of Molech, he came under the harshest condemnation. See our notes on this frightful practise in Lev. 20:2-5; and note the oft-repeated warning and condemnation expressed in the following passages: Deut. 12:31; 18:10; 2 Kings 16:3; 17:17; 21:6; 2 Chr. 33:6; Jer. 7:31; 19:5; 32:35; Ezek. 20:26; 23:37; Acts 7:43.

"Neither shalt thou profane the name of thy God" — To profane the Name is to live inconsistently with its requirements (Prov. 30:9). This Israel has done in turning its back upon God (see Ezek. 36:17). Even the refusal of the Jews to use the Name is a profanation of it, for Yahweh advocates the very opposite (Psa. 68:4).

"I am Yahweh" — The proclamation of the Name in this contest shows that the Law did not legislate against its proper use, but against Israelites (spiritual or otherwise), who having had the Name named upon them (Num. 6:27; Acts 15:14), live inconsistently with its requirements.

VERSE 22

"Thou shalt not lie with mankind, as with womankind" — Thus Sodomy is condemned. See Gen. 19:5; Lev. 20:13; Jud. 19:22; Rom. 1:27; 1 Cor. 6:9; 1 Tim. 1:10.

"It is abomination" — The Hebrew

word *towebah* signifies *disgusting*. That is the way in which the Word describes this perversion which is legalised in some countries today. Under the Law, the penalty was death. See Lev. 20:13.

VERSE 23

"Neither shalt thou lie with any beast to defile thyself therewith" — This horrible perversion was known in Egypt. See the comments of Herodotus (*Book 2:16*).

"Neither shall any woman stand before a beast to lie down thereto: it is confusion" — The word "confusion" is from the Hebrew *tebel*, denoting that which is unnatural, bestiality. The penalty was death. See Lev. 20:15.

Consequences Of Defying The Regulations — vv. 24-30

The verses that follow reveal the consequences that the Law warns will follow any defying of the restrictions laid down. In view of modern laxity in these very practises and perversions, this warning is relevant today.

VERSE 24

"Defile not ye yourselves in any of these things" — See Christ's warning against some of the things previously listed: Matt. 15:19-20; Mark 7:21-23.

"For in all these the nations are defiled which I cast out before you" — See Lev. 20:23; Deut. 18:12, and Paul's observations in Rom. 1:21-32.

VERSE 25

"And the land is defiled" — Divine judgment was about to be outpoured upon the Land of Canaan because of the iniquity of its inhabitants (cp. Gen. 15:16), as it will upon the modern generation, which is equally defiant of Yahweh's will in the matters legislated against in this chapter. Note Paul's warning: Eph. 5:5-6.

"Therefore I do visit the iniquity there-of upon it" — The word "visit" is from the Hebrew *paqad*, which Young defines as *charge*. The idea behind this word is that of inspection and supervision. The Canaanites were destroyed because of their wickedness in the very things listed in this chapter; and will the modern generation escape a like judgment? It will not. Consider the terrible warning of Jer. 25:32-33.

"And the land itself vomiteth out her inhabitants" — The Land of Promise, acquired and separated for His people by Yahweh, is impersonated and represented as vomiting out its inhabitants because of their indulgence in the abominations specified in this chapter. The Israelites are exhorted to a pure and holy life because Yahweh is their God, and they should be like Him. Unfortunately, once in the Land, they followed the example of its inhabitants, and ultimately the Land vomited them out as well (see Ezek. 36:12-14,17). In Rev. 3:16, Christ warns the Laodiceans that a similar fate would be their's unless they repented.

VERSE 26

"Ye shall therefore keep My statutes and My judgments, and shall not commit any of these abominations; neither any of your own nation or any stranger that sojourneth among you" — This warning is based upon the statement of v. 25.

VERSE 27

"For all these abominations have the men of the land done, which were before you, and the land is defiled" — Consider this in the light of the statement made to Abraham (Gen. 15:16).

VERSE 28

"That the land spue not you out also when ye defile it" — Israel is warned that the whole nation will be punished if it condones the practises warned against in this chapter. See Ezek. 36:17. Consider the fate of the modern generation, that today imitate the ways of the ancient Canaanites.

"As it spued out the nations that were before you" — The past tense relating to what had yet to happen, is given to denote the certainty of the fulfilment of the event described. See Rom. 4:17 where the use of the past tense in relation to events yet future is described by the Apostle.

VERSE 29

"For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people" — They must be excommunicated and given over to the punishment laid down by Yahweh. It was the responsibility of the nation to carry out this punishment, and of individuals to endorse it.

VERSE 30

"Therefore shall ye keep Mine ordinance" — The word "ordinance" is rendered as *charge* in the R.V. It is derived from the Hebrew *mishmereth*, signifying to watch as a sentry at his post. Israelites therefore, were to be constantly on their guard against any of these practises developing in the nation. Each Israelite was to play the part of a watchman in that regard, and avoid any condoning of such evils.

"That ye commit not any one of these abominable customs which were committed before you, and that ye defile not yourselves therein" — For the word

"abominable" see note at v. 22. The word "customs" is from the Hebrew *chuqqath*, and denotes not merely customs, but statute laws (see Dr. Young). The Israelites were to enter a land where these perversions were not merely clandestinely followed by the people, but where they were established as legitimate by law. They were to ignore the laws of the land, in that regard, and honour those of Yahweh (cp. Acts 4:19-20). Some of these perversions are being legalised today.

"I am Yahweh your God" — The significance of this declaration is explained in Lev. 19:2.

CHAPTER NINETEEN

GENERAL ADMONITIONS

This chapter sets forth a series of laws for the guidance of the people in the way of holiness to which they are called. It commences with an introduction and then moves on to a series of things to avoid. The precepts laid down set forth the basic principles of the Ten Commandments, in the terms of practical application. The duties of the 5th, 4th, 1st and 2nd commandments are expressed in vv. 3-4: the religious laws of social order on which the nation rested. Reference to the 8th and 9th commandments are found in vv. 11, 14, 16, 35, 36, setting forth Laws of honesty and truthfulness. The 3rd Commandment of reverence is echoed by v. 12. The 6th commandment, setting forth the Law of love, finds expression in vv. 17, 18, 33, 34. The 7th Commandment, the Law of purity, is covered in vv. 20, 29. The 10th Commandment, against covetousness, advocating contentment, is expressed in vv. 9, 10, 13.

The Chapter, therefore, foreshadows Christ's Discourse on the Mount, for it, likewise, is based upon the Ten Commandments.

Introduction: The Need For Holiness

— vv. 1-2

As worshippers of the true God, Israelites are called to holiness of ways.

VERSE 1

"And Yahweh spake unto Moses, saying" — Cf. Lev. 18:1.

CHAPTER NINETEEN

VERSE 2

"Speak unto all the congregation of the children of Israel, and say unto them" — The instructions that follow concern every individual of Israel. The word for "congregation" is *'Edah*, signifying "witness". Israelites are called upon to witness to the fact that they are sons of the living God: they do this by imitating God's ways in action (cp. Matt. 5:44-45).

"Ye shall be holy: for I Yahweh your God am holy" — This exhortation expresses the whole purpose of the Law. It is still binding, for Peter cites it as epitomising the responsibility resting upon believers, even though the Law itself is quite inadequate for salvation (1 Pet. 1:18-19).

Peter's use of this statement is significant. It shows how his understanding of the divine purpose was moulded by his own experience. In 1 Pet. 1:14-16 he wrote: "As obedient children (see the appeal to the children, or sons of Israel, in the chapter before us) not fashioning yourselves according to the former lusts in your ignorance (that is the theme of Leviticus 19). But as He which hath called (The Hebrew title of Leviticus is *Waiyikra* signifying "And He called", so that Peter is drawing attention to Leviticus) you (i.e. unto Himself) is holy, so become ye holy in all manner of living; because it is written: Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear . . ." In these words, Peter repeated the very expression he used when explaining to Cornelius, how that God had opened up the Gospel to Gentiles who were prepared to endorse the hope of Israel. For to that Roman centurion, he declared: "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). Hence the instructions of Leviticus are as binding today, as when they were outlined to the Israelites at the foot of Horeb. The difference is that whereas the Law cursed those who "continued not in all its ordinances", in Christ there is found grace and forgiveness, so that the curse of the Law is removed.

True believers become imitators of Christ (1 Cor. 11:1; Eph. 5:1) building into their lives the divine characteristics

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that are displayed in him. This is the practical application of the doctrine of God manifestation.

VERSE 3

"Ye shall fear every man his mother, and his father" — See also Exod. 20:12. To "honour father and mother" is "the first commandment with promise" (Eph. 6:2). But what is the use of "honour" without obedience? "If I be a Father, where is Mine honour?" asked Yahweh through Malachi of the priests that despised His name because they failed to carry out His precepts (Mal. 1:6). Note that the verse before us does not call for Israelites to "honour" Yahweh as in Exod. 20:12, but to "fear" Him. This relates to a reverential fear, but none the less a fear. The Hebrew word is *yare*, a word that is used in conjunction with Yahweh (Deut. 10:17 — rendered *terrible*). Hence the injunction is that children should manifest such a reverence towards their parents, as worshippers are expected to show towards the Father in heaven. This is certainly a most unpopular doctrine today, in this age of child-liberty (as it is called), but child-licence (as it is in reality), for these last days are noted for juvenile delinquency, as warned by Paul (2 Tim. 3:2).

Why should such reverential fear of parents be demanded of children? Because father and mother stand in relation to the members of their family as the Father and the Ecclesia do in relation to believers. The nation of Israel is likened to a woman married to Yahweh (Isa. 54:5), and therefore the "mother" of members. The constitution and laws upon which that nation were founded were divine, being an expression of the Father's will, and hence should be feared and obeyed.

Of course, "fathers of our flesh" (Heb. 12:9) have responsibilities devolving upon them if they would secure the reverence of their children. They must be "in the Lord", which means that they must express the principles of Christ; and they must not "provoke their children unto wrath; but bring them up in the admonition of the Lord" (Eph. 6:4). If they fail to do that, they are not deserving of the honour and fear that the Scriptures teach should be shown towards them. Hence the command shows that tremendous responsibilities rest upon both parents and children "in the Lord". It teaches that the

morality that Yahweh would have His children manifest, is founded in the home, and commences with parent-child relationships.

J. J. Davis writes: "The fifth commandment provides the key to real social stability. To honour one's father and mother is to reverence and obey them in Godly sincerity (cf. Deut. 18:18). Reverence and respect for parental authority is not considered something optional in Scripture (Heb. 6:1-3). Many parents have abrogated this principle in favour of better communication. It is assumed by many modern psychologists that children and parents ought to arrange an equitable situation by which all have equal authority and are permitted to articulate self-created ideas. Such a concept is not only against Biblical principles, but in the long run turns out to be impractical. All society must have norms of authority. There must be subjugation of some kind. A lack of respect for parental authority will ultimately lead to anarchism in society generally. One of the purposes of this commandment was to engender respect for all rightful authority . . .

"As society would have it today, many children are raising their parents, and the immediate product is something less than desirable. This is not only an undisciplined generation, but one bent toward the exercise of evil. Juvenile delinquency was never tolerated in the Old Testament; in fact, on some occasions it incurred the death penalty (Deut. 21:18-21). In oriental societies the handling of incorrigible and disobedient youth has always been severe discipline. Somehow the term penalty has taken on distasteful connotations and seems to be something which is evil and nonessential to a well-ordered society. In contrast to this are the many Biblical admonitions to parents to exercise authority and discipline for the good of the children as well as the good of the home. We have no record of how often, if ever, this law of Deuteronomy 21 was ever applied, but one thing is sure; it gave some indication of how God feels about juvenile delinquency in its worse form" (From *Moses And The Gods of Egypt*).

"And keep My sabbaths" — Sabbath-keeping is the fourth of the ten commandments. This verse links the honour paid to parents, with the honour paid to Yahweh, as Sabbath-keeping demanded.

See notes Exod. 20:8-11. Hence the basis of an acceptable walk in the sight of God is correct family relationships, and the honouring of religious obligations. The laws relating to the Sabbath, took the principles of religion into the confines of the home itself. Hence, any family observing the two-pronged commands of this verse would have its life well and truly founded on principles of righteousness.

"I am Yahweh your God" — This formula again stresses the reason why the observance of the law should be carried out: because Yahweh requires it, and not because it is necessarily convenient to do so. Sabbath-keeping distinguished the Hebrews from all other people and became the object of ridicule on the part of those who "knew not God" (Lam 1:7). The antitypical application of the Law requires a resting from the works of the flesh. This is the characteristic of true sons and daughters of God which distinguishes them from the rest of mankind among whom they live.

Abstain From Idolatry — v. 4.

This sets forth the negative aspect of precepts set forth in the previous verse.

VERSE 4

"Turn ye not unto idols" — The Hebrew *'eliylim* is from *al* signifying *not*, and hence *nothings*. "We know that an idol is nothing", declared Paul (1 Cor. 8:4; Jer. 14:14). Idols lack power to aid their worshippers. The modern idols worshipped likewise have a semblance of security and power but lack real ability. Mankind today worships wealth "Covetousness is idolatry," declared Paul (Col. 3:5), and the desire for more dominates mankind today. "More" seems to have the answer to the problems of life, but in fact will let down those who trust in it. Christ taught: "Life consisteth not in the abundance of things possessed. True pleasure is discovered in the denial of self."

"Nor make to yourselves molten gods" — A "molten god" is a god fashioned after the mind of the flesh, and therefore expresses what the flesh desires. Flesh delights to mould God after its own desire, to limit Him as it is limited, and demand for Him what will satisfy its lust.

"I am Yahweh your God" — He is the covenant God, and should be exclusively worshipped.

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Ritual Laws — vv. 5-8

From the negative principle expressed in v. 4, the Law now turns to positive aspects of worship. Peace-offerings established fellowship with Yahweh, and therefore should be offered as He desires.

VERSE 5

“And if ye offer a sacrifice of peace offerings unto Yahweh” — A Peace-offering is expressive of fellowship with Yahweh: a status true Israelites should seek.

“Ye shall offer it at your own will” — See instructions Lev. 1:3. Rotherham renders this as: *that ye may be accepted*. Though a Peace-offering was a voluntary offering, it could not be presented as the flesh might dictate, but had to be in accordance with the specific requirements of Yahweh. The Gospel of salvation is offered mankind, and it is compulsory to observe its principles if one would be saved, but that is left to the individual's voluntary will. See John 3:16; Rev. 22:17.

VERSE 6

“It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire” — This is a repetition of the instructions given in Lev. 7:16-17, for which see our notes at that place.

VERSE 7

“And if it be eaten at all on the third day, it is abomination; it shall not be accepted” — See Notes Lev. 7:17-18.

VERSE 8

“Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed things of Yahweh” — If the clear instructions of the previous verses are ignored, or defied, the person so doing will be adjudged guilty.

“And that soul shall be cut off from among his people” — He was to be excommunicated, without any appointed means, or sacrifice, for restitution.

Consideration For The Poor — vv. 9-10

The basic reason for the laws relating to gleaning is to instil a consideration for the poor on the part of Israelites. What is commanded is a statutory charge upon the harvest of a farmer. It does not exclude

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private and voluntary assistance, according to the generous impulse of the giver.

VERSE 9

“And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest” — Consideration for the poor distinguishes the Mosaic Law from all other ancient legislations. When an Israelite was in need, it was expected that he be relieved ungrudgingly, not only with an open hand, but with an open heart. Boaz illustrated the principle by ordering that his workers should “let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not” (Ruth 2:16). He manifested the spirit of the Law, and not merely its letter. Job did likewise. He told his “friends”:

“If I have withheld the poor from their desire,

Or have caused the eyes of the widow to fail;

*Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof.
If I have seen any perish for want of clothing,*

*Or any poor without covering
But I warmed him with fleece from my lambs,*

*And his loins gave me their blessing”
(Job 31:16-20).*

To inculcate this principle, Israelites were not to completely remove the whole of the harvest, but to leave the remnant for the poor. If any ears of corn fell to the ground at the time of reaping, they were not to gather them up but to leave them there for the gleaners, who were permitted to enter the fields for that purpose. See Lev. 23:22; Deut. 24:19; Ruth 2:15.

How much better was this provision of the Law to relieve poverty than is the Gentile dole. Gleaning provided the means for every man or woman to maintain an independent existence, in labouring for their living; and hence it kept initiative and self-respect alive. Paul set forth the principle that if a man does not work neither should he be relieved (2 Thess. 3:10). He maintained his own independence by labouring with his hands (Acts 20:34). The provision for gleaning gave opportunity for all to obtain a livelihood by personal labour. It provided a counter action to selfishness, induced a consideration of the poor and

needy, and encouraged to liberality. The Mosaic dispensation was based on love to God and benevolence to man. What blessings the farmer received from Yahweh, he was expected to share with his fellowman. Thus his gratitude was manifested in a practical way.

VERSE 10

"And thou shalt not glean thy vineyard" — The Hebrew *kerem* can denote either a garden, or a vineyard.

"Neither shalt thou gather every grape of thy vineyard" — The word "grape" is *peret*, and denotes a stray berry, and therefore can relate to grapes or to other fruit. The R.V. renders it as *the fallen fruit*. Hence the instructions concern gardens of any kind, and to fallen fruit of any variety. The Law concerning this is repeated twice more: Lev. 23:22; Deut. 24:19-22.

"Thou shalt leave them for the poor and stranger" — The stranger is classed with the poor, because, as a foreigner, he could not possess land in Israel. He therefore had to be cared for along with the poor.

"I am Yahweh your God" — This formula constitutes the divine seal upon the commandment thus listed.

Duties Towards One's Fellowman — vv. 11-16

Legislation is repeated relating to stealing, profaning the Name, defrauding others, oppressing the deaf and the blind, perverting judgment, and against talebearing.

VERSE 11

"Ye shall not steal" — See Exod. 20:15; Zech. 5:3; Rev. 21:8. The command is not limited to normal thieving, but embraces teaching which robs the truth of its power, or denying Yahweh that which is His due (see Mal. 3:8). Especially reprehensible is stealing the good characters of others, either by misrepresentation, or by flattery deceiving others into having a better opinion of him or his actions than he deserves. By this means Absalom "stole the hearts" of the men of Israel (2 Sam. 15:2-6).

"Neither deal falsely" — See Lev. 6:2-3. Complete sincerity is required; hypocrisy must be avoided at all costs.

"Neither lie one to another" — See

Zech. 8:16-17; Rev. 21:8. "Speak the truth in love," exhorted Paul. A person can use the truth to enforce a lie, and then it becomes a falsehood in intent, because it is used to destroy another's reputation. On the other hand, "love covers a multitude of sins" because it aims at reforming. A poet stated it thus:

*"A truth that's told with bad intent
Beats all the lies you can invent".*

VERSE 12

"And ye shall not swear by My name falsely" — See Exod. 20:7; Lev. 6:3. The conjunction *and* at the beginning of this verse, shows that it is closely connected with the previous one. When a person has stolen, or dealt falsely, he is inclined to lie if he is faced with his sin. And if pressed, he is the more likely to vehemently declare his innocence, and even swear to such. Thus one sin leads to another, which is what these verses are implying.

"Neither shalt thou profane the name of thy God" — The name of Yahweh was named upon Israelites (Num. 6:27), as it is also named upon those who embrace Christ today (Acts 15:14). The actions of such determine whether they honour or dishonour the Name that they bear. If they are found stealing, dealing falsely, or lying (cp. v. 11), they profane the Name, for to do so is to live inconsistently with the moral principles incorporated therein (Prov. 30:9). Hence the Jews "profane the Name" though they scrupulously avoid using it (Ezek. 36:22).

"I am Yahweh" — The covenant Name is again invoked to place the divine seal upon the commands thus listed.

VERSE 13

"Thou shalt not defraud thy neighbour, neither rob him" — See Lev. 6:2-4. In Deut. 24:14, "a hired servant" is substituted for "thy neighbour". To "defraud" means to take advantage of the innocence, or helplessness, of another. In the case of a hired servant, it means paying less for his service than he is worth; in the case of a neighbour it means taking advantage of him in an unlawful manner in the case of buying or selling. See Prov. 20:10; 22:22; Jer. 22:3; Luke 3:13; 1 Thess. 4:6.

"The wages of him that is hired shall not abide with thee all night until the morning" — See Deut. 24:14-15; Mal.

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3:5; James 5:4. Because the poor man lives from hand to mouth, his wages should be paid to him at the time specified, for he is dependent upon them. "Owe no man anything but to love one another", exhorted Paul (Rom. 13:8).

VERSE 14

"Thou shalt not curse the deaf" — Cursing, or defaming, the deaf is condemned, for the deaf cannot hear, and therefore is unable to defend or vindicate himself.

"Nor put a stumblingblock before the blind" — The blind cannot see, and therefore cannot avoid the stumblingblock so placed. The word rendered "stumblingblock" is *mikshol*, and whilst it is correctly rendered in the A.V., it also figuratively represents an *enticement*, an *obstacle*, and especially an *idol*. Hence it has application to those who are figuratively blind. See Rom. 14:13; 1 Cor. 8:9; 10:32; Rev. 2:14. When such are placed enticingly before those who literally have their sight, but who are spiritually blind, it is a case of "the blind leading the blind" (see Deut. 27:18).

This verse is a warning against leading the young and morally weak into sin, or provoking them to commit irretrievable mistakes.

"But thou shalt fear thy God" — For He can both hear and see, and will vindicate those who cannot do so.

"I am Yahweh" — Hence He is to be heeded.

VERSE 15

"Ye shall do no unrighteousness in judgment" — This is an oft-repeated injunction. See Exod. 23:2-3; Deut. 1:17; 16:19; Psa. 82:2; Prov. 24:23; James 2:9. The word "judgment" is *mishpat*, and in this place is rendered by the Berkeley Version as *court decision*. Justice must be maintained in all such decisions.

"Thou shalt not respect the person of the poor, nor honour the person of the mighty" — The latter word can be better rendered "high". Judgment must be given without partiality. Pity for the poor can lead a judge to favour such against the right; whilst a faunting regard for the high can cause some to close their eyes to their inconsistencies. Pity for the poor, and respect for those of rank, are both lawful and laudable; but must not cause any to close their eyes to that which is

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right (see Zech. 8:16-17; Jas. 2:1-4).

"But in righteousness shalt thou judge thy neighbour" — Justice and truth must be maintained irrespective as to persons or popular opinion. See Deut. 1:17.

VERSE 16

"Thou shalt not go up and down as a talebearer among the people" — The word "talebearer" is literally *pedlar*, and is applied to a person who travels about dealing in scandal and malicious hearsay, extracting the secrets of people, and *re-tailing* them wherever he goes, and *adding* to the story as originally given. A. Clarke states: "a more despicable character exists not; such a person is a pest to society, and should be exiled from the habitation of men". "A whisperer separateth chief friends", warns the Proverbs (Prov. 16:28; 17:9). Among the things that Yahweh hates are "feet that be swift in running to mischief", and "he that soweth discord among brethren" (Prov. 6:19). Let us heed how we use the tongue (James 3:5-13). See Prov. 11:13; Psa. 15:3; Jer. 6:28; Ezek. 22:9 as well as the warning of 1 Pet. 4:15. A wise man will seek to convert a sinner and cover his faults; not to proclaim and condemn them. See James 5:20.

"Neither shalt thou stand against the blood of thy neighbour" — One can do this by advancing false evidence against such (see Exod. 23:1,7). For examples of this, see 1 Kings 21:13; Matt. 26:60.

Hatred Condemned Love Commanded — vv. 17-18

There is need to develop unity among worshippers of Yahweh, whether as members of the nation of Israel, or of the Ecclesia of God.

VERSE 17

"Thou shalt not hate thy brother in thine heart" — Nursing a grievance against one's fellowman can develop into hatred, thus it is best to drive it away therefrom. If one cannot get over a fault, it is best to go and tell him the offender "his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother" (Matt. 18:15). However, if the grievance is allowed to develop into unreasoning hatred, we place our own eternal salvation into jeopardy (see 1 John 2:9,11).

"Thou shalt in any wise rebuke thy neighbour" — This is a very hard precept to observe, for it is difficult to administer reproof with delicacy and tact, so as to win a brother. In the case of sin, reproof must be offered in all kindness, and should not be avoided through cowardice or a desire to avoid trouble. See Matt. 18:15-17; Luke 17:3; 1 Tim. 5:20; 2 Tim. 4:2; Tit. 1:13; 2:15.

"And not suffer sin upon him" — By abstaining from rebuke when grievous sin has been committed, we condone the action, and thereby share the sin. See Ezek. 33:4-6.

VERSE 18

"Thou shalt not avenge, nor bear any grudge against the children of thy people" — The Law forbade repaying evil with evil. Forgiveness must be extended to the utmost limits (Matt. 18:21-22). A believer must do this in faith recognising that Yahweh will avenge him, if such is necessary. See Deut. 32:35; Prov. 20:22; Rom. 12:17-19; Heb. 10:30.

"But thou shalt love thy neighbour as thyself" — This golden rule of conduct sums up all the requirements of the second half of the Law (see Matt. 22:39-40; Rom. 13:8-10). The parable of the Good Samaritan is based on it (Luke 10:25-37). It is frequently cited in the New Testament (Matt. 19:19; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:14; James 2:8. Cp. Matt. 5:43), but, as the verse before us shows, it did not originate with the Lord Jesus as is commonly thought.

"I am Yahweh" — In His treatment with men, Yahweh has carried out the requirements of this law (John 3:16; Rom. 5:8).

Separateness Required — v. 19

Love must not be interpreted as permitting indiscriminate joining of that which Yahweh has separated. Sonship with Him is predicated upon separateness (2 Cor. 6:17-18).

VERSE 19

"Ye shall keep My statutes" — These statutes, or laws, are based upon fixed principles which Yahweh has established within His creation, so that nature itself witnesses to the truth.

"Thou shalt not let thy cattle gender with a diverse kind" — Such mixed breeding

would result in sterility, the mule providing such an example. Their presence in Israel indicated either that this law was broken, or the animals imported. The prohibition of mixed breeding had a spiritual significance, teaching Israel to remain separate.

"Thou shalt not sow thy field with mingled seed" — To break this law would not be conducive to the best crops, one fighting the other, and the harvest ripening at different times (see Deut. 22:9). So separateness is best in producing a proper spiritual harvest for Yahweh.

"Neither shall a garment mingled of linen and woollen come upon thee" — The Hebrew has it: "a garment made of two kinds of stuff". The Hebrew *sa'amez* is used only here, and in the parallel passage of Deut. 22:11, where it is defined as "wool and linen together", which is introduced into the translation here. The LXX has *kibdolos* (*spurious*) in the text. The reference is to cloth woven wrongly, that is, from yarn of two different materials. Hence, many synthetic cloths of today would be barred from use under the law. The idea, of course, is that the two materials, being completely dissimilar, should not be used in conjunction with each other. They are not appropriate, for one is for summer use, and the other for winter use. The principle, as worked out in moral issues, is that things that differ should not be blended. There should be separateness observed. Truth and error cannot mix (Rom. 8:6-8; 1 Cor. 10:21).

Carnal Knowledge Prohibited — vv. 20-22

A nation's greatness is built upon its morality.

VERSE 20

"And whosoever lieth carnally with a woman, that is a bondmaid" — The Hebrew *shiphchah* signifies a servant member of the household." See its use Ruth 2:13; 1 Sam. 25:27; and also in Gen. 16:1; 29:24,29, where it relates to a concubine.

"Betrothed to an husband" — The word *charaph* is rendered by *The Century Bible* as "assigned to" or "acquired for". The LXX has: "a home servant kept for a man". In this case there has been an agreement made whereby the bondmaid is to be taken by a certain man as his concubine.

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"And not all redeemed, nor freedom given her" — The agreement has been made, and still stands: but it has not been either implemented nor cancelled. The word "redeemed" is *padah*, and signifies payment, or ransom. Hence, though the agreement has been accepted, no payment has been made, nor has she been given her freedom. Hence she is treated as belonging to the proposed husband.

"She shall be scourged" — This is an incorrect rendition of the Hebrew. The word *biqqoreth* signifies *examination*. Hence the R.V. mg has *there shall be an inquisition*. Her case will be carefully examined in accordance with the facts. Dr. Young comments: "There is not the slightest ground for the monstrously unjust rendering of the Common Version; the noun occurring here is not found elsewhere, but the verbal form of the root occurs after. It never signifies 'to scourge', nor 'to animadvert or punish any one', as Gesenius pretends. The simple meaning is 'to search, seek, open up by examination'."

"They shall not be put to death, because she was not free" — Adultery with a free woman, or a betrothed free virgin, was punishable with death (Deut. 22:23-24). Normally, a fine of one fifth was added to a trespass (Lev. 5:16), but in this case nothing had been paid for her. As such she was free of the marriage bond, though under normal conditions, if unbetrothed, the man would be compelled to marry her (Exod. 22:16). The investigation revealing the facts, however, the man was condemned.

VERSE 21

"And he shall bring his trespass offering unto Yahweh, unto the door of the tabernacle of the congregation, even a ram for a trespass offering" — The trespass offering was required because the action was both a sin and a trespass — the invasion of the rights of another. See note Lev. 5:14.

VERSE 22

"And the priest shall make an atonement for him with the ram of the trespass offering before Yahweh for his sin which he hath done: and the sin which he hath done shall be forgiven him" — No mention is made of compensation to the husband, because he had not as yet claimed her, and, in addition, was a bondman.

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Restrictions On Eating Fruit — vv. 23-25

The fruit tree in its first three years is to be regarded as a male infant before circumcision: as unconsecrated. As in that time, its fruit is stunted in growth, and unfit as a first-fruit offering to God, it is also forbidden for human use.

VERSE 23

"And when ye shall come into the land, and shall have planted all manner of trees for food" — Whilst the law legislated in regard to literal trees, they, in turn, are emblematic of men (Psa. 1:3; Isa. 61:3; Matt. 3:10; Jude 12).

"Then ye shall count the fruit thereof as uncircumcised" — The literal Hebrew of this statement is: "Then you shall circumcise its foreskin" (see *The Interlinear Hebrew English Bible*). This is a remarkable statement, for circumcision is the token of the covenant. Only after the tree had been thus treated was it considered fit for its fruit to be presented unto Yahweh, for true Israelites are considered "trees of righteousness" (Isa. 60:21). It is said that even nature shows that it is not good to let fruit ripen upon a young tree. Therefore it is best if it is "circumcised", or that the young blossoms be pinched off before they form into fruit.

"Three years shall it be as uncircumcised unto you: it shall not be eaten of" — The Law required that for three years the blossoms be nipped off the tree to prevent it bearing, and only in the fourth year the fruit be permitted to develop. (In a figurative sense, circumcision is a cutting off of flesh, a restraining of its natural inclinations. This should commence with children. First thoughts and forward desires are vain as coming from the flesh. To allow them to ripen is to injure the character of the child; to restrain them is to figuratively circumcise the flesh, to the benefit of the child in later years (Col. 2:11).)

VERSE 24

"But in the fourth year all the fruit thereof shall be holy to praise Yahweh withal" — As the perfected firstfruits, the crop of the fourth year would be presented unto Yahweh. Typically this pointed forward to the appearance of the Lord Jesus Christ in the fourth millennium after Creation (see notes Genesis 1). Moreover, the fourth dispensation will be the millennium, when the full crop

of firstfruits will be presented unto Yahweh, and will render praises unto Him (Rev. 14:1-4). The four dispensations are: (1) The Patriarchal; (2) The Mosaic; (3) The Christian; (4) The Millennium.

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VERSE 25

"And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof" — Five is the number of grace, and as the fifth year would reveal the fulness of divine grace, so, typically, the harvest of the trees pointed to the end of the Millennium, when all flesh shall rejoice in the grace of Yahweh (1 Cor. 15:24-28; Rev. 21:3-5).

Prohibition Of Canaanite Customs — vv. 26-31

Israelites are to take care to avoid the religious practices of the Canaanites among whom they would dwell.

VERSE 26

"Ye shall not eat any thing with the blood" — The word "with" in Hebrew is *al* which signifies *upon*, or *at the top*. Therefore, a literal rendition would be "upon the blood". The LXX has "on the mountains" reading HRM (the consonants for "mountain") instead of HDM (the consonants for "blood"). Originally, Hebrew only consisted of consonants, and *daleth* and *resh* are very similar in appearance. The prohibition, therefore, is to illegitimate sacred meals upon the mountains, such as Ezekiel describes in Ezek. 18:6,15. This explanation is much more in accordance with the context than the reference to the eating of blood as in the A.V., particularly as this subject was thoroughly dealt with in Lev. 17.

"Neither shall ye use enchantment" — The word "enchantment" is *nichesh* in Hebrew, and signifies *whisper* or *mutter*. It is probably related to *nachash*, the Hebrew word for serpent, for the serpent was worshipped by some pagan religions. The Hebrew *nachash* is rendered "experience" in Gen. 30:27, where Laban told Jacob that he had "learned by experience" that he had been blessed through the presence of Jacob in his house. The RV, however, represents Laban as saying that he had "divined" this. The reference to enchantment in the verse before us is to the practise of augury, the superstitious taking of omens etc., such as were condemned by the Law

(see Deut. 18:10; 2 Kings 17:17; Isa. 8:19).

"Nor observe times" — See Deut. 18:14; 2 Kings 21:6; 2 Chr. 33:6. The pagans "observed times" by declaring one day "lucky" and another day "unlucky". It is predicted of the Papacy that it would "think to change times" (Dan. 7:25), and this it has done by giving "Christian" titles to pagan feasts, such as Christmas and Easter.

VERSE 27

"Ye shall not round the corners of your heads" — This relates to the pagan practise of so shaving the side-whiskers and grooming the hair, that a complete circle was formed around the head, which was given a superstitious significance. Accordingly, the ultra-orthodox Jews refuse to do this, in consequence of which, they wear long ringlets of hair. In ancient times, this difference in trimming the hair caused a distinction between Israelites and heathens, between the circumcised and the uncircumcised. See Jer. 9:26 (margin), and note how that the prophet aligns the habit of so polling the hair with the custom of uncircumcised heathens. Herodotus records the custom of the Arabians of shaving the temples all around, and leaving a tuft of hair on the top of the head (*Herod 3:80*) which practise, like circumcision, had a religious significance. Israelites were to avoid even the appearance of evil.

"Neither shall thou mar the corners of thy beard" — This, likewise, was a Gentile form of mourning, with a religious significance. See Deut. 14:2; 1 Kings 18:28; Jer. 16:6; 48:37.

VERSE 28

"Ye shall not make any cuttings in your flesh for the dead" — They were prohibited from tattooing themselves in memory of the dead, as was the custom of some heathens; instead Israelites were to look to life (Lev. 21:11-12), for Yahweh is "not a God of the dead, but of the living; for all live unto Him" (Luke 20:38). It is interesting to note that the word "dead" in the verse before us, is *nephesh* in Hebrew, the same word as is so often rendered *soul*. Obviously those souls were not immortal!!

"I am Yahweh" — As His children, it would be most incongruous for Israelites to be found honouring pagan gods, super-

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stitutions, or customs.

VERSE 29

"Do not prostitute thy daughter, to cause her to be a whore" — This prohibits a father handing over his daughter to a man without the previous rites of "sanctification" that is without a legal marriage. But would this be a common practise? Not in those times, whatever might be the custom in these days. The context in which this prohibition is placed, suggests that it had some religious significance. Nudity and prostitution were common to Canaanitish worship. Young men and girls were attached to the temples for that purpose. No religion was more immoral or degrading than the paganism of the Canaanites. Human sacrifice, and the cult of sex were widespread. W. F. Albright, the archaeologist, makes reference to "the Canaanites, with their orgiastic nature-worship, their cult of fertility in the form of serpent symbols and sensuous nudity, and their gross mythology . . ." Thus the prohibition of the verse before us was necessary, for the Canaanitish religion would praise a father who permitted his daughter to become a temple *qedeshah*, or prostitute (see Deut. 23:18; Hos. 4:14).

"Lest the land fall to whoredom, and the land become full of wickedness" — That, indeed, was the state of the land when Joshua marched in to destroy its depraved inhabitants: the "iniquity of the Amorites was full" (see Gen. 15:16). If harlotry were allowed to be treated as a religious service, the land was bound to "fall to whoredom".

VERSE 30

"Ye shall keep my sabbaths, and reverence my sanctuary" — Israelites were to be noted for their separation from the evils surrounding them, and their dedication to the will of Yahweh in the manner here described. When the former was honoured, the latter was more likely to be revered.

"I am Yahweh" — As His sons, Israelites were called upon to manifest His characteristics. This demanded separation from the evils surrounding them, and dedication to that way of life to which they had been called.

VERSE 31

"Regard not them that have familiar

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spirits" — The English word "familiar" in this context, signifies "attendant", and implies a spirit residing within the medium by which she is able to speak and advise. Actually, the term is derived from the single Hebrew word *aboth* which, according to Young, signifies "a bottle", or a water skin, a reference to the belly. Hence a person with a "familiar spirit" was one who spoke from the belly, and hence a ventriloquist. The LXX renders it as *ventrioloquistis*, giving the word in greek as *engastrimulhoi*, which literally signifies to *speak from the belly* (cp. Phil. 3:19). These ventriloquists did not use their skill to entertain, but to delude. They claimed to speak, not of themselves, but through the "familiar spirit" located within them. In Isaiah 8:19, the term is used of false teachers of religion. Paul made reference to some "whose god was their belly" (Phil. 3:19), a fit designation of some types of clergymen.

"Neither seek after wizards, to be defiled by them" — The word "wizards" is from a Hebrew term signifying *knowing ones*. In Isaiah 8:19 they are aligned with the clergy, who claim to know so much, and know so little. There they are said to "peep and mutter". The former word means to chirp like a bird; the latter to sigh, to mourn (Isa. 16:7; Jer. 48:31); to coo like a dove (Isa. 38:14; 59:11); sometimes to grumble like a lion (Isa. 31:4), in all of which ways the word has been rendered. The word expresses the feeble, plaintive, lamentations or sighs, which necromancers use to delude their dupes; as well as the tone of voice, the elocutionary affectation, adopted by clergymen in delivering their sermons.

"To be defiled by them" — Defilement could come two ways: firstly, by Israelites coming into contact with the dead bones which were part of the stock in trade of wizards; and spiritually, by sinking into the mire of superstition inseparable from witchcraft and necromancy.

"I am Yahweh your God" — And as such worship should be limited to Him.

Respect For Others — vv. 32-37

Age to be respected, strangers to be given consideration, fraudulent practises to be avoided, all statutes and judgments to be heeded.

VERSE 32

"Thou shalt rise up before the hoary

head" — The "hoary" head, is the head white with age. Great respect was to be shown to such because of the experience that age gives (see Prov. 20:29). But *The Book of Proverbs* adds a condition: "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). Joab possessed a hoary head, but not in righteousness, and therefore no respect was paid to him (see 1 Kings 2:6,9).

"And honour the face of the old man; and fear thy God" — The respect paid to age and experience stems from the same regard as many pay to God. There is no adequate substitute for experience.

"I am Yahweh" — Hence the admonition should be heeded.

VERSE 33

"And if a stranger sojourn with thee in your land, ye shall not vex him" — It is said that the duty of loving the stranger is stressed some thirty-six times in Scripture, and is placed on the same level as the duty of kindness to, and protection of, the widow and the orphan. The reason is given in Exod. 23:9: "For ye know the heart of a stranger, seeing ye were strangers in the land of Egypt". Such consideration might convert the stranger into a proselyte when he shall "be as one that is born in the land" (Exod. 12:48). Let us show consideration for "strangers" at our gatherings, and we may gain them as converts. To "vex" is to *oppress* him. And this Israelites must not do (Exod. 22:21; Lev. 25:14; Ezek. 22:7).

VERSE 34

"But the stranger that dwelleth with you shall be unto you as one born among you" — This statement refers to the proselyte. See Exod. 12:48.

"And thou shalt love him as thyself" — See v. 18; Deut. 10:19.

"For ye were strangers in the land of

Egypt" — The stranger in the midst of Israel was a constant reminder of their previous servitude, and the manifestation of the divine love that they then had received. As they were given such love, so "God commends His love" to those who receive it, that they might pass it on to others (Rom. 5:8).

"I am Yahweh your God" — That Name had been revealed unto them when they had been in Egypt. It epitomised divine love. See John 17:26.

VERSE 35

"Ye shall do no unrighteousness in judgment" — See v. 15. God abhors dishonesty in business: "For all that do such things are an abomination unto Yahweh" (Deut. 25:16). See also Prov. 11:1; 20:10; Mic. 6:10-11. Probity in business dealings will be maintained by law in the Millennium. See Ezek. 45:10.

"In meteyard, in weight, or in measure" — Berkeley renders this: "in measurements, weights, or in quantity". The word "measure" relates to a liquid measure.

VERSE 36

"Just balances, just weights, a just ephah, and a just hin, shall ye have" — The ephah was the standard dry measure; the hin was a measure for liquids.

"I am Yahweh your God, which brought you out of the land of Egypt" — Being brought out of Egypt, there was to be no imitation of their ways, religious, social or commercial.

VERSE 37

"Therefore shall ye observe all My statutes, and all My judgments, and do them" — All the moral precepts of the Law rested on the one firm foundation: they were given by Divine command.

"I am Yahweh" — Therefore His will was not to be questioned.



CHAPTER TWENTY

JUDGMENT ON VARIOUS SINS

Having set forth moral principles for the observation of Israelites, Yahweh now proceeds to outline the penalties attached to disobedience in these several particulars. Discipline and punishment is necessary in an organized society, for otherwise, flesh being what it is, human nature would flout the divine will. The Land of Canaan was burdened with the vilest forms of wickedness, and rigorous, ruthless measures were needed to keep at bay the vices and immoral practises that were common throughout the land. Hence severe penalties are laid down, which the rulers are to carry out. The Law listed offences that could not be atoned, and were not forgivable except by specific divine decree (as in the case of David), but in Christ there is justification for things "that could not be justified under the law" (Mark 3:28; Acts 13:39).

Of Giving Seed To Molech — vv. 1-3

The term Molech is related to the Semitic word for king (Heb. *melech*). The god Molech became the god of vows and solemn promises, and children were sacrificed to him as the harshest and most binding pledge of the sanctity of a promise.

VERSE 1

"And Yahweh spake unto Moses, saying" — This introduction establishes the authority for the forms of punishment listed throughout this chapter.

VERSE 2

"Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech" — C. F. Pfeiffer in *The Patriarchal Age* states: "Molech worship was expressly forbidden in the Mosaic law (Lev. 18:21; 20:1-5). Nevertheless it was popularly observed in times of apostasy. Solomon built an altar to Molech in the Valley of Hinnom at Tophet (1 Kings 11:7). Both Ahaz and Manasseh offered

their sons in sacrifice to Molech (2 Kings 16:3; 21:6). Josiah, in his attempt to establish the Law of the Lord, desecrated the Hinnom Molech centre in order to render it useless for pagan religious practises (2 Kings 23:10). The Molech cult was revived, however, and the prophecies of Jeremiah and Ezekiel afford evidence that it continued to the time of the Exile (Jer. 7:29-34; Ezek. 16:20-21; 20:26,31; 23:37-39).

The term Molech is related to the Semitic word for king (Hebrew *melech*). It originally signified a counsellor. Its meaning is not far removed from Baal, 'master'. The Palmyrenes had a deity whom they worshipped as Malach-baal. Milch-baal is a Phoenician personal name, and it is certain that the Baal whom Elijah challenged was the Baal of Tyre, otherwise known as Melcharth.

Molech worship included a practise which is described in Scripture as making a son or daughter pass through the fire. Some scholars have thought of this as a harmless rite of purification from which the child emerged unscathed. The testimony of Scripture, however, indicates that the child died as a result of this

hideous rite. Ezekiel complains, ". . . thou hast taken thy sons and thy daughters . . . and these hast thou sacrificed . . . to be devoured . . . thou hast slain My children and delivered them to cause them to pass through the fire' (Ezek. 16:20-21; cf 23:37). The evidence is clear that children were slaughtered and burnt like other sacrificial victims. Josephus says of Ahaz, 'He also sacrificed his own son as a drum offering to the idols according to the custom of the Canaanites.' Archaeologists have found hundreds of urns containing the bones of children from four to twelve years of age who had been burned alive".

The Valley of Hinnom, where the god Molech was set up, is called "Tophet" in Scripture (Isa. 30:33; Jer. 7:32), which is derived from *toph*, "drums". It is suggested that during the frightful ceremony of presenting the children to the fires of Molech, drums were sounded in a hideous beating to drown out the screams of the children being offered.

This practise was sternly condemned by Yahweh, for such a frightful form of worship is not only completely unnatural, but the children so given, really belonged to Him (Num. 3:13), and from that seed must come the Redeemer (Gen. 3:15). By destroying the seed, Israelites destroyed this hope, and so attacked Yahweh's purpose (see 1 Tim. 2:15). *Child born*

"He shall surely be put to death: the people of the land shall stone him with stones" — Those who were deputed to stone him would not be "all the people", but a representative group. See a similar reference in 2 Kings 11:14. This group, representing all the people, was called upon to stone the offender so as to give public repudiation of the sin committed. The carrying out of the penalty became a public repudiation of the false and frightful worship, as well as a natural endorsement of the execution inflicted.

VERSE 3

"And I will set My face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile My sanctuary, and to profane My holy name" — No forgiveness would be granted any who turned from Yahweh to serve such a god (see also Heb. 6:4-6). Such were guilty of defiling Yahweh's sanctuary in that they attempted to worship Yahweh and Molech at the one time. See Ezek. 23:38-39. They

"profaned Yahweh's Name", not by using it, but by living inconsistently with it.

VERSE 4

"And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not" — To "hide the eyes" is a Hebraism expressive of conniving at a matter (1 Sam. 12:3), or disregarding it (Ezek. 22:26). In that case, they would not acknowledge the act as a sin. Charges of blasphemy were heard publicly before the authorities, for all to hear, and to acknowledge the punishment as just. Witnesses not only provided evidence against the accused, but when he was adjudged guilty, they were required to commence the execution by "throwing the first stone" (Deut. 13:8-11; 17:2-5).

VERSE 5

"Then I will set My face against that man" — If the authorities failed in their duty to execute the man, Yahweh would execute judgment.

"And against his family" — If his family condoned, or followed his example (Ezek. 18:14), Yahweh would move against its members as He did in the case of the rebellion of Korah, Dathan and Abiram (Num. 16:1, 27-33). In that case, it is significant, that whereas the families of Dathan and Abiram perished with their fathers, the children of Korah escaped the judgment (Num. 26:11). Evidently they repudiated the conduct of their father.

— "And will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people" — The blasphemer would not escape the judgment of God, even though the authorities refused to carry out the declared penalty.

Of Indulgence In Spiritualism — vv. 6-7

The penalty of consulting such is now set down.

VERSE 6

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them" — Young renders "after" as *unto*. The verse condemns a seeking of knowledge from a forbidden source (see Lev. 19:31). It was such an

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action as this that originally brought sin into the world (Gen. 3:6).

"I will even set My face against that soul, and will cut him off from among his people" — See note Lev. 17:10. The verse seems to relate to a person who offended secretly, so that there were no witnesses of his apostasy. In that event, God will Himself punish the evil-doer.

Sanctification — vv. 7-8

Turning from false forms of worship, true Israelites must separate themselves unto Yahweh.

VERSE 7

"Sanctify yourselves therefore, and be ye holy" — The spirit-word is the means provided for the sanctification of saints (John 17:17). Basic to the meaning of the word is the separation of self for Yahweh's use.

"For I am Yahweh your God" — Therefore there is a call for holiness on the part of those in covenant relationship with him. See note Lev. 19:2.

VERSE 8

"And ye shall keep my statutes, and do them" — See note Lev. 18:4. Israelites were called upon to ponder the statutes of Yahweh, and perform what they required.

"I am Yahweh which sanctify you" — In the Hebrew this is a Name of God: *Yahweh M'qaddishim*. The first appearance of this name in Scripture is at Exod. 31:13 (see notes). The command is to "sanctify yourselves", but in order to show that flesh requires help to that end, God adds to this command, one of His names: I am *Yahweh M'qaddishim*. To sanctify a person or a thing, requires not only to set it apart for special use, but to ensure that it is worthy of such use. Though Yahweh, through the Law, set an impossible standard for flesh to attain unto (Lev. 19:2), He will "work in" those who manifest a responsive heart and dedicated will (Phil. 2:13). He desires our sanctification (1 Thess. 4:3), and this must be manifested in living (1 Pet. 1:15), in self-sacrifice (Rom. 12:1), and in prayer (1 Tim. 2:8).

The name *Yahweh M'qaddishim* is prophetic in its significance, for Yahweh signifies *He will be*. It therefore proclaims that God will provide for the sanctification of His people. The promise is fulfill-

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ed through Christ (Jude 1; 1 Cor. 1:30; Heb. 10:10; 13:12) through the spirit word (John 17:17; 1 Pet. 1:2; Eph. 2:18). Yahweh sanctified Israel by selecting them out of all nations to be His people, and by giving them laws and institutions designed to a holy life. Today the call is an individual one though similar in its terms and requirements (Acts 15:14; Eph. 2:11-18).

VERSE 9

"For every one that curseth his father or his mother shall be surely put to death" — See Exod. 21:15,17; Prov. 20:20. Why introduce this law at this place? Because father and mother stood in relation to the family, as Yahweh and the nation (the ecclesia) stood in relation to the people of Israel. Hence the highest respect should be paid them. To curse them was a capital offence.

"He that hath cursed his father or his mother; his blood shall be upon him" — See Josh. 2:19; 1 Kings 2:32; Matt. 27:25. The expression means that he is responsible for the death that he shall suffer.

Penalties For Adultery And Perversion — vv. 10-21

Having previously legislated against adultery and similar crimes, the penalties for those who break the commands are now listed. The design of the Law was to ensure the highest state of morality for the people of God. When discipline and restraint are removed, the vilest practices and perversions follow.

VERSE 10

"And the man that committeth adultery with another man's wife" — See Lev. 18:20; Deut. 22:22; John 8:4-5.

"Even he that committeth adultery with his neighbour's wife the adulterer and the adulteress shall surely be put to death" — The Law provided no mitigation of this penalty hence, in the incident of David and Bathsheba, the king had to go beyond the Law to obtain forgiveness (see Psalm 51:14-17). In such a case, the mercy that David had earlier extended to Saul then stood him in good stead, for having showed mercy to others, David now experienced it for himself. In Christ, all manner of sins may be forgiven (cp. Matt. 12:31), though a believer must not presume on this. There are conditions attached to it. The person who prays:

"Forgive us our sins, as we forgive those who sin against us", may be invoking his own destruction, unless he, like David, shows mercy and forgiveness to others.

VERSE 11

"And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death" — See Lev. 18:18; Deut. 27:20,23.

"Their blood shall be upon them" — The addition of these words seem to add to the gravity of the crime above that of the previous verse. Notice the condemnation of Amos 2:7; and consider the case in Corinth (1 Cor. 5:1).

VERSE 12

"And if a man lie with his daughter in law, both of them shall surely be put to death" — See Lev. 18:15; Deut. 27:23.

"They have wrought confusion; their blood shall be upon them" — See note Lev. 18:23.

VERSE 13

"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination" — For the significance of this word, describing this sin, see the comment on Lev. 18:22. In the eyes of the Creator it is a disgusting act.

"They shall surely be put to death; their blood shall be upon them" — Death was the penalty of Sodomy, which is everywhere condemned by Scripture. See Gen. 19:5; Jud. 19:22; Rom. 1:26-27. Those who practise this perversion have no hope for the future (see 1 Cor. 6:9; 1 Tim. 1:10; Jude 7). Yet, today, this perversion, like so many others is practised, legalised, and even advocated by some. So the world becomes more and more Sodomitic in its character, as Christ predicted it would (Luke 17:26-28).

VERSE 14

"And if a man take a wife and her mother, it is wickedness" — See this condemned: Lev. 18:17; Deut. 27:23.

"They shall be burnt with fire, both he and they" — This form of destruction shall take place after the guilty three have been put to death, as in the case of Achan (Josh. 7:25).

"That there be no wickedness among

you" — The purpose of the burning of the bodies of the guilty three was a public execration of their wickedness, and a warning against others following their bad example.

VERSE 15

"And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast" — See this condemned: Exod. 22:19; Lev. 18:23; Deut. 27:21. In the shocking conditions into which modern life is drifting, even this most unnatural perversion is advocated in some quarters. Some who claim for themselves the utmost liberty, descend into the grossest licence; and, unfortunately, sometimes lead others astray with them.

VERSE 16

"And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast; they shall surely be put to death; their blood shall be upon them" — Herodotus claims that these perversions were common in Egypt, and even formed part of the superstitious worship of the nation (*Herod 2:46*). The same perversions were undoubtedly known among the Canaanites whose immoral life, and crude forms of worship, were even grosser than those of the Egyptians. These unnatural and evil perversions are becoming more common in the modern world, awaiting the judgment of Yahweh (see Eph. 5:4-6).

VERSE 17

"And if a man shall take his sister, his father's daughter, and see her nakedness, and she see his nakedness" — See this condemned: Lev. 18:9; Deut. 27:22. This verse does not condemn mere nudity, but nudity designed to excite sexual impulse. The word "nakedness" in Hebrew is *er-vah*, and according to the *Oxford Gesenius* denotes *nakedness, pudenda*, and hence *shameful exposure*.

"It is a wicked thing; and they shall be cut off in the sight of their people" — The wickedness of their action must be acknowledged, and they must be publicly excommunicated. Note the action in regard to the case of incest in the Corinthian Ecclesia: there was a public repudiation and excommunication of the guilty party (1 Cor. 5:4-5), though, later, when his repentance was made obvious, he was restored again to the meeting.

family; for pronounced upon such people is the family name of Yahweh. Hannah's son was called Samuel, or Shemuel. What does it mean? It is claimed that it means: *Asked of God*. But nowhere does *Shem* signify *asked*. True, Hannah said: "I have asked of God" for this child, and because of that, called his name Shemuel. Hannah asked for a family, and a family she received of God, and so she called her firstborn, Shemuel: the family of God.

You will find many other discoveries in this little Book, discoveries that I have found excitedly interesting; and which I have delighted to share with others.

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CHAPTER TWENTY

"He hath uncovered his sister's nakedness" — The word is qalah, and denotes to denude, especially in a disgraceful sense (see Strong).

"He shall bear his iniquity" — The Law provided for him no means of restoration to the Israelitish community by means of sacrificial offerings. Restoration could only be effected by Divine forgiveness openly proclaimed through Yahweh's representatives in the nation, as in the case of David's sin (2 Sam. 12:13), or by special decree of spirit-endowed men, as in the case of Paul in regard to the incestuous brother (2 Cor. 2:5-8).

VERSE 18

"And if a man shall lie with a woman having her sickness, and shall uncover her nakedness" — See the warning in Lev. 18:19 and cp. with Lev. 15:24.

"He hath discovered her fountain, and she hath uncovered the fountain of her blood" — "Discovered" is rendered make naked in the RV (see margin). See note at Lev. 12:7; 18:19.

"And both of them shall be cut off from among their people" — They shall be excommunicated for a period of seven days (Lev. 15:24). See note Lev. 18:19.

VERSE 19

"And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity" — See Lev. 18:12-13; Deut. 27:20. Seeing that they must bear their iniquity, no forgiveness will be granted them until appropriate sacrifices have been offered.

VERSE 20

"And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin: they shall die childless" — This probably signifies that any children of the union should be recognised as belonging to the uncle. Jehoiachin was "written childless" (Jer. 22:30), although actually he had seven sons (1 Chron. 3:17). Nevertheless, none of them ascended the throne of David in accordance with the context of Jeremiah's statement. So whilst he was not "childless" in a literal sense, he was "childless" as far as the occupancy of the throne was concerned.

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VERSE 21

"And if a man shall take his brother's wife, it is an unclean thing" — The word niddah, rendered "unclean thing" signifies rejection as something to be refused (Matt. 14:3-4). This form of expression is used, possibly because in the case of the brother dying childless, it was required that the remaining brother take her to wife, in order to raise up seed to his brother. This is called the law of the levirate marriage (Deut. 25:5). See notes in The Book of Ruth.

"He hath uncovered his brother's nakedness: they shall be childless" — See note v. 20.

Conditions of Tenancy of the Land — vv. 22-26

A general summary follows, emphasizing the terms upon which tenancy of the land is granted Israelites, and the separation from other nations that is required of them.

VERSE 22

"Ye shall therefore keep all My statutes, and all My judgments, and do them" — Israelites were both to "keep" and "do" the things commanded them. For the significance of the word keep, see note at v. 8.

"That the land, whither I bring you to dwell therein, spue you not out" — See notes Lev. 18:25,28. In Elpis Israel, Bro. Thomas writes: the Law granted "only a tenant at will occupancy of the land of Canaan; and that not to the extent which pertains to its everlasting possession — Deut. 28:58,63" (see p. 249). Israelites would remain in the land so long as they kept the conditions; otherwise they would be excluded therefrom.

VERSE 23

"And ye shall not walk in the manners of the nations, which I cast out before you" — The word "manners" is from the Hebrew chuqqath, and signifies "statutes" or "appointments". It is from a root denoting something engraven, and hence relates to a manner of life established by habit, tradition or law. The laws of the land might decree that its subjects act in a way contrary to the will of God; in which case, His servants, will refuse. For example, in Australia, voting in political elections is compulsory, but Christadelphians refuse to comply. Fortunately,

their scruples are respected by the authorities.

"For they committed all these things, and therefore I abhorred them" — This statement relates to the immorality and wickedness that was rife among the Canaanites, and which were endorsed by habit, and entrenched by law. The modern world is travelling rapidly along the same path. The requirements of law dictated by the principles of the Women's Liberation Movement which prohibits discrimination between male and female, the educational system which encourages children to develop their own independent thought unshackled by considerations of parents or home, the legalising of sodomy and such like, are examples of this. Judgment reached out against the Canaanites, and ultimately will do so against the modern world.

VERSE 24

"But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey" — See notes at Exod. 3:8,17; 6:8. This statement is made to the nation as such. In fact, the responsible generation to whom these words were directed, perished in the wilderness. There are conditions attached to God's promises, and where those conditions are not carried out, it is proper for Him to refuse the benefits.

"I am Yahweh your God, which have separated you from other people" — This is a very important statement, and fundamental to all Yahweh's dealings with His people, then and now (See Acts 15:14; 2 Cor. 6:14-18, and note the repetition of this by Solomon at the dedication of the Temple — 1 Kings 8:53). This state of separation required of Israelites then and of believers now, denotes a status of privilege (Exod. 19:5), grace (Exodus 33:16), and responsibility (1 Kings 8:53; 2 Cor. 6:14-18). The Hebrew word is *badal* and denotes that which is *divided* and *distinguished*. The call of God to His people is one of segregation as opposed to integration. The principle is incorporated into the laws of nature itself, and when defied is bound to bring trouble. The wisdom of God provided for nature to produce "after its kind" (Gen. 1:11-12, 21,25); for nations to be divided one from the other (Gen. 10:22). God also required Abraham to separate from his family (Gen. 25:6), and discriminated

between Jacob and Esau (Gen. 25:23). Segregation has proved the best for the wellbeing and happiness of all concerned. Despite the agitation of idealists, and the condemnation of those who stigmatise those who follow the dictates of nature and of God's word, as racist, the laws of nature and of truth are the best for all concerned. Inter-marriage with those of a different ethnic group is seldom satisfactory, and often creates tremendous problems.

Separation as opposed to integration or miscegration is the principle upon which Yahweh deals with His people. Integration is the joining in with others. Miscegration means the mixture of races, especially those of different colour or type. The Bible even goes farther than opposing this: it is against different branches of the same stock intermarrying, such as Israelites marrying Ishmaelites, or other descendants of Abraham. Miscegration brought a curse on Israel (Num. 25:1-8). It was a cause of Solomon's sin (1 Kings 11:1-4). It was a fault found in Israel when the people returned from Babylon (Ezra 9:1-3,12; 10:2-3,18). Though all are "made one" in Christ, the segregation of such from the rest of mankind is carefully preserved (Acts 15:14; 2 Cor. 6:14-18; Rev. 18:4). Hence God's Law would be described as racist today by those who advocate miscegration, whilst closing their eyes to the problems it creates.

VERSE 25

"Ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean" — This "difference" was to be preserved both in eating or in worship. True Israelites were to see beyond the natural to the spiritual lessons these restrictions were intended to convey.

"And ye shall not make your souls abominable by beast, or by fowl" — They would do so by presuming either to eat or to worship such creatures.

"Or by any manner of living thing that creepeth on the ground" — The Hebrew term signifies anything. Dr. Young comments: "There is no authority for, or propriety in, the addition of the Common Version, 'manner of living'."

"Which I have separated from you as unclean" — The word "separated" is *badal*, concerning which, see note above.

Note!
Note!

VERSE 26

"And ye shall be holy unto Me: for I Yahweh am holy" — The Hebrew for "holy" in this place is a plural noun *kadoshim* signifying *holy ones*, or *clean ones*. Holiness demands both negative and positive actions. It requires both separation and consecration; and one without the other is not satisfactory to the Father. The *Kadoshim* were accounted "holy" to the extent that they "put difference between clean and unclean" (v. 25), and this was necessary inasmuch as they were Yahweh's people, and as such should manifest His characteristics. Hence the statement: "for (because) I Yahweh am holy". As He is separated from mankind, both as regards status and characteristics, so should be those who would be as He is. Holiness, therefore, demands the keeping of Yahweh's commandments. See Deut. 26:18.

"And have severed you from other people, that ye should be Mine" — The word "severed" is again from the Hebrew *badal* noted above, and there rendered "separated". Believers are not merely separated, or severed, from the rest of mankind, but separated for a purpose: "unto Yahweh" (see v. 26). This requires that they build into their lives Godlike

qualities, involving both belief and action. They are called and separated for the purpose of God-manifestation. See Deut. 28:9-10,58; Isa. 43:7; Jer. 13:11; Acts 15:14. The pattern to which they must try to conform is revealed in Christ Jesus. See 1 Tim. 3:16.

Spiritualist Mediums To Be Executed — v. 27

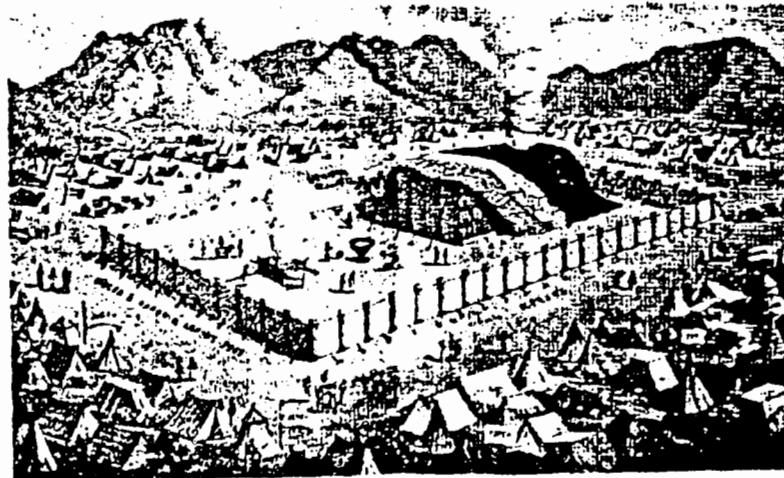
The basis of true holiness is a correct understanding of Truth, and respect for the revelation of Yahweh. Spiritualism represents a false source of knowledge, and therefore is bound to lead away from that separateness so essential to proper worship. Hence mediums were to be put to death.

VERSE 27

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death" — See Lev. 19:31.

"They shall stone them with stones" — By this general mode of execution, all Israelites were represented as joining together in putting the guilty party to death, so endorsing the divine sentence.

"Their blood shall be upon them" — The guilty party is responsible for the death he suffers, and those administering it are exonerated from any blame.



The Tabernacle in the Wilderness.

PART TWO REGULATIONS FOR THE PRIESTS

Chapter 21,22

Having set down the practical applications of holiness for the people, the Law now gives consideration to the priests. They are to manifest a separateness more exclusive and complete than the people, for they are Yahweh's representatives to the world. The ordinary priests are to be without blemish as far as is physically possible, whilst the High Priest is required to manifest an exclusiveness even more extreme than the priests. Instructions are given concerning the conduct, appearance, food and offerings of such. In view of their high office they were expected to be ceremonially "clean" (Isa. 52:11), and to shadow forth the righteousness at which all Israelites were to aim. The High Priest typed the status and person of the Lord Jesus as High Priest after the order of Melchizedek; the ordinary priests represented his brethren. Of the former it is written that he "offered himself without spot unto God" (Heb. 9:14), for he "did no sin" (1 Pet. 2:22). Of the latter it is taught that they are called to be "holy and without blame before God in love" (Eph. 1:4), "perfect and complete in all the will of God" (Col. 4:12): "perfect and entire wanting nothing" (James 1:4). This is shadowed forth in the instructions now given.

CHAPTER TWENTY ONE

PROHIBITED PRACTISES

Leviticus now considers the responsibilities resting upon priests. They must set an example before all the people, and manifest a holiness above that required of lay Israelites. The chapter before us calls upon priests to avoid practises permitted the people, and to give themselves more completely to principles of consecration and dedication. The priests in Israel typed believers in Christ who are described as priests in his service (1 Peter 2:9).

Regulations Regarding Mourning — vv.1-5

As priests are called to minister in the things of life, they are required to look beyond death. As an illustration of that, the regulations strictly limited the circumstances in which they are permitted to mourn. They are not to do so as those who have no hope, but are to look forward to a

resurrection to life.

VERSE 1

"And Yahweh said unto Moses" — A new sub-section commences, and is introduced by this formula.

"Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people" — Priests were required to look

CHAPTER TWENTY-ONE

beyond death, and therefore were taught to "mourn not as others who have no hope." Their family obligations in regard to the dead were limited in order that they might serve Yahweh better (see Deut. 33:9). Believers in Christ are required to do likewise as a witness to the Truth (Luke 14:26). This law will continue in the Kingdom (Ezek. 44:25), and is based upon ceremonial defilement as ordained by the Law. Contact with a dead corpse was defiling under the Sinaitic Covenant, for death is a reminder of sin its author (Rom. 5:12). Because of that, whoever touched a dead body was accounted unclean for seven days (Num. 19:11), and was obliged, on the third and seventh days, to purify himself according to instructions laid down (Num. 19:12). The priest, however, because his life was devoted entirely to the things of God, was required to carefully abstain from things that defiled, for he must be always available for mediatorialship.

VERSE 2

"But for his kin, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brothers" — The word "kin" is *sheer* as in Lev. 20:19. This general term would include his wife, even though she is not specifically mentioned.

VERSE 3

"And for his sister a virgin, that is nigh unto him, which hath no husband; for her he may be defiled" — Priests were permitted a relaxation of the general prohibition of v. 1 for closest relations only, and even in such cases, the High Priest was further restricted (vv. 10-11). Nevertheless, the Law recognised the propriety of human compassion, whilst teaching that believers should not be utterly cast down by death, but should look beyond it to life eternal through a resurrection therefrom. These restrictions will likewise continue during Christ's reign on earth (Ezek. 44:25). The principle illustrated in the prohibition laid on priests is that set forth by Paul to the Thessalonians: "Concerning them which are asleep, ye sorrow not, even as others which have no hope" (1 Thess. 4:13). Moses gave expression to the dedication to which priests were called, by stating concerning the High Priest: "Who said unto his father and to his mother I have not seen him, neither did he acknowledge his brethren, nor know his own

THE CHRISTADELPHIAN EXPOSITOR

children; for they have observed Thy word, and kept Thy covenant" (Deut. 33:9). The priest ignored normal expressions of mourning, and viewed his service to Yahweh as of greater importance than those of family considerations. In like manner, the Lord viewed those who did the will of his Father as his true brethren and sisters, and would have repudiated normal relationships for these if necessary (Matt. 12:46-50).

VERSE 4

"But he shall not defile himself, being a chief man among his people, to profane himself" — The Hebrew word for "chief man" is *Baal*, and as this word, which signifies Lord, or Master, is frequently translated *husband*, and is used in that connection, the marginal note renders it accordingly. But it hardly seems likely that a priest would be prohibited mourning for a wife if he were permitted to do so for a sister, and hence it is more likely that the word be rendered as "a lord among his people, or in his house", in which case, the prohibition would relate to defiling himself for subordinates of his household, or for members apart from those already listed above.

The word rendered "profane" is *chulal*, and signifies to open up, to give access to, and hence to make common. The Greek is *bebeloo* denoting to desecrate. To profane a thing is to open it for common use, to "defile" that which should be kept exclusive, since holy things were not open to the public. Among the things to be treated as "holy" and therefore not to be "defiled" or opened to common use were the Sanctuary, and its sacrifices (Lev. 19:8), the sabbath (Exod. 31:14), the name of God (Lev. 19:2), the priesthood (Exod. 19:22; Lev. 21:9), a father's bed by incest (Gen. 49:4). Esau, by despising his birthright was called "a profane person" (Heb. 12:16). And Jeremiah declared that "both prophet and priest are profane" (Jer. 23:11). A profane person is one who treats the holy things of Yahweh as of little account. He may be quite "moral" in a normal way, but his attitude towards things called "holy" by God constitutes him as "profane".

VERSE 5

"They shall not make baldness upon their heads, neither shall they shave off the corner of their beards, nor make any cuttings in their flesh" — See note Lev. 19:27-28, and note that this prohibition

will continue throughout the millennium (Ezek. 44:20).

The Need For Holiness — vv. 6-8

Because of the responsible position occupied by the priests, a higher degree of holiness, a more exclusive way of life, is required of them. As they represent Yahweh to the people, and the people to Yahweh, they are required to set an example for all Israel to follow.

VERSE 6

"They shall be holy unto their God" — In this place the word "holy" in the Hebrew is a plural noun *kadoshim*, and denotes *holy ones*. This noun comprised the title of the priests in Israel, and their way of life had to conform thereto. They were to be an object lesson to all Israel.

"And not profane the name of their God" — See the use of the term in Lev. 18:21. Israel, though called to be a priestly nation (Exod. 19:6), unfortunately profaned the holy name (Ezek. 36:20) by the inconsistent attitude of the people towards Yahweh's truth.

"For the offerings of Yahweh made by fire, and the bread of their God, they do offer" — There was need for the priests to be circumspect, particularly as they attended at the table of Yahweh. One of the terms of indictment to be levelled at Israel by the Lord at his return, is that they allowed the Sanctuary to be polluted by permitting some to participate in its worship who should have been excluded (Ezek. 44:7-8). But how could they consistently exclude such polluters of the Sanctuary, if they themselves, were not circumspect? Hence the need to grace the position they held by their consistent conduct.

In the statement before us, the conjunction *and* is in italics and should be eliminated. The latter clause is explanatory of the preceding one. The offerings placed upon the altar were treated as the bread, or food, of Yahweh, whilst the altar is described as His "table" (Mal. 1:7; 1 Cor. 10:21). Hence "the table of the Lord" (a title frequently used in relation to the memorials) is expressive of Yahweh's altar, and the fire that burned upon it, was the divine means whereby He consumed "His food".

"Therefore they shall be holy" — Because of their privileged status in serving at the table of Yahweh, the priests are

called to manifest holiness as Yahweh's *kadoshim*. In the clause before us, the word is *kadosh*, and is the root of the noun. It expresses what the priests should be as *kadoshim*.

VERSE 7

"They shall not take a wife that is a whore, or profane" — As the priest represented Yahweh, his wife represented the nation of Israel, and therefore had to be "above reproach". The wife of the priest had to exhibit the ideal nation or ecclesia (see 1 Tim. 3:4-5). Therefore, for a priest to marry a whore would be incongruous. So it would be also, for him to marry a woman who is profane, or common. As such, she would not contribute to the status of his high office, but instead, her conduct would disgrace it. See how this command was completely ignored by Hophni and Phinehas causing the people to despise Yahweh's service (1 Sam. 2:17; cp. Titus 1:6).

"Neither shall they take a woman put away from her husband" — See Deut. 24:1-4; Ezek. 44:22. Priests were not permitted to marry a divorcee; this was a restriction that they were called upon to observe as an object lesson to all Israel, for Yahweh "hateth putting away" (Mal. 2:16). As believers today are described as belonging to "a royal priesthood" (1 Pet. 2:9), and are learning to graduate as priests in the age to come (Rev. 5:9-10), there appears to be no liberty in their case, for divorce and remarriage. As the priests in Israel in their marriage relationships, had to set forth the ideal for the nation, so, likewise, should believers today. It is significant that when the Lord spake to the general public on the matter of divorce and remarriage, he made reference to an exceptive clause (Matt. 5:31-32), but when speaking to the Apostles privately, he made no mention of it (see Matt. 19:10-12). In his discourse on the mount, the Lord emphasised the manner in which the Jewish people ignored the restrictions of the Law, and he called upon disciples to reach unto a higher standard of living. An even more exclusive standard is set for baptised believers, as foreshadowed by the restrictions imposed upon the priests in Israel.

"For he is holy unto his God" — Because they are separated unto Yahweh, what might be considered normal conduct for others does not necessarily apply to priests or believers. The latter are

described as "holy brethren partakers of the heavenly calling" (Heb. 3:1), "called to be saints", or holy (1 Pet. 1:15), "a royal priesthood" (1 Pet. 2:9). These titles emphasise the exclusiveness to which they have been called.

VERSE 8

"Thou shalt sanctify him therefore; for he offereth the bread of thy God" — The priest was to be respected and revered by the people as a man entirely given to the service of Yahweh.

"He shall be holy unto thee; for I Yahweh, which sanctify you, am holy" — He represented Yahweh unto the people, and hence had to be honoured. For the use of the divine title expressed in this verse: *Yahweh M'qaddishim*, see notes Exod. 31:13; Lev. 20:6.

Their Children To Be Circumspect — v. 9

The daughter of a priest, whose conduct disgraces the holy office of her father, is to be severely punished. The principle foreshadowed is expressed in 1 Tim. 3:4, 12.

VERSE 9

"And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire" — Her irresponsible conduct revealed that she did not respect or honour, her father. For the sentence laid upon her, see notes at Gen. 38:24; Lev. 20:14.

Regarding Mourning By The High Priest — vv. 10-12

The commands relating to the High Priest are more restrictive than those for an ordinary priest. The antitype is seen in the requirements laid upon the Lord in comparison to those laid upon his followers. A greater degree of obedience, and a higher status of holiness is laid upon him than upon his followers (see Luke 12:48).

VERSE 10

"And he that is High Priest among his brethren" — The status of the High Priest in association with his "brethren" foreshadowed that of Christ in relation to his brethren. He is High Priest after the order of Melchizedek (Heb. 6:20).

"Upon whose head the anointing oil was poured" — See Lev. 8:12. And in relation to the Lord: John 3:34; Heb. 1:9.

Anyone, or anything, officially anointed was claimed by Yahweh as His. It illustrated that the appointment as such was divine. In the case of the priest, it also indicated that both the authority, and the strength to perform it, were from above.

"And that is consecrated to put on the garments" — These garments typified character, office and condition (immortality), and so pointed forward to Christ whose character graced his office, and ensured his resurrection to life eternal (cp. 2 Cor. 5:4). The High Priest's garments were garments of consecration: indicative of his office. He was separated from his fellows for Yahweh's use.

"Shall not uncover his head, nor rend his clothes" — As in Lev. 10:6, the idea is to not allow the hair of his head to grow long and untidy. The word "uncover" is *para* in Hebrew (see also Lev. 10:6), and signifies to let loose. The RV renders: "shall not let the hair of his head go loose", that is he must not allow it to be dishevelled. The High Priest was prohibited this customary form of mourning; instead, he was to be an object lesson to all the people, of one looking beyond death to the resurrection and life promised the faithful.

VERSE 11

"Neither shall he go in to any dead body" — To do so he would have had to leave the work of the Sanctuary. He would have had to leave off ministering unto people in the things of life, in order to attend to the dead. As he was called to life, not to death, he was prohibited doing so. The principle of the Law was: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19).

"Nor defile himself for his father, or for his mother" — The High Priest was to completely dedicate himself to the service of Yahweh, and as an illustration of that, he was to ignore normal reactions, such as mourning for father and mother (see Deut. 33:9). In line with these requirements, the Lord, also, saw the requirements of his "Father's business" as his greatest concern (Luke 2:49). This is a characteristic that he requires of his disciples (Matt. 10:37).

VERSE 12

"Neither shall he go out of the sanctu-

ary, nor profane the sanctuary of his God" — The High Priest must not forsake the Sanctuary for any reason. To "profane" it is to treat it as common, and so cease to appreciate its sanctity, and his high office therein. It is significant that the word "unworthily", used in reference to the communion of the Lord (1 Cor. 11:27), signifies to *treat lightly* the bread and wine, as if communion was something common; and so failing to appreciate the solemn, significant import of the symbols partaken.

"For the crown of the anointing oil of his God is upon him" — The word "crown" is *nezet*, derived from a root signifying to *set apart*. Therefore, in a special sense, the High Priest represented the Holy One, and was required to act accordingly.

"I am Yahweh" — Again authenticating the commands laid down.

Concerning Marriage Of The High Priest — vv 13-15

As the High Priest typifies Christ, his bride foreshadows the Ecclesia as the Bride of Christ. Hence special care is necessary that the wife of the High Priest should qualify to grace her position as such.

VERSE 13

"And he shall take a wife in her virginity" — For the antitype see 1 Cor. 11:2; Rev. 14:4. The Bride of Christ is required to be entirely faithful.

VERSE 14

"A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife" — In Ezekiel's prophecy of the future Temple, the ordinary priests are forbidden likewise to marry widows unless they be "widows of priests" (Ezek. 44:22). A "virgin of his own people" suitably describes Christ's bride. The Lord's disciples are those "taken out of the Gentiles, a people for God's name." Though Gentiles by origin, they are constituted the true Israel of God, and thereby qualify according to the requirements of the verse before us (Acts 15:14; Gal. 6:16).

VERSE 15

"Neither shall he profane his seed among his people" — To "profane" is to

treat as ordinary or common. The status of the High Priest must be maintained by the members of his family. Hence he must not give his seed in marriage outside his own tribe. To do so would be to ignore the exclusiveness attached to his office: to treat his seed as ordinary or common, and so "profane" it. Similarly, disciples of Christ should recognise their high privilege and status in him, and treat with their children accordingly. The instructions to the High Priest in regard to his seed, not only teaches that marriage with the alien is unlawful, but also that great care should be exercised in regard to marriage within the limits of that which is legitimate. A bride must contribute to the status of her husband. She should realise that the first concern of the home should be "the business of the Father", and support her husband in every way necessary to that end.

"For I Yahweh do sanctify him" — The fact that it was Yahweh who had set apart the High Priest as His own, had always to be kept in mind. Similarly, disciples of the Lord are "sanctified" by Him (John 17:17), and therefore need always to keep in mind the "exclusiveness" to which they are called in Christ.

Priests To Be Without Physical Blemish — vv. 16-24

Those appointed to the work of Yahweh must be without physical blemish, because such typifies moral failings. The general exhortation to priests is: "Be ye clean that bear the vessels of Yahweh" (Isa. 52:11). This foreshadows the perfection of the Lord's offering; and the perfection to which his followers are set, and to which they can attain by the forgiveness of sins (Jude 24). Hence they are called to be "holy and without blame (blemish) before him in love" (Eph. 1:4); "perfect and complete in all the will of God" (Col. 4:12); "perfect and entire wanting nothing" (James 1:4). Though they may not attain unto the lofty ideal set them by their own efforts, they can be "presented faultless before the presence of his glory with exceeding joy" (Jude 24) through the forgiveness of sins, or the removal of blemishes, which is granted in him.

VERSE 16

"And Yahweh spake unto Moses, saying" — This announces the commencement of a new sub-section.

VERSE 17

"Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish" — The antitype is seen in Christ as High Priest, and his "seed" (Isa. 53:10). He, as High Priest, is "holy, harmless, undefiled" (Heb. 7:26), and his "seed" are expected to aim for perfection in him (1 Thess. 2:10; 1 Tim. 3:2).

"Let him not approach to offer the bread of his God" — The principle is that expressed by Isaiah: "Be ye clean that bear the vessels of Yahweh" (Isa. 52:11). Those acting the part of priests must manifest a consistency of character that accords with their high office. See Num. 16:5; Psa. 65:4; Ezek. 44:15. The "bread of his God" denotes the offerings upon the altar.

VERSE 18

"For whatsoever man he be that hath a blemish, he shall not approach" — Perfection of body is emblematic of perfection of mind and action. Disciples of the Lord are called to the high ideal of perfection, which they can attain by the development of the ways of righteousness, and the forgiveness of sins.

"A blind man" — This taught the lesson that Yahweh's servants must have their eyes open to Truth: the blind cannot lead the blind (Matt. 15:14).

"Or a lame" — Symbolising the need for a true walk to the kingdom. For the antitype see Heb. 12:13.

"Or he that hath a flat nose" — Such a deformity would invite ridicule. The Priest must manifest the full beauty of the Word in his way of life.

"Or any thing superfluous" — The Hebrew *sark* signifies the: which is stretched out, and could relate to a deformity in the ears or other members of the body, or to additional members as toes or fingers (cp. Lev. 22:23). Antitypically, there must not be an adding to the word through fleshly philosophising, for this only distorts it. See Deut. 4:2; Prov. 30:6.

VERSE 19

"Or a man that is brokenfooted, or brokenhanded" — Such a person cannot walk straight, or work with complete efficiency. See Heb. 12:12-13.

VERSE 20

"Or crookback" — The priest that is bent over, cannot, in his stance, illustrate the need to be spiritually upright.

"Or a dwarf" — The word signifies one who is small or wasted; and as such finds it difficult to command. There is a need for good leadership in the things of God.

"Or that hath a blemish in his eye" — As such he cannot see correctly. There is a need for good vision in the truth (Matt. 6:22-23).

"Or be scurvy" — This relates to a chronic disease which formed a thick crust over the head, and spread to the body, and hence destroyed the appearance of a person. Disease is always treated symbolically for sin, and does so in the Law.

"Or scabbed" — This was a similar disease to that called scurvy. See Lev. 22:22. The words probably denote all forms of chronic skin diseases.

"Or hath his stones broken" — And hence cannot produce seed to the glory of God (see Isa. 53:10; John 12:24). The Lord told the Apostles: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8; Contrast Gal. 5:12).

VERSE 21

"No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of Yahweh made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God" — Perfection of body is typical of perfection of mind and action.

VERSE 22

"He shall eat the bread of his God, both of the most holy, and of the holy" — In spite of their deformities, such descendants of Aaron were not treated as outcasts, but enjoyed limited privileges afforded the priests, except in regard to active duties. The "food of the most holy" is referred to in Lev. 2:3,10; 6:17, 25,29; 7:1; 10:12,17; 14:13; 24:9; Num. 18:9; and that of the holy place in Lev. 22:10,12.

VERSE 23

"Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish" — Descendants of

Aaron who had blemishes were possibly employed in lesser duties, perhaps in examining lepers, or in duties outside the sanctuary.

"That he profane not My sanctuaries" — Yahweh's sanctuaries constituted the Holy and Most Holy places.

"For I Yahweh do sanctify them" — The sanctuaries are sanctified by the pre-

sence of Yahweh therein, tokened by the Shckinah glory. See note Exod. 31:13.

VERSE 24

"And Moses told it unto Aaron, and to his sons, and unto all the children of Israel" — The latter, by being instructed in these matters, would be better able to extract the spiritual lessons involved.

CHAPTER TWENTY-TWO

PROHIBITED PERSONS AND OFFERINGS

This chapter continues the regulations governing the service of the priests. It is divided into two sections: (1) Prohibited persons (vv. 1-16), and (2) Prohibited offerings (vv. 17-33). The former reveals that the priests are called to separateness, and therefore must not be defiled by sickness or death; nor must any partake of their holy things who are not of their number. The latter declares that sacrifices must be without blemish, and indicates offerings that are to be excluded. The utmost care is to be observed in carrying out the instructions of Yahweh.

Priests To Be Separate — vv. 1-2

Priests are to exercise the most scrupulous care in avoiding profaning the holy things of Yahweh.

VERSE 1

"And Yahweh spake unto Moses, saying" — This formula announcing a new section.

VERSE 2

"Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel" — They are to do this, as indicated in vv. 4-6, at times of ceremonial uncleanness.

"And that they profane not My holy name in those things which they hallow unto me" — Yahweh's name is hallowed when His instructions are carried out. That is the significance of the statement in the prayer of the Lord: "Hallowed be Thy name; Thy kingdom come that Thy will may be done in earth as in heaven."

"I am Yahweh" — His exalted status

"That soul shall be cut off from My presence" — He would be excommunicated from the Sanctuary by being deprived of his priestly office, until again restored thereto.

"I am Yahweh" — Therefore these regulations must be carried out.

VERSE 4

"What man soever of the seed of Aaron is a leper" — See Lev. 13 for instructions and legislation regarding lepers. Lepers were excluded from the camp (Lev. 13:46).

"Or hath a running issue" — See note Lev. 15:2.

"He shall not eat of the holy things until he be clean" — What is required for the cleansing of those affected as described is outlined in Lev. 14:2 for leprosy, and in Lev. 15:13 for a running issue.

"And whoso toucheth any thing that is unclean by the dead" — The word "dead" is *nephesh*, elsewhere rendered "soul". The legislation, therefore, relates to the "uncleanness of a person" (see *The Interlinear Hebrew English Bible*), and not necessarily of a dead person.

"Or a man whose seed goeth from him" — See the rendition in *The Interlinear Hebrew English Bible*.

VERSE 5

"Or whosoever toucheth any creeping thing, whereby he may be made unclean" — See Lev. 11:24,43,44. Priests had to take the necessary steps for cleansing before participating in the Sanctuary, or partaking of the holy food.

"Or a man of whom he may take uncleanness, whatsoever uncleanness he hath" — See Lev. 15:17-19.

VERSE 6

"The soul which hath touched any such shall be unclean until even" — In the Jewish calendar, evening was the beginning of a new day (Gen. 1:5), and in such circumstances pointed forward to the new millennial day of Yahweh's appointment (2 Sam. 23:4; Mal. 4:1-2).

"And shall not eat of the holy things, unless he wash his flesh with water" — Those who were ceremonially unclean were required to wash with water (Lev. 15:5-11), a symbol of the cleansing accomplished by the influence of the Word

(Eph. 5:26; Heb. 10:22-23).

To eat of the holy things, is to be sustained in the work of the truth (see 1 Cor. 9:11-15). But to enjoy this privilege required not merely that one should minister in the things of God, but minister *acceptably*. Hence, a priest was disqualified from so doing if he were ceremonially unclean, or if he had had contact with death, for ceremonial uncleanness or death are related to sin. See also the instructions of vv. 10-13, and our notes thereto.

VERSE 7

"And when the sun is down, he shall be clean" — The Hebrew word rendered "down" is *bow*, and signifies "to go" or "to go in" as in Gen. 7:9. The Hebrews always described the sun as entering into his chambers at the time of its "going down" as we describe it (see Psa. 19:5).

"And shall afterwards eat of the holy things; because it is his food" — A portion of the sacrifices was given to the priests for that purpose. See Lev. 3:11; 21:17,22; Num. 18:11,13. The permission for the priest to eat of this food at the conclusion of the day of his uncleanness was an evidence of divine mercy. Such mercy is extended to us in the forgiveness of sin, and the hope set out before us for the future.

VERSE 8

"That which dieth of itself" — The Hebrew is *negelah*, and signifies "a carcass" from a root to *wilt, fall away* etc. The addition of *that dieth of itself* is unnecessary, though it may be implied.

"Or is torn with beasts" — The reason for the prohibition was that it would contain blood (Lev. 7:24).

"He shall not eat to defile himself therewith" — Meat for consumption had to be properly killed.

"I am Yahweh" — This statement authenticating the laws given.

VERSE 9

"They shall therefore keep Mine ordinance, lest they bear their sin for it and die therefore, if they profane it" — There was no mercy for the wilful, presumptuous transgression of the Law. The priest or layman who treated it as common, so profaning it, was in danger of death (see Exod. 28:43). There is a law of extremity

also under the Gospel. See Matt. 12:31-33; Heb. 6:4-6; 10:26-29; 1 John 5:16.

"I Yahweh do sanctify them" — For those so sanctified to profane, or make common, that which should be treated as holy, is to cause His name to be held in disrespect. See the solemn warning of 1 Cor. 11:27. The word "unworthily", like the word "profane" signifies to treat lightly.

Who May Or May Not Eat Of The Holy Things — vv. 10-13

Portion of the sacrifices (the holy things) were supplied to the priests ministering at the altar. These were given for his own sustenance, and for the sustenance of his household. The legislation is careful to define those who were permitted to partake of these provisions which were actually Yahweh's possessions.

VERSE 10

"There shall no stranger eat of the holy things" — Therefore, before a stranger could eat of the holy things, he had to become proselytised, and then the privileges of the Law became his. A person must first accept Christ before he can partake of the bread or wine.

"A sojourner of the priest" — The word in the Hebrew is *toreshab* and signifies a tenant or a settler, and not merely a sojourner. See the use of the word in 1 Kings 17:1. Though settled down in that fashion, he could not partake of the holy things.

"Or an hired servant, shall not eat of the holy thing" — Only members of the priest's household could partake of the food of the Tabernacle. A slave was considered such (cp. v. 11), but not a "hired servant" for as such, he retained his independence; he hired himself out only for a limited time.

VERSE 11

"But if the priest buy any soul with his money, he shall eat of it" — This defines a purchased slave who thus became part of the priest's household. Moffatt renders the statement: "But any slave whom a priest has bought with his own money may partake of it". Hence, to have the privilege of eating of the holy food, a person must become a slave to the priest, or a member of his family. So it is in Christ.

"And he that is born in his house: they

shall eat of his meat" — See Num. 18:11, 13.

VERSE 12

"If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things" — The daughter of a priest should marry within her own tribe, among her own people. This legislation reveals that marriage with the alien is wrong (Gen. 6:1-2; 2 Cor. 6:14). In any case, when marriage takes place, it is no longer the responsibility of the father to provide for his daughter. If she marries within her own tribe, of course, she would, as a wife of a priest, be entitled to eat of the holy things.

VERSE 13

"But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof" — Returned unto the shelter of her father's house under the conditions described in this verse, she was treated with consideration and compassion: and was permitted of Yahweh to eat of the holy things. In like manner, the Parable of the Prodigal Son teaches that consideration, compassion and mercy will ever be extended to those who return to the Father (Luke 15:11).

The Penalty Of Eating Unwittingly — vv. 14-16

Restoration plus a penalty fine is to be imposed on them who partake of the holy things unwittingly.

VERSE 14

"And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing" — An offender who ate the holy thing unwittingly acknowledged his wrong, and paid the penalty stipulated in Lev. 5:15-16.

VERSE 15

"And they shall not profane the holy things of the children of Israel, which they offer unto Yahweh" — Such things must not be considered common or treated lightly.

VERSE 16

"Or suffer them to bear the iniquity of

trespass, when they eat their holy things" — The margin renders this: *Or lade themselves with the iniquity of trespass in their eating.* This legislation shows that if a layman, eats of the holy things deliberately, he will incur the guilt of trespass. David violated the law in eating the shewbread at Nob (1 Sam. 21:6), and Abimelech paid for it with his life by permitting him to do so. Christ, in commenting upon this incident, declared that David acted unlawfully in so eating (Matt. 12:3-4).

Prohibited Offerings — vv. 17-33

This section is divided into three parts (a) the sacrifices are to be without blemish (vv. 17-25); and (b) the sacrifices are to be of a correct age (vv. 26-30); and (c) a summary emphasising the need to observe the commandments (vv. 31-33).

VERSE 17

"And Yahweh spake unto Moses, saying" — Introducing a new sub-section.

VERSE 18

"Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto Yahweh for a burnt offering" — The burnt offering could consist of either a bullock, sheep, or goat (or, in the case of poverty, fowls) being males and without blemish (Lev. 1:3,10), but sin-offerings and peace-offerings might consist of females (Lev. 3:1; 4:32). A burnt-offering was representative of the offerer's vow of total self-consecration.

VERSE 19

"Ye shall offer at you own will" — This indicated that the offerer had to see himself represented in the offering. See note Lev. 1:3.

"A male without blemish" — Pointing forward to the perfect offering of Christ, and providing an ideal for the offerer.

"Of the beeves, of the sheep, or of the goats" — The word "beeves" is Old English for bulls. Hence the animals to be offered are limited to those domesticated, or disciplined and trained. The roebuck and hart are clean beasts, but are too wild, intractable and undisciplined to be used as fit symbols for sacrifice. They represent Christ and the saints in other

ways; but the domesticated animals mentioned in this verse, point forward to his sacrifice. They show that discipline, training and perfection were principles that Yahweh desired to see manifested as far as is possible. They were revealed in the Lord Jesus Christ from childhood upwards. See Luke 2:52.

VERSE 20

"But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you" — For elaboration on this see Deut. 15:21; 17:1. Note the warning of Mal. 1:8,13,14; and the type as applied to Christ in Heb. 9:14; 1 Pet. 1:19. The instructions of this verse teach that our motives in sacrifice must be above reproach (Matt. 5:23-24). We must give ourselves completely unto Yahweh.

VERSE 21

"And whosoever offereth a sacrifice of peace offerings unto Yahweh to accomplish his vow" — For instructions concerning peace offerings, see Lev. 3:1,6; 7:16. For the importance of fulfilling vows, see Num. 15:3; Deut. 23:21,23; Psa. 61:8; 65:1; Eccles. 5:4-5. A peace offering expressed the privilege of fellowship with Yahweh.

"Or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein" — For the freewill offering and its significance, see note at Lev. 7:16.

VERSE 22

"Blind or broken" — An animal in such a condition if accepted, would suggest that sacrifice would still be acceptable even if the worshipper was spiritually blind, or maimed in limbs (not "walking" correctly). This was not so. See note Lev. 21:18, and cp. Psa. 51:8; 147:3 with John 19:33-36.

"Or maimed" — Young renders this as "cut" or "wounded". Note the warning of Mal. 1:8.

"Or having a wen" — The Hebrew word *yabbal* is from a root signifying that which is running. Young gives it as meaning a flowing out, i.e. with matter. Jewish tradition gives it as warts; the RV mg has sores, and the RSV has discharge. It answers to the "running issue" of v. 4.

"Or scurvy, or scabbed" — The word in the Hebrew denotes a chronic skin disease which formed a thick crust over

the head and spread to the body. It was considered incurable. See Lev. 21:20.

"Ye shall not offer these unto Yahweh, nor make an offering by fire of them upon the altar unto Yahweh" — Nothing but the best was good enough to offer unto Yahweh.

VERSE 23

"Either a bullock or a lamb that hath any thing superfluous or lacking in his parts" — See Lev. 21:18.

"That mayest thou offer for a freewill offering; but for a vow it shall not be accepted" — Any vow made unto Yahweh was considered to be in the last degree obligatory; no variation or departure from the strict terms of it were permitted (see Deut. 23:21-22; Psa. 16:11; Eccles. 5:4-5). Hence an animal that had something superfluous or lacking was not appropriate. This taught that one should not go beyond what is possible in a vow, nor lack in completely performing what he has offered.

Sacrifices had to be without blemish. This held good for the peace offering as for the other three animal offerings (Lev. 3:1), with this difference, that here the insistence on the absence of blemish bore specific relation to the qualities of the offering viewed as something to be eaten, that is, viewed as food. Provided the value of the animal as food was unimpaired, some slight disproportion which in the sin-offering or burnt-offering would have been incongruous and unbecoming, was in the case of the voluntary peace offering tolerated without any compromise of principle (cp. vv. 21-23).

"The sacrificial law thus bid none to withhold his service through consciousness of personal inadequacy to render it. And not in this respect only. Burnt offering ranged from bullock to pigeon, sin offering from bullock to meal; meal offering from fine flour to 'corn beaten out of full ears'. None therefore was restrained from offering through lack of means. In one offering only, that of the trespass offering, this concession was not provided" (*Law and Grace*)

VERSE 24

"Ye shall not offer unto Yahweh that which is bruised, or crushed, or broken, or cut" — These were forms of castration (Deut. 23:1), and were incongruous, for one's service to Yahweh should be designed to produce fruit to His glory (cp.

Isa. 53:10; John 14:12, and contrast with Gal. 5:12 as rendered by the *Diaglott*).

"Neither shall ye make any offering thereof in your land" — The literal meaning of this passage is given as: "And this shall ye not do in your land". This appears to have been a prohibition of any mutilation, or castration, of animals on the part of Israelites.

VERSE 25

"Neither from a stranger's hand shall ye offer the bread of your God of any of these" — The word here rendered *stranger*, is not the same as that in vv. 10, 18; it means literally, *the son of the unknown*, and probably refers to one dwelling in another land who desired to show respect to the God of Israel as in 1 Kings 8:41. It may have been imagined that a lesser sacrifice was acceptable from such, but the Law revealed that such was not the case.

"Because their corruption is in them, and blemishes be in them: they shall not be accepted for you" — Note the condemnation of Malachi upon any who should presume to offer a "corrupt thing" such as is here described (Mal. 1:14).

VERSE 26

"And Yahweh spake unto Moses, saying" — Here commences the second subsection in relation to offerings; it sets down the accepted age of such.

VERSE 27

"When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam" — No victim was to be offered in sacrifice until it was a week old. This suggests that the animal should be sufficiently mature to be less dependent upon its mother, and able to provide for its own wants. Note the gradual independence from family consideration asserted by the Lord as his ministry developed (cp. John 2:4; Matt. 12:48-50; John 19:26). Yahweh desires a measure of maturity in those who would serve Him. Abram was exhorted: "Walk before Me and be thou perfect" (Gen. 17:1). The word denotes maturity, a spiritual growing up. See also Matt. 5:48 where a similar exhortation is directed by the Lord to his disciples. Young people need to develop in maturity and in experience before Yahweh to be truly pleasing unto Him.

"And from the eighth day and thenceforth it shall be accepted for an offering made by fire unto Yahweh" — The eighth day is suggestive of the day of circumcision, the token of the covenant. Eight is the number of perfection, pointing forward to the eighth millennium when sin and death will cease for ever. The Law in this particular brought home to Israelites the ultimate purpose of Yahweh.

VERSE 28

"And whether it be cow or ewe, ye shall not kill it and her young both in one day" — The law was designed to remind Israelites of the sacredness of parent-offspring relations (cp. Exod. 23:19). It inculcated consideration for others. To sacrifice (or to kill for food) both mother and child in one day would bring the life of that family to an end; whereas sacrifice was designed to save life; and meat for food was designed to sustain it.

VERSE 29

"And when ye will offer a sacrifice of thanksgiving unto Yahweh, offer it at your own will" — See Note Lev. 7:12; Psa. 107:22; 116:17.

VERSE 30

"On the same day it shall be eaten up; ye shall leave none of it unto the morrow" — See note Lev. 7:15. The word "morrow" is better rendered *morning*.

"I am Yahweh" — This declaration



An ancient illustration of a man tending to a bull, a form of preparation for a sacrifice.

again authenticated the instructions given.

VERSE 31

"Therefore shall ye keep My commandments and do them: I am Yahweh" — For the word "keep" in relation to "do", see note Lev. 18:4,30; 22:9.

VERSE 32

"Neither shall ye profane My holy name; but I will be hallowed among the children of Israel" — To "hallow" is to consecrate, to sanctify, to set apart, and hence to revere as something unique. The command to Israel in this particular, finds echo in the prayer the Lord taught his disciples: "Our Father which art in heaven, hallowed be Thy name". Those who hallow His name will, in turn, be hallowed by Him. His name is hallowed when His commandments are kept, hence the following statement of the prayer: "Thy will be done in earth as it is in heaven".

VERSE 33

"That brought you out of the land of Egypt, to be your God: I am Yahweh" — Having been separated and drawn out of Egypt, there was to be no imitating of pagan ways. The name of Yahweh was made known at the time of separation, and in the revelation of His character (Exod. 34:6-7), there was revealed to Israel what they should aim to be.

**PART THREE
REGULATIONS FOR FEASTS
AND RELATED MATTERS
Chapters 23,24**

The next sub-division of Part Two of Leviticus concerns the obligations of fellowship, the walk in separateness that should be observed by Israelites. This relates to the essential festivals that they were called upon to observe (Chapt. 23), the contributions for the Tabernacle such as lay-Israelites could make (Chapt. 24:1-9), and, finally, the manner in which Yahweh's Name was to be hallowed by the whole nation.

The festivals are defined as "set times" appointed of Yahweh. At those times, Israel "met" with God in the various particulars in which He was revealed unto the people.

In addition the festivals of Leviticus 23 set forth the purpose of Yahweh as a prophecy foreshadowing developments to be revealed at the "set times" as He appoints as follows:

THE SABBATH — with its typical week emphasises the purpose of Yahweh to be consummated at the millennium, the seventh from creation (see Exod. 20:11).

THE PASSOVER — speaks of separation, deliverance, and redemption: the means whereby the millennium can be attained. Fulfilled in "Christ our Passover."

THE FEAST OF WEEKS — commemorates the giving of the Law (Exod. 19:1). Antitype: Pentecost preaching.

THE DAY OF ATONEMENT — provides the means of forgiveness when the law was broken suggesting the Judgment Seat.

THE FEAST OF TABERNACLES — introduces the harvest rejoicing as typical of the ingathering of the future.

It is important to notice that the festivals foreshadow the divinely directed steps towards salvation. First there is separation, then acknowledgment of the requirements of law and obedience, the covering provided on the national day of judgment, and finally rejoicing at the ingathering of the Harvest, anticipating the joy of the future.

Leviticus 24 continues by listing the requirements for the Tabernacle: Oil for the light (vv. 1-4); shewbread for the table (vv. 5-9), and circumcision on the part of worshippers (vv. 10-23).

**CHAPTER TWENTY-THREE
THE SET SEASONS**

The specified times for public worship according to the Law were: (1) The daily Morning and Evening sacri-

fices, sometimes called "the continual Burnt offering". (2) The weekly Sabbath. (3) The day of the New Moon. (4) The "set festivals" (Num. 29:39), or appointed times of annual observance, of which there were five: the Passover, the Day of Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. For each of these occasions special sacrifices were appointed (Num. 28,29). In this place, however, greater attention is given to their order, rather than to the offerings to be made.

The Feasts Of Yahweh — vv. 1-2

The Feasts of Yahweh now set forth before the people are prophetic of His purpose with creation. See the obligation to attend the main festivals (Exod. 23:17; Deut. 16:16).

VERSE 1

"And Yahweh spake unto Moses, saying" — Introducing the section.

VERSE 2

"Speak unto the children of Israel, and say unto them, Concerning the feasts of Yahweh" — The word "feasts" is *mowade* in Hebrew, from *yawad*, "to fix upon", and denotes "to meet at an appointed time". The word signifies literally, the appointed times. The RV has *set feasts*. The title speaks of set times appointed of Yahweh for a meeting with the people. Primarily they relate to the festivals arranged in conjunction with the Hebrew calendar. But the name Yahweh is prophetic of Deity's future intentions, and hence the term before us can signify *The appointed time of He who shall be*. As all these feasts foreshadow a work accomplished in Christ; the title implied that there were appointed set times in which the fulfilment of all the types shall be accomplished.

"Which ye shall proclaim to be holy convocations" — A convocation is a gathering of the people together; a *holy* convocation implies one appointed for religious purposes. Accordingly, they were days of sabbatical rest for the whole people, during which they would receive special spiritual edification.

"Even these are My feasts" — These are "My appointed seasons". Being thus designated by Yahweh, they are not of human origin or manipulation. That applies also to their antitypical fulfilment.

For example, the antitypical passover was offered at the very same time as the passover under the law. That was not a matter of chance or caprice, but of divine appointment. Hence, the order and timing of these festivals are of great significance to this present time, for we still await the fulfilment of some of them "at the set time" appointed of Yahweh.

The Sabbath — v. 3

The keeping of the sabbath is aligned with creation week (Exod. 20:11) illustrating the purpose of Yahweh in creation: a millennial of rest for all mankind.

VERSE 3

"Six days shall work be done" — See Exod. 20:9.

"But the seventh day is the sabbath of rest" — The Hebrew is *shabbath shabbathown*: a sabbath, a festival of rest, or a special festival. The Law required a day of rest from normal labour, and a dedication of that time exclusively to the will of Yahweh (see Isa. 58:13-14). However, the priests in the temple profaned the day, for their work was increased on the sabbath; yet they were accounted blameless, because their labour was divinely appointed (Matt. 12:5). The sabbath rest was also broken if the circumcision of a male child took place on that day (John 7:23). Circumcision took precedence over the sabbath, for it was a token of the Abrahamic covenant, whilst the latter was the token of the Mosaic covenant. As the priestly class, by virtue of their God-defined labour, were exempt from the sabbath restrictions, so also are Christ's followers (Col. 2:16-17), for they are accounted as priests (1 Pet. 2:9), and their responsibility is to devote their whole lives to the service of Yahweh. Accordingly they are to aim at resting

from "their own works" every day (Heb. 4:10). In that way, they keep the spirit of the sabbath law.

"An holy convocation" — The sabbath being described in this way implies that it was the design of Yahweh that Israelites should meet for instruction in righteousness on those days. They may have had appointed meetings for the reading of the Law and worship, probably under the direction of priests and levites (cp. 2 Chron. 15:3; Mal. 2:7). Psalm 92 is given the title: *A Psalm for the Sabbath*, implying special forms of worship on that day.

"Ye shall do no work therein: It is the sabbath of Yahweh in all your dwellings" — Normal work ceased that the mind might be better concentrated upon the things of Yahweh. Prophetically, the seventh day pointed forward to the Millennium of rest in the age to come.

The Passover — vv. 5-8

These verses outline the Passover or Paschal Supper, with which is associated the festival of unleavened bread. Passover is always associated with deliverance. Israel was brought out of Egyptian slavery, purchased by Yahweh to become His bondman. In the parable of this chapter, the antitypical Passover (the Lamb of God) was offered at the set time appointed of Yahweh.

VERSE 4

"These are the feasts of Yahweh, even holy convocations, which ye shall proclaim in their seasons" — See note v. 2. The repetition at this place shows that the instructions regarding the Sabbath comprise a general introduction to the festivals, or "set times", now about to be considered.

VERSE 5

"In the fourteenth day of the first month at even is Yahweh's passover" — See Exod. 12 for details. In our treatment of this festival, we point out that the term "passover" is to be considered in the sense of *hovering over*, i.e. to protect or deliver. It spake of the invisible, but real, presence of Yahweh, overshadowing His people for their protection. Hence it brought to mind the story of *deliverance*: the transfer of the children of Israel from a state of slavery to death in Egypt, to one of bondage to life in Yahweh. The state of the true believer in Christ is

similar. He is delivered from bondage to sin (the flesh), to servitude to Christ. The former leads to death; the latter to the gift of eternal life. Believers are delivered from the curse of the Law, but being purchased by the blood of Christ, they are not their own (see Rom. 6:15-23; 1 Cor. 6:20; 7:23). Their state was foreshadowed by the Passover. As it introduced the children of Israel to baptism into Moses through the Red Sea (1 Cor. 10:1), so baptism, today, inducts a believer into Christ. As this is a first step to salvation, so the Passover was appointed as the first festival in the Hebrew calendar.

In considering these festivals in the context of the chapter before us, we bear in mind that they are described as "set times of meeting" between Yahweh, or *He Who will be*, and His people. As such they prophetically indicate that the antitypical fulfilment of what was represented therein would take place at the "set times" arranged by Yahweh. For example, the "Lamb of God", our Passover (1 Cor. 5:7) was offered at exactly the same time of the year as the Jewish sacrifices were being prepared. This fourteenth day of Abib is described as *The Day of Preparation* (John 19:14); for the actual celebration of the Passover proper awaited the 15th day of the month.

VERSE 6

"And on the fifteenth day of the same month is the feast of unleavened bread unto Yahweh" — On this day, the Passover was celebrated, and special sacrifices were offered (see Num. 28:19-25). All leaven was excluded from the homes of Hebrews on the 14th, and from thence onwards, for seven days, unleavened bread only was used. See notes on Exod. 12. The search for leaven in order to exclude it from the homes of Hebrews, foreshadowed the personal inspection that every worshipper should engage in before approaching the Father. Christ made mention of this in his Discourse on the mount (see Matt. 5:22-24). The command that only unleavened bread should be used taught spiritually-minded Israelites, that they should exclude from their lives the "leaven of malice and wickedness" (1 Cor. 5:8), and render unto Yahweh that due to His holy name.

"Seven days ye must eat unleavened bread" — In eating unleavened bread

PASSOVER AND TABERNACLES

The parable of the Hebrew festivals provides an interesting and dramatic sequence in the purpose of God. Consider, first, the time of the year in which they were held. Abib, during when Passover was celebrated, is the first month of the Hebrew sacred year, and synchronises with early spring; whereas the festival of Tabernacles (the last of the festivals which celebrated the final ingathering of the harvest) occurred in the seventh month, during Autumn. No festivals of this kind were set during the winter months. The symbolic meaning is clear. *Winter speaks of death; spring of resurrection; autumn of the complete ingathering; and the three epochs prefigure the divine purpose of resurrection from death, and the final ingathering of the redeemed.*

Passover was held on the 15th day of the first month; and Tabernacles on the fifteenth day of the seventh month, so that one balanced with the other. The seventh month of the Hebrew sacred year synchronised with the first month of the Hebrew civil year, for the months were changed to provide for a sacred as well as a secular year (see Exod. 12:2). The following items show the blend that is provided between the first of the festivals (Passover) and the last of the festivals (Tabernacles).

1. Passover is a spring festival, and takes place at a time when the agricultural processes inaugurated at the conclusion of Tabernacles, the previous year, are approaching their climax. The first crop, that of barley, has appeared, and is standing in the green in most of the country.

2. Tabernacles is an Autumn Festival. The fruit has been gathered in (see Lev. 23:39) and preparations for a new harvest are being made. Its application to the Millennium (see Rev. 7:9-17) is therefore obvious. See Rev. 14:14-20, and its reference to the gathering in of the vintage.

3. Both are celebrated at the fifteenth day of their respective months. J. B. Segal in *The Hebrew Passover* states: "In early Israel lunations were determined by observation, and, since the phasis (of the moon) follow one or two days after conjunction, the night of the 14th-15th day after the phasis must be the night of the full moon, or the night after the full moon; certainly it cannot occur before the full moon." Evidently, in early times, observation was made as to whether the full moon synchronised with the time of Passover, and if it did not, then the months were adjusted accordingly. Therefore, though Israel's calendar was based on the lunar principle, it was regularised by this means.

4. Observation would commence at the new moon; and the festival celebrated when at its full (see Isa. 30:26 for the antitypical application).

5. Both festivals were primarily New Year celebrates: the first religious; the second civil or political. In the antitype, there is a pointing forward to a new beginning: first at baptism; and second at the return of the Lord.

6. All males were expected to attend, but in the seventh year, all Israelites, without exception, had to attend to hear the reading of the Law (Deut. 31:10-11).

with its significance in mind, the worshiper ritually abstained from sinning. Leaven works secretly and silently, so that a very small piece will affect a large lump of dough. The reference is to sin, springing as it does from the flesh. It works its way silently and secretly towards corruption. Leaven aerates the dough, puffs it up so that it becomes inflated, a symbol of pride.

VERSE 7

"In the first day ye shall have a holy convocation" — This was the fifteenth day when the Passover proper commenced. The people were required to assemble together for the purpose of worship.

"Ye shall do no servile work therein" — "Servile" work is slave work. As such it is a reminder of their labour in Egypt from which they had been delivered. In abstaining from their normal avocations, they re-enacted their deliverance from the land of sin and death. It is said that they were permitted to prepare for the day's necessities of life, but to go beyond this would involve them in "servile work".

VERSE 8

"But ye shall offer an offering made by fire unto Yahweh seven days" — Special sacrifices were offered on these days as prescribed in Num. 28:19-24, identical with those offered at the time of the new moon, suggesting a new beginning. They included burnt offerings, meal offerings and a sin offering, comprising two bullocks, one ram, seven lambs, together with the meal offerings; and a goat for a sin offering. This was in addition to the normal morning and evening burnt offerings. The offerings represented all service (bullocks), strength (ram) and submissiveness dictated by the covenant (7 lambs), together with the fruits of personal labour (meal) as ascending to Yahweh as a sweet smelling savour. This represented the ideal; but as humanity falls below the ideal, a sin offering was made as well. The goat stands for self-assertiveness, and the offering testified that this should be put to death in order that one might serve Yahweh fully. All this gave point to the festival of unleavened bread, for it taught that such offerings must be performed in sincerity and truth.

"And in the seventh day is an holy convocation" — The term of humanity's existence upon earth is for seven days of a

thousand years each (cp. 2 Pet. 3:8). In the seventh thousand years, or the Millennium, there will be a holy convocation, or gathering together of the redeemed.

The Waving Of The Sheaf — vv. 9-14

On the first day of the week following the Passover, a sheaf (omer) of barley is to be offered as the firstfruit of the coming harvest. This has to be ceremonially waved before Yahweh. Appropriate sacrifices are likewise to be offered. The antitype is found in the Lord Jesus who rose from the dead on the first day of the week, and since then has increased his activity before Yahweh as advocate in heaven on behalf of his followers.

VERSE 9

"And Yahweh spake unto Moses, saying" — This introduces this next appointed form of service.

VERSE 10

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you" — The waving of the sheaf, or omer, did not take place in the wilderness, but awaited the arrival of the children of Israel in the land. Naturally, there was no harvest gathered in during the wilderness wanderings. The harvest in the land symbolised the future harvest of the redeemed that will spring from the present sowing of the Word.

"And shall reap the harvest thereof" — The barley harvest ripened first (Exod. 9:31 — the wheat being gathered in at Pentecost), and was thus to be offered on this occasion (Deut. 26:2).

"Then ye shall bring a sheaf of the firstfruits" — Hebrew word for "sheaf" is *omer* which elsewhere is used as a measure (Exod. 16:16, 18, 22 etc.), as well as rendered "sheaf" (Deut. 24:19; Ruth 2:7, 15 — the Hebrew for "sheaf" in Gen. 37:7 is a different word). *Omer* is derived from a root *amar*, "to heap up"; and hence can signify a bundle. From the idea of "binding", it figuratively can represent the idea of subduing, servicing, and so reducing one to the status of a servant. The word "merchandise", as it appears in Deut. 21:14; 24:7, is from the same root, and signifies selling into servitude.

Accordingly, when the husbandman went into the field, and gathered this first

bundle unto himself, he claimed it as his own, as one might claim a servant. As a measure, the *omer* is the tenth part of an ephah, a tithe, and was the measure of manna allowed each individual in Israel (Exod. 12:16). Thus two ideas seem to converge on the antitype: that of a servant, and that of a tithe.

The sheaf represented the firstfruits of labour, which the Israelite was taught to dedicate unto Yahweh. As a type, however, it pointed forward to the Lord as "Christ the firstfruits" (1 Cor. 15:23), Yahweh's servant in whom He was glorified (Isa. 42:1, 6-7; 49:3-7), the true manna of life (John 6:31-35), the representative tithe of the Redeemed.

"Of your harvest unto the priest" — This sheaf pointed forward to the antitypical sheaf, Yahweh's firstfruit. It had to be presented unto the priest. That is clear as to the past, for the sheaf would be taken by the presiding priest of the day. But what of Christ? What priest presented him the first sheaf of Israel's harvest? Certainly not Caiaphas, for though the Lord appeared before him, that ungodly priest did not recognise him as such. But Christ, being "made an high priest for ever after the order of Melchizedec" (Heb. 6:20), presented himself unto Yahweh, as representative of the harvest to come.

VERSE 11

"And he shall wave the sheaf before Yahweh" — The "waving" indicates activity in performing the service of Yahweh (see Num. 8:11 mg). In presenting the sheaf, therefore, the nation declared its intention of devoting the fruit of its toil, blessed by Yahweh (Psa. 127), to His service. The Israel of God has likewise presented its sheaf: the Lord Jesus Christ, and in so doing witnessed that the activity that he manifested before Yahweh, they should try to imitate.

"To be accepted for you: on the morrow after the sabbath the priest shall wave it" — In fulfilment of the declaration that these "are the feasts (set times) of Yahweh" (v. 4), the Lord rose from the dead on the first day after the sabbath, that is, the first day of the week (Matt. 28:1), when the sheaf was appointed to be lifted up and waved before Yahweh. He then entered unto the fullness of his activity on the behalf of his people (Rom. 4:25). He was accepted on

their behalf, as also on his own, and since then has actively ministered on their behalf as their advocate before Yahweh.

VERSE 12

"And ye shall offer that day when ye wave the sheaf an ephah without blemish of the first year for a burnt offering unto Yahweh" — This offering was in addition to all the others offered that day. It represented complete dedication of self unto Yahweh. As a lamb of the first year, it had grown to the stage of independence, able to act on its own behalf. ?

VERSE 13

"And the meat offering thereof shall be two tenths deals of fine flour mingled with oil" — The word "meat" is better rendered *meal*, as we would understand the term. The word "tenth" is *issaron*, and is derived from a common root with the word *ma'asar*, "tithe". As a dry measure, *issaron* denoted about half a gallon (see *Companion Bible*). See notes Exod. 16:36. Cp. Lev. 24:5. A tenth is a *tithe*, and two such are required in this offering representing a tithe each of Jew and Gentile presented unto Yahweh. "Fine flour" suggests the best of a man's labour. This formed a most important part of the sacrifice, teaching that a man's best labour should be given unto Yahweh. The flour was to be mingled with oil, because oil represents the spirit, which is the source of true rejoicing before Yahweh (Heb. 1:9). Faith is developed from the spirit-word (Rom. 10:17), and is symbolised by the "golden oil" of Zech. 4:12-14.

"An offering made by fire unto Yahweh for a sweet savour" — Anything given to the fire on the altar represented the dedication of the offerer in that particular. Hence, in the meal offering, the worshipper had to see the tithe of his best labour was given unto Yahweh in faith and rejoicing. This ascended as a sweet savour unto Yahweh, not because He took delight in receiving such a burnt offering, but because He recognised the genuineness of the offerer. If there were no true genuineness in the offerer, the offering would become as "smoke in the nostrils" of God.

"And the drink offering thereof shall be of wine" — Wine represents a new life of dedication. The very process of its manufacture is significant. First the grapes

were selected when ripened by the sun. Then they were trodden underfoot, and the juice (the blood of the grape) extracted. This was permitted to ferment, which is the sign of a new life. In presenting his offering of wine, the offerer testified that he was prepared to humble himself (as the grape was crushed under foot), and to give his newness of life unto Yahweh. It is said of wine that it "cheereth God and man" (Judges 9:13). It is the figurative wine: a dedicated life, that "cheereth God".

"The fourth part of an hin" — Israel was organized into four divisions, whilst the *hin* was an Egyptian measure (approximately 6 pints). The use of this term in conjunction with the number "four" suggests that this was the foundation measure of Israel called out of Egypt (see Num. 23:10).

VERSE 14

"And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God" — This command taught Israelites that Yahweh must first eat; afterwards, they may do so. If they, in faith, serve Him first, He will see to it that they will never lack (cp. Prov. 3:9). The true Israel of God is required to place Him first in all their considerations.

The term *green ears* should be rendered *full ears* as in Lev. 2:14. The Hebrew word is *karmel* in both places.

"It shall be a statute for ever throughout your generations in all your dwellings"

— That Yahweh should be given first consideration before all others is a permanent requirement, endorsed by the Lord who declared: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). In fact, we aid others best by following this rule of action. A child is always better if brought up disciplined in accordance with the will of God, rather than otherwise; a home is always more prosperous in the true sense of the word, when first place is given to spiritual considerations. This was a principle impressed upon the inhabitants of every Israelite dwelling. The reference to *dwellings* in this place is significant. It implies a settled condition in the land, rather than temporary tents in the wilderness.

The Festival of Weeks — vv. 15-21

In the New Testament, the Festival of Weeks is called "pentecost", from the use of the word "pente", fifty. The festival commemorated the giving of the Law which took place fifty days after the sabbath following the Passover. The Festival, therefore, brought to mind the period of progression that led to the giving of the Law as the foundation of the covenant through Moses. In keeping with the explanation that these festivals as listed in this chapter were "set times" appointed of Yahweh, who had His purpose in view (v. 4), it is highly significant that on the day of Pentecost following the Lord's resurrection, a new revelation was given the people through the proclamation of the Gospel by the Apostles, and that they were invited to enter into covenant relationship with Yahweh through baptism into Christ (Acts 2:40).

VERSE 15

"And ye shall count unto you" — The emphasis upon you made this an individual responsibility: every Israelite was expected to review his spiritual state since last he kept the Passover. Under the Law, the Hebrews counted from the time that they arrived in Sinai as recorded in Exod. 19:1. They claimed that this, occurred on the first day of the month, which therefore was a new moon. The LXX together with other translations render the statement as: "On the first day of the third month . . ." This would approximate to our June, and would be mid-summer. Arriving at Sinai on the first day of the month, Moses ascended on the second day (Exod. 19:3). On the third day, he received the people's reply (v. 8). On the fourth day, he made the second ascent, and received the command to institute a three days' preparation (v. 11). At the conclusion of this time, the divine apocalypse of glory and revelation took place, and the ten commandments, forming the basis of the covenant, were publicly proclaimed (Exod. 13). Accordingly, a further seven days elapsed, after arriving at the mount, after which the nation was formerly incorporated into the divine covenant. As the children of Israel left Egypt on the 15th day of the first month, which was a Thursday (the first Passover being killed on a Wednesday), the first sabbath took place on 17th day of Abib, which meant that the end of the 2nd month was 43 days

later. Add to those days, the seven days of negotiation at the mount, and the first fifty days were completed. Imagine the Israelites going back over those eventful days, as they recounted them in their minds. They would recall the manner in which Yahweh had saved them at the Red Sea, their ingratitude as later they complained, the manner in which the divine protection had been extended to save them from Amalek, and how they had found all their needs supplied. On the other hand, they would recall their continual complaining and grumbling, and their many other failures. This retrospection would have a salutary effect upon those spiritually minded, causing them to resolve to act more in accordance with the divine will in the future.

Consider the Apostles going back over the fifty days prior to the Day of Pentecost recorded in Acts 2. They would recall their initial doubts, the revelation given them, the manner in which their unbelief had been swept away by the appearances of the risen Lord. Such retrospection would have a valuable effect upon them as well. So with ourselves, as we bear in mind our own failings, and renew our determination to act more consistently with the requirements of Yahweh in the future. Paul wrote: "Therefore, remember, that ye being in time past Gentiles in the flesh . . ." (Eph. 2:11). It is beneficial to recall the past, and bearing in mind the great privileges that are ours in the present, give ourselves to the will of Yahweh in the future.

In a comment upon "counting the days", one Jewish commentator wisely wrote: "We count the days that pass since the preceding festival, just as one who expects the most intimate friend on a certain day counts the days, and even the hours. This is the reason why we count the days between the anniversary of our departure from Egypt, and the anniversary of the Law-giving. The latter was the aim and object of the exodus from Egypt." This teaches that the deliverance from bondage was not an end in itself; but the prelude to Sinai (Exod. 3:12). Liberty without Law is not good for flesh, for it tends to decline into licence.

It was obligatory for all Hebrew males to appear before Yahweh at the time of this festival as on other occasions (Exod. 34:22; Deut. 16:9).

"From the morrow after the sabbath,

from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete" — The reference to the "sabbaths" in this statement, strongly implies that it is the weekly sabbath referred to in v. 11, and not the Passover sabbath which was celebrated the day after the slaying of the Passover lamb. Accordingly, "the morrow after the sabbath" would be the first day of the week, the day when the Lord rose from the dead. And so the type was fulfilled in the Lord, as the "first-fruits", the "firstborn from the dead" (Col. 1:18). The "set time" determined so long before by Yahweh was fulfilled, at a time when those under the Law would be waving the sheaf before Yahweh, the Lord also rose from the dead to commence his activity before Yahweh in the way appointed.

VERSE 16

"Even unto the morrow after the seventh sabbath shall ye number fifty days" — The fiftieth day so numbered was the Day of Pentecost, so called because it signifies *fiftieth*. In fact, this word is found only in the New Testament and the Apocrypha. In the O.T. it is called, "the feast of harvest" (Exod. 23:16), "the feast of weeks", "the feast of the first fruits of wheat harvest" (Exod. 34:22; Deut. 16:10), and "the day of the first fruits" (Num. 28:26). The Jews call it the *Day of Restraint*, for the complete joy of the full harvest was restrained until it was gathered in at the time of the Festival of Tabernacles.

"Fifty" is a significant number in Bible numerics. Being the total of five (grace) multiplied by ten (completeness), the Day of Pentecost revealed the grace of Yahweh towards all Israel in the first-fruits of harvest. This was even more completely revealed in that wonderful day when the Holy Spirit was poured out upon the Apostles, and for the first time, the Gospel of the Kingdom was proclaimed in the name of Christ. In consequence, three thousand people were baptised, the firstfruits of the harvest to be fully gathered in at the establishment of the Kingdom of God. Then "a great multitude, which no man can number" will celebrate the antitypical Festival of Tabernacles, as they are represented as doing in Rev. 7:9-17.

"And ye shall offer a new meat offering

unto Yahweh — The Hebrew word rendered "meat offering" in *minchah*, and implies a bloodless offering. The RV renders it as *meal offering*. The new meal offering to be presented is described in the next verse. But how appropriate is the type to the antitype! Did not the Apostles, in the preaching of the Truth in the name of Jesus Christ, provide a new offering unto Yahweh, apart from the Law! And was it not a "meal" offering, for the blood of the Lamb of God had already been shed! And this at the "set time" designed of Yahweh!

VERSE 17

"Ye shall bring out of your habitations" — The reference to "habitations" suggests a settled inheritance, so different from the temporary tent dwellings as used in the wilderness. Hence, this section of the Law, was reserved until Israel was in the Land (see v. 39).

"Two wave loaves of two tenth deals" — The number "two" suggests the "two-fold" preaching of the Truth: to the Jew first, and also to the Greek" (Rom. 1:16). The "two tenth deals" suggest two tithes: the selected tithes from among mankind, of the Jew and of the Gentile. Loaves had to be prepared, a variation from the sheaf offered earlier. The grain had to be harvested, and reduced to flour and baked in an oven. This suggests a selection of grain, the humbling of it by being ground to flour, and the purifying it through heat, so as to form loaves acceptable unto Yahweh. Those "loaves" represent the Ecclesia, two, because gathered out of Jew and Gentile.

"They shall be of fine flour" — In contrast to the sheaf which was of barley, the humbler form of grain, the two wave loaves were to be of fine flour, i.e. wheat, the very best of the harvest. The two loaves represent the called. They were offered as a "new offering" at Pentecost, because that was the time designed of Yahweh that the truth should be proclaimed for the first time in the name of Christ Jesus inviting men to attain unto the fulness of grace in him. Why were the loaves to be of "fine flour", whereas the sheaf, representative of Christ personally, was of the humbler barley? Because of the status voluntarily undertaken by the Lord Jesus. In spite of his position as Yahweh's representative, he humbled himself to act as servant to those whom he came to save. He illustrated that to

the Apostles. He took upon himself the menial task of the lowest servant, in order to help them (see John 13:12-15), and us (Phil. 2:5-10). The call of the Gospel is to the finest of humanity, to come out from the Gentiles, a people for the Name (Acts 15:14). And on their behalf, the Lord humbled himself that he might redeem them. This was graphically portrayed by the offerings required at these festivals.

"They shall be baked with leaven" — Leaven represents wickedness (1 Cor. 5:8). Why should this offering contain leaven? Because, in contrast to the sheaf of barley previously offered, and which represented the sinless Lord Jesus Christ, these two loaves represented believers who, unfortunately, do sin. Hence the leaven was added to the dough. The fact that Yahweh was prepared to accept such an offering witnesses to the measure of His grace, and the forgiveness of sins that are granted in Christ Jesus.

In *The Law of Moses*, Brother Roberts writes:

"The single sheaf we may take to be Christ personal: and the offering a he lamb, his own sacrifice for himself as a fellow-sufferer with his people: the meat and drink offering, the strength and gladness growing out of his painful submission to death. The 'morrow after the Sabbath'; the very period of the week, namely on the morning of the first day of the week.

"Exactly seven weeks afterwards, 'when the day of Pentecost had fully come' (Acts 2:1), that is, when the feast of the firstfruits had arrived — the second phase of the firstfruits was exhibited in the public divine endorsement of the friends of Christ by the outpouring of the Spirit: fitly represented by two leavened loaves: two to represent their plurality as distinguished from the individual Christ: loaves, as a product of the sheaves, to signify the friends of Christ who are a product of him; and leavened, to denote that they are not 'without blemish', as Christ was, but stand before God as forgiven sinners."

"They are the firstfruits unto Yahweh" — Therefore two "firstfruits" were offered (cp. vv. 10-11). Firstly, a single sheaf; and afterwards, a multiple loaf. The first prefigured Christ; the second his brethren, who likewise are represented as "firstfruits" (see 1 Cor. 15:20-23; Acts

26:23; James 1:18; Rev. 1:5; 14:4). As noted above, the two loaves, representing those called to Christ from out of the two great families of humanity: Jew and Gentile, are baked with leaven, for in contrast to the sheaf (Christ), his brethren do "fall short of the glory of God". Therefore, a sin offering is made for such (v. 19), such as is appropriate for Christ's brethren.

VERSE 18

"And ye shall offer with the bread" — The bread on its own was not sufficient, for "without shedding of blood there is no remission" (Heb. 9:22). Cain made the mistake of offering only firstfruits, without recognising the need of bloodshedding, and his offering was rejected.

It is not enough for believers to embrace the truth as a matter of doctrine; they must give themselves in the way required, which involves the sacrificing of the flesh, when its desires run counter to the will of God. — "The shedding of blood" symbolises a dedicated life; and this believers must aim to give unto God. In the absence of such effort on their part, and so treating Christ as their representative instead of their substitute, there is no remission of sins.

"Seven lambs without blemish of the first year" — The word for "lamb" in this place is *kebes* which signifies to dominate. The word denotes a ram just old enough to butt, that is to assert itself. Instead of doing so, however, these lambs selected for sacrifice are given over as a burnt offering to Yahweh. The lamb speaks of innocence and docility which are, in sacrifice, given unto Yahweh. Seven is the covenant number, and expresses the basis whereby the burnt offering becomes acceptable as such. Why seven lambs on this occasion whereas one sufficed on the occasion of the waving of the sheaf (v. 12)? Doubtless because of what was represented thereby. The one "he lamb" offered pointed forward to Christ's offering for himself; whereas "seven lambs" were necessary for those "in him". They have more to "atone" for inasmuch as they are actual sinners as well as being born into the constitution of sin.

"And one young bullock" — The Hebrew word for bullock is *par*, derived from a root signifying to *break forth* in strength. However, instead of asserting

its strength for the benefit of self it is disciplined to do so for others. Offered as a burnt offering unto Yahweh, it became the token of the worshipper's dedication of self in complete service to Yahweh.

"And two rams" — Here the word is *ayil*, strength. It is a word that denotes anything strong, and is variously rendered as *chief*, *oak* and *ram*. The ram uses its strength as protector of the flock, and as such here is given unto Yahweh. Two were offered as representing those drawn out of the two great flocks of humanity: Israel and Gentile.

"They shall be for a burnt offering unto Yahweh" — Not only killed but dismembered, thoroughly washed, and consumed by the divine fire. See notes Lev. 1.

"They shall be for a burnt offering unto Yahweh, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto Yahweh" — The instructions for preparing the burnt offerings etc. are found in the early chapters of Leviticus, to which we refer the reader.

VERSE 19

"Then ye shall sacrifice one kid of the goats for a sin offering" — The Hebrew word for "goat" is from a root that signifies to *harden*, *be stout* etc. The animal, as a type, illustrates the waywardness, or assertiveness, of the flesh. However, in a kid of the goats, the self assertiveness was not hardened as it would be in a fully developed beast. So with the Lord. He was of our nature, but the sin-tendencies were restrained by the influence of God. The desires of the flesh did not assert themselves as much in him as in others, even though he was of our nature. His divine parentage gave him a latent ability, found in no other to the same extent, that he was able to develop, and so to conquer the flesh. The goat, as symbolic of the flesh, was put to death as a sin offering. See note Lev. 4:23,26.

As a sin offering, the priest would eat portion of this sacrifice. See Lev. 6:24-30.

"And two lambs of the first year for a sacrifice of peace offerings" — The two lambs point to those out of both Jews and Gentiles who make their peace with God in the way appointed. See details in chapter 3.

There is a significant development in the offerings thus listed. First: in the case

of the burnt offering, all was consumed by Yahweh upon the altar. Second: in the case of the sin offering, the priest took his portion, as the labouring mediator between God and man. Finally in the case of the peace-offering, all were united in fellowship as illustrated by the disposal of the offering. Thus Yahweh's portion was consumed upon the altar elsewhere termed *His table*, part was consumed by the priest, and another section consumed by the offerer. Hence all three were united by the common offering. In the antitype, such fellowship is indicative of the unity established in Christ (see John 17:21).

VERSE 20

“And the priest shall wave them with the bread of the firstfruits for a wave offering before Yahweh, with the two lambs” — The two lambs were to be brought before the altar, and were to be ceremonially led to and fro before it. As a wave offering always indicated activity, the paraded lambs being led up and down before the altar represented a walk of activity before Yahweh. For the offerer it became the outward manifestation of an inner conviction. It dramatised the words of James: “Ye see then how that by works a man is justified, and not by faith only” (James 2:24). Or as Paul taught: “For not the hearers of the law are just before God, but the doers of the law shall be justified” (Rom. 2:13). Faith, if it is genuine, will manifest itself in action.

“They shall be holy to Yahweh for the priest” — As the priest was Yahweh's representative to Israel, he took the appropriate portion of the peace offering (See Num. 18:12; Deut. 18:4).

VERSE 21

“And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you; ye shall do no servile work therein” — The Day of Pentecost was separated as a sabbath unto Yahweh. Servile work was prohibited, pointing to the deliverance of Israel from the slavery in Egypt, which as thus brought to remembrance.

“It shall be a statute for ever in all your dwellings in all your generations” — The reference to “dwellings” implies a permanent abode in contrast to the temporary tents of the wilderness wanderings.

“Throughout your generations” —

This established it as a permanent ordinance. It is significant, that such offerings are revived in the Temple prophecy of Ezekiel, relating to worship in the age to come.

The Gleanings Left For The Poor And Stranger — v. 22

It is significant that the instructions concerning gleaning should be inserted at this place. But time-wise it is appropriate. It finds its counterpart in the proclamation of the Hope of Israel to those in Israel who could be described as the “meek” or “poor in spirit”, as well as to Gentiles who are attracted to its hope. In fact, gleaning would have taken place before the Day of Pentecost, but in view of the purpose of this chapter to set forth “set times” of Yahweh, it is recorded after. It has its counterpart in the preaching of the Truth to those in Israel who were disposed to hearken, and to the world at large after it had been rejected by the Jewish nation as such. This was carried out by the Apostles and others when they preached: “To the Jew first and also to the Gentile”.

VERSE 22

“And when ye reap the harvest of your land, thou shalt not make a clean riddance of the corners of thy field when thou reapest, neither shall thou gather any gleaning of thy harvest” — See the law as listed in Lev. 19:9-10.

“Thou shalt leave them unto the poor, and to the stranger” — The experience of Ruth illustrates the purpose of this Law (see *The Story of Ruth*). The instruction concerning gleaning in this particular context, however, does not relate to the physical principle, but to the typical, that is, to the preaching of the Gospel. Its fulfilment is witnessed in the preaching of the Apostles, and of the Ecclesia since that time. Following the Day of Pentecost, the Gospel was preached to the nation as such, with considerable success. In fact, some 3000 were baptised on that very day. But the harvesting of Israel came to an end with the national rejection of the message, followed by the death of Stephen. In the persecution that took place following that crime (Acts 8:1) the Ecclesia was scattered, and the truth proclaimed to the “poor” among Israel who were found elsewhere, and to Gentiles who were disposed to hearken thereto (Rom. 1:16). Hence the poor among Israel, and the strangers drawn to

the hope of Israel, were able to glean in the Gospel field after the harvest of Israel as a nation had been gathered in. Paul told the Jews: “It was necessary that the Gospel should be preached unto you . . .” (Acts 13:46; 10:47). It was set before the “poor” in Israel, and afterwards to the “stranger” who might accept it, so that even in this provision the prophetic intent of the chapter before us was maintained. Since then Gentiles have gleaned in the Gospel fields of Israel's hope.

“I am Yahweh your God” — This declaration inevitably authenticated the law given, and commanded that it be obeyed.

The Memorial Of Trumpets — vv. 23-25

On the first day of the seventh month, a special ceremony of sounding of trumpets heralds the civil New Year. The day is to be observed as a sabbath, and the people required to assemble together in worship. It is a prelude to the Day of Atonement already dealt with in Leviticus 16.

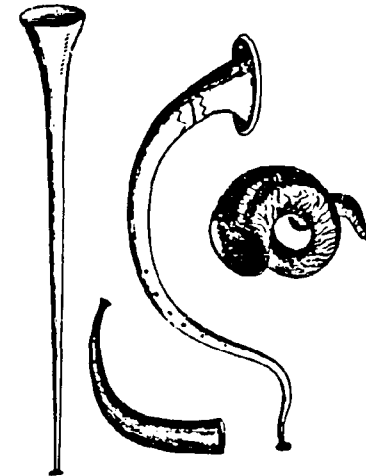
VERSE 23

“And Yahweh spake unto Moses, saying” — Introducing the new sub-section.

VERSE 24

“Speak unto the Children of Israel, saying, In the seventh month” — The manner in which the day was to be observed is given in greater detail in Num. 29:1-6. It is listed in this chapter, because this day was among the “set times” established by Yahweh. It is known to the Hebrews by the title of *Rosh Hashanah*, “the head of the year”. It is celebrated by the Jews as New Year's Day, because it is the first day of the first month of their civil year, in contrast to the religious year that commences in Abib. At the time of the Exodus, the year was changed to provide for both a religious year as well as a civil year (Exod. 12:1-2). Accordingly some have aligned this day as commemorative of the beginning of time when the angels “shouted for joy” at creation (Job 38:7). This, it is suggested, is imitated by the trumpet sound that was heard on that day. *[Rosh Hashanah]* therefore, typically points forward to the establishment of a new world order unto Christ. If the same principle as is applied in the earlier verses applies here, the opening of the Hebrew New Year (the month Tisri, approximately September-

October), could well be the “set time” established by Yahweh for the return of Christ. Certainly, in 1 Thess. 4:16, Paul aligns the return of the Lord with the memorial of blowing of trumpets.



The celebration of *Rosh Hashanah*, or the head of the New Year, as yet forth in the Law, was not to the Hebrews a time of ribald revelry as it is to the Gentiles, but a celebration of deepest, most solemn, religious import. The solemnity with which it was viewed may be gauged with the solemnity with which believers anticipate the coming of the Lord.

“In the first day of the month, shall ye have a sabbath” — This day was set apart particularly for celebration. The word “sabbath” is *shabbathown*, and indicates a special festival of rest. See v. 3.

“A memorial of blowing of trumpets” — There is no word for “trumpets” in the original. It is added to the statement as implied. The Hebrew word is *teruwah* “shouting, the clamour of acclamation” from a root word signifying “to split the ears”. There is no reason to doubt the tradition that the day was distinguished by the blowing of the shofar trumpet, the trumpet made out of the horns of an

animal, or shaped in that way. Such a trumpet gave forth a harsh, strident note, calculated to arouse attention as it clapped upon the ears, rather than to calm by its harmonious music. It is designated "a memorial" because it called to mind the new beginning. In the context of this chapter, it listed the New Year's Day among the "set times" reserved by Yahweh for His special purpose. What prophetic application does it have? Paul taught: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first" (1 Thess. 4:16).

The memorial of blowing of trumpets, therefore, points forward to the return of Christ, and the resurrection from the dead. If the same precision of timing is to be observed here as in the previous "set times" such as the Passover, the waving of the sheaf, and the proclamation of the truth on the Day of Pentecost, it would mean that whatever year the Lord may return, it could synchronise with this day in the Hebrew calendar. As the seventh month in that calendar approximates to September/October in our year, that period could mark the return of the Lord.

"An holy convocation" — This denotes a special gathering together for divine worship. Antitypically, that will take place at the return of the Lord, when the figurative sounding of the trumpet will

raise the responsible dead, and will gather living saints to Sinai for judgment. Paul wrote: "We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering together unto him*" (2 Thess. 2:1). He thus taught that there will be a gathering of saints at the coming of the Lord (see also Psa. 50:5). This, indeed, will be a holy convocation. A Jewish commentator, in a statement upon the sounding of the shofar trumpet, declared: "The sound of the Shofar, consisting as handed down by tradition, of three distinctive shofar notes: *tekiah, shevarim, teruah*, has been looked upon from time immemorial as a call to contrition and penitence, as a reminder of the shofar sound of Sinai; and the Day of Memorial, the beginning of the ten days of repentance, which culminate in the Day of Atonement; as a time of self-examination and humble petition for forgiveness. The Scriptural injunction of the shofar for the New Year's Day has a profound meaning. It says, 'Awake ye sleepers, and ponder over your deeds; remember your Creator, and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows, and waste their years in seeking after vain things which cannot profit or deliver. Look well to your souls and consider your acts; forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you.'"

THE PENTECOST OFFERINGS

TWO LEAVEN LOAVES TO BE WAVED — Jews and Gentiles though sinners called to activity before Yahweh.

SEVEN LAMBS — The efficacy of the "one lamb" (cp. V. 12) extended to do service for a multiplicity of believers based upon the covenant of Yahweh.

ONE BULLOCK — Their labour and service to be devoted to Yahweh.

TWO RAMS — All strength of those called out from the two great families of humanity given unto Yahweh. The word *ayil*, signifying "strength" or "chief ones" (as it can be rendered) given unto Him.

ONE GOAT FOR A SIN OFFERING — All have sinned and are in need of such.

TWO LAMBS FOR A PEACE OFFERING — Jew and Gentile brought into fellowship with God.

Additional offerings were made at Pentecost, not here enumerated. See Num. 28:26-31.

VERSE 25

"Ye shall do no servile work therein" — See note v. 5.

"But ye shall offer an offering made by fire unto Yahweh" — For details see Num. 29:2.

The Day of Atonement — vv. 26-32

The memorial of blowing of trumpets is followed on the tenth day by the Day of Atonement, the most sacred day in the Hebrew calendar, known as Yom Kippurim, or the Day of Coverings. The preceding days are considered days of preparation for this solemn moment when Israelites approached Yahweh. Special preparation of heart and mind is to be undertaken in preparation for it. All true Israelites are to approach it in due humility on pain of being excommunicated. Special attention is to be given to the requirements of the day, and the special services to be conducted as listed in Lev. 16.

VERSE 26

"And Yahweh spake unto Moses, saying" — Once again the normal formula for introducing a new sub-section.

VERSE 27

Also on the tenth day of this seventh month — The days preceding the Day of Atonement were treated as "days of preparation" for Israelites to meet with their God. As these days were listed among the "set times of Yahweh" what is their antitype? Obviously the period of judgment by Christ. This is to "begin at the house of God" (1 Pet. 4:17), and to move on to the world of darkness. Brother Thomas aligns these ten days, with ten years of judgment commencing with that relating to the household followed by the marriage of the Lamb, and terminating with Armageddon, or the Judgment of the nations. This is likened, in prophecy, to a national day of judgment to be supervised by Christ and the glorified redeemed.

Brother Thomas identified those ten days as typical of ten years of judgment, without being able to determine how long will be occupied in that relating to the household and that concerning the world. He wrote: *Eureka*, vol. 2, p. 538:

"How many months may be occupied in this judicial cleansing of the house, I am not prepared to say. In Rev. 11:18, it is styled, 'the time of the dead that they

should be judged;' but how long the time of their judgment may be, is not revealed."

The period of judgment and reformation following the Lord's return until the Kingdom is established could well occupy a jubilee of fifty years as suggested by Ezekiel in his temple prophecy (Ezek. 40). Within that period of time, the following sequence is suggested:

First ten years

The return of Christ, resurrection and gathering of the responsible to Sinai. The judgment, glorification of the redeemed, marriage of the Lamb, and national judgment of Armageddon.

The Following Forty Years — see Micah 7:15.

Ultimatum to the world to submit to the authority of Christ; the conquest of those nations that remain rebellious; the complete restoration of Israel; the rebuilding of the Land and Temple; the commencement of the millennium, or one thousand years of peace.

"There shall be a day of atonement" — The Hebrew *Yom Hakkippurim* signifies the Day of the Coverings. Sins were covered over, or forgiven. One Jewish commentator has expressed it: "A day of purification and turning from sins for which forgiveness is granted through the grace of the merciful God". The principle of "covering over" of sins committed dates from Eden, where the nakedness of Adam and Eve was covered over by the skins of "the lamb slain from the foundation of the world" (Gen. 3:21). Nakedness, in Scripture, is used symbolically for a state of sin (Rev. 3:17; 16:15), which teaches the need of a covering. Hence the prophet declared: "He hath covered me with the robe of righteousness" (Isa. 61:10), whilst those baptised into Christ are said to have "put on Christ" as a garment (Gal. 3:27). *The Apocalypse* refers frequently to the "robes of salvation" (Rev. 7:14). The putting on of these garments is represented as a process commencing with baptism, and culminating in eternal life at the presence of Christ (Rev. 19:8). Accordingly, Paul spake of the hope of being "clothed upon with our house from heaven: if so be that being clothed we shall not be found naked . . . but clothed upon that mortality might be swallowed up of life" (2 Cor. 5:3-4).

All of this was prefigured in the *Day of Coverings* provided for by Yahweh under the covenant from Sinai. The plural form

of the word indicates the superlative, showing full atonement was possible. For further details see Lev. 16. This new year's day was described as a day of *Zikkaron* (remembrance), and all males were required to assemble for a holy convocation, or sacred celebration. They met on that New Year's Day, not for riotous folly, but to remember their sins, and their need of the grace of Yahweh in forgiveness.

"It shall be a holy convocation unto you" — This means that the people were expected to gather together for solemn worship.

"And ye shall afflict your souls" — The word "afflict" is *'anah* from a root signifying to eye, and so to look down in humility. A Hebrew would be afflicted or humbled by calling into remembrance his past, recognising his failings, and acknowledging his need of forgiveness, or covering, of such.

"And offer an offering made by fire unto Yahweh" — The details of this offering are given in Num. 29:7-15 (see also Lev. 16). The burnt offering tokened the principle of total dedication of self unto Yahweh. Flesh was put to death, and the divine fire (symbolic of the spirit word) permitted to consume what remained, causing it to ascend unto Yahweh as an acceptable, sweet-smelling savour. It was on the basis of such that the full covering, or atonement, was made. The principle is illustrated by the statement of Hebrew 9:22: "Without shedding of blood there is no remission".

The "Day of Atonement, or Coverings" pointed forward to the work of redemption accomplished by Christ. In addition to personal atonement obtained through him, the Scriptures make reference to national atonement to be effected at his second coming. To that end, Israel after the flesh will be first humbled then obtain national atonement (Isa. 4:4). Following Israel's national redemption, those Gentile nations, that are to find a place in the Kingdom (for some will not — see Isa. 60:12; Dan. 7:11-12) will be gathered together for the same purpose (Zeph. 3:8). As on the Day of Coverings, no Israelite could properly worship Yahweh until the process had been accomplished, so *The Apocalypse* reveals that at the second coming of the Lord, worship will be excluded mortals until the proper process of national atonement has been completed. See Rev. 15:8, and compare

notes in *The Apocalypse Epitomised*. They must "offer an offering made by fire unto Yahweh" by conforming to His will in their national life. Humbled before Him by the judgments of Armageddon, they will either submit to His will or be destroyed.

VERSE 28

"And ye shall do no work in that same day" — On New Year's Day, no "servile" work was to be done, recalling the deliverance from Egyptian slavery that Israel had experienced, but on this day, the command was more explicit: no work of any kind was to be performed, pointing forward to the purpose of the deliverance: total dedication of self to Yahweh. Accordingly, the day was to be observed as a strict fast. The type is fulfilled in the development of our state first in Christ, and secondly at his coming. Baptism into Christ, commences a new life in him. We change masters, as Paul observes in Rom. 6:16-17: "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16-18). In Christ, there is a partial deliverance from servile work as flesh is put aside, for though we are still in the world, we are to keep from the evil of it (John 17:15-16). The complete deliverance from such, however, awaits the return of the Lord, and the change of nature that will follow our appearance at the judgment seat, if found worthy. No longer will sin's flesh have claim upon us in any sense; in being clothed upon with immortality, we will be completely freed from its influence. This was tokened on the Day of Atonement by the command to abstain from work of any kind. The day was to be observed as one of fasting, and complete dedication unto Yahweh.

"For it is a day of atonement" — The Hebrew word is *kippurim*, "coverings." The details of the day's worship are described in Lev. 16, and the antitypical fulfilment is set forth in detail in the *Epistle to the Hebrews*, which is entirely based upon the enactments of the Day of Atonement. Hence Christ, as the antitypical high priest, has ascended into the Holiest of all, to mediate for the sins of his people: and "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Meanwhile, his people should exercise restraint (antitypical fasting), and manifest dedication in His service.

"To make an atonement for you before Yahweh your God" — Here "atonement" is *kaphar*, "to cover". Hence sins are covered away by expiation, hidden away as though by a cloak of salvation (Gen. 3:24). Do we have to await the Day of Atonement for sins to be blotted out? By no means. If sins are confessed and forsaken now, they will not be brought up against the sinner in the future: "All his transgressions that he hath committed, they shall not be mentioned unto him" (Ezek. 18:22). Nevertheless, he does have to await the complete covering, for that obtained in baptism is only the beginning. Hence Paul aligns this covering with the bestowal of immortality: "clothed upon that mortality might be swallowed up of life" (2 Cor. 5:4).

VERSE 29

"For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" — The person who neglects to keep the Day of Atonement in the way appointed shall be excommunicated. See note Exod. 30:33.

VERSE 30

"And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people" — The people excommunicate him (v. 29), but if his sin is deliberate Yahweh will destroy him.

VERSE 31

"Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings" — The day was to be completely dedicated unto Yahweh. It was given over to a complete fast, the one fast ordered by Him. The affliction that this induced was in preparation for the joyous festival of Tabernacles which followed five days later.

VERSE 32

"It shall be unto you a sabbath of rest" — The Hebrew is *shabbath shabbathown*. It denotes a complete sabbath of special observance. It is used of the weekly sabbath (Exod. 16:23; 31:15; 35:2; Lev. 23:3), of the Day of Atonement (Lev. 16:31; 23:32), of the sabbatical year (Lev.

25:4-5), whilst the word *sabbathown* is used of the Festival of trumpets (Lev. 23:24). There is dispute among Hebraists as to the strict meaning of the term. It has been compared with the Babylonian *sabattu*, explained by the Assyriologists as relating to "the middle of the month" called by Babylonians, "the day of the resting of the heart." Primarily, it is derived from a root signifying to be complete. N. H. Snaith concludes: "There seems to be adequate reason for equating the Hebrew and Babylonian words, and some such meaning as the easing of the heart and conscience is adequate for all occasions". If that idea is accepted, such times were designed as periods of rest from the works of the flesh, and the easing of the conscience by worship.

"And ye shall afflict your souls" — This was done by fasting and meditation, inducing humility of mind.

"In the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath" — The Hebrew calendar began the day at sunset (see Gen. 1:5).

The Festival Of Tabernacles — vv. 33-44

The third of the three great festivals follows five days after the Day of Atonement, on the fifteenth day of the month. It answers to the Passover that likewise is celebrated on the fifteenth day of its month. The festival of Tabernacles is to last seven days, and is to be followed by an eighth day, the number of perfection and true harmony, being the number of the octave. The first day of the Festival is balanced with its eighth day being designated a "holy convocation". In addition, the eighth day is designated a solemn assembly. In contrast to the Day of Atonement, during which Israelites are to afflict themselves, during this festival they are commanded to rejoice. This third great festival types the Millennium, when the redeemed will rejoice before Yahweh. It is used as typical of the Millennium in the Apocalypse (see Rev. 7:9-17).

VERSE 33

"And Yahweh spake unto Moses saying" — Again, an introduction to a new sub-section.

VERSE 34

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month" — Fifteen is a combination of five and three, two numbers used

spiritually in Scripture for grace and resurrectional life. Joined with the number seven these privileges are shown as developing out of the covenant. The seventh month was called Tisri, and approximates to September/October. As Christ commenced his ministry when he was about thirty, and after 3½ years was crucified on 14th Abib, at Passover time, he evidently, and significantly, would have been born about the time of this Festival of rejoicing. That gives added point to the rejoicing of the angels at the time, when they announced on the slopes of Bethlehem "tidings of great joy, which shall be to all people" (Luke 2:10), and sung: "Glory to God in the highest, and on earth peace, goodwill toward men" (v. 14). This "seventh month" of the religious year, was the first month of the civil year, announcing a new beginning. It foreshadowed the new beginning of the Millennium when the 1000 years reign of peace will commence. The beginning of this era will possibly synchronise with the time this festival was held, for "the ages are thoroughly adjusted to God's command" (Heb. 11:3 — *Diaglou*).

"**Shall be the feast of tabernacles**" — Like the Passover, the Festival of Tabernacles commenced at the full moon, on the fifteenth of the month, and lasted for seven days. It was followed, on the eighth day, by a holy convocation, which, though strictly no part of it, brought the week to a close. In Hebrew it is called *atzereth*, a "closing festival". The word "tabernacles" is *succoth* in Hebrew, and is rendered "booths" in v. 43. It is there aligned with the first stopping place when Israel came out of Egypt (see Exod. 13:20), because the children of Israel rested under the temporary booths that were erected for their convenience. The joy of the Festival of Tabernacles was temporary, but anticipating the permanent joy of the future. In Exod. 23:16, it is called the *Festival of Harvest*, because it was celebrated at the time that the fulness of the harvest was gathered in (Lev. 23:39). In figure, the people who sheltered at Succoth, after leaving Egypt, comprised the spiritual harvest of Yahweh.

"**For seven days unto Yahweh**" — The festival was held for seven days during which time the Israelites dwelt in their temporary dwellings. Special services were held during the week, and special offerings made as enumerated in Num.

29:12-38, a decreasing number of such each day. All males were expected to attend, but in the seventh year, all, without exception had to attend, to hear the reading of the Law (Deut. 31:10-11).

VERSE 35

"On the first day shall be an holy convocation; ye shall do no servile work therein" — Only necessary work was permitted. The people were commanded to abstain from servile (or unnecessary) work. Servile work refers to slave or hireman work, or the ordinary daily duties of man, apart from essential things.

VERSE 36

"Seven days ye shall offer an offering made by fire unto Yahweh" — These are outlined in Numbers 29:12-38. A diminishing number of offerings were made each day, so that during the course of the week seventy bullocks were offered answering to the seventy heads of families that went down into Egypt with Jacob to provide the firstfruits of harvest unto Yahweh (Gen. 46:27), and the seventy nations into which humanity was divided as recorded in Genesis 10, and from out of which the balance of His harvest will be gathered in. The seventy bullocks thus illustrated that Israel provided the basis upon which those out of all nations will find acceptance with God (Zech. 8:23).

"On the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto Yahweh" — Eight is the number of perfection looking beyond the Millennium to the ultimate purpose of Yahweh to fill the earth with His glory (Num. 14:21): "Then cometh the end, when God shall be all in all" (1 Cor. 15:24-28). In the antitype this shall comprise a "holy convocation" or gathering together of peoples for the purpose of judgment (Rev. 20:11-15).

"It is a solemn assembly" — The Hebrew *atzereth* is given in the margin as a *Day of Restraint* probably in the sense of a closing festival, bringing to an end the celebrations of the previous week. Hence it was an extra-ordinary day. In John 7:37, this day is described as "the last day, that great day of the feast".

"And ye shall do no servile work therein" — That is, for the seven days of the festival proper. The eighth day was treated as a final day of particular solemnity, a winding up day bringing the celebra-

THE SYMMETRY OF ISRAEL'S FEASTS

Passover was at the beginning of the harvest; Tabernacles at its close. Both were offered when the moon was at its full, on the 15th day of their respective months. As a type, both represented the work of redemption: Passover, the covering of Christ at Passover; Tabernacles: the covering of immortality at Christ's coming. The Feast commemorated the completion of the harvest, and foreshadowed the coming Millennium, described as a time of harvest and vintage (Rev. 14:4,15-19).

First Month — Abib		Seventh Month — Tisri	
10th Day	Lamb selected	10th Day	Day of Atonement
14th Day	Lamb slain	14th Day	Preparation
15th Day	Passover	15th Day	Tabernacles
7 days	Unleavened Bread	7 days	Dwell in booths
7th day	Holy Convocation	8th day	Holy Convocation

As the Passover looked forward to the Millennium, so the Festival of Tabernacles looked forward to the consummation beyond the Millennium when God shall be "all and in all" (1 Cor. 15:28; Zech. 14:16; Ezek 43:27).

tions to an end.

VERSE 37

"These are the feasts of Yahweh" — See note v. 2.

"Which ye shall proclaim to be holy convocations" — The expression relates to the set times that Yahweh appointed for the gathering together of the people for divine worship.

"To offer an offering made by fire unto Yahweh, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day" — These offerings represented the putting to death of the desires of the flesh, and the dedication of its strength to the will of Yahweh in the several particulars represented by the various offerings. The representative significance of the sacrifices taught that by the influence of the Word, the people of God can present their bodies as "living sacrifices" unto Him: a holy, acceptable service (Rom. 12:1). In doing so they presented their "members", which normally are "weapons of unrighteousness unto sin" as "weapons of righteousness unto God" (Rom. 6:13). Paul taught that "not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13). Sacrifice in itself was not sufficient; the worshipper had to identify himself with what the offering represented, manifesting in his life the

principles expressed thereby.

VERSE 38

"Beside the sabbaths of Yahweh" — Additional sacrifices were offered on the sabbaths.

"And beside your gifts" — These were voluntary offerings that an Israelite might feel constrained to offer unto Yahweh, in addition to essential sacrifices set down by the law. The people were taught not to appear empty-handed before Yahweh (Deut. 16:16). The set sacrifices of the law represented the minimum offerings to be observed.

"And beside all your vows, and beside all your freewill offerings, which ye give unto Yahweh" — An Israelite might make a vow in anticipation of divine help solicited; or as a freewill offering in order to show his gratitude for blessings received. These were all additional to the sacrifices that it was obligatory for him to offer.

A Period Of Rejoicing — vv. 39-44

The Festival of Tabernacles was not celebrated during the wilderness wanderings, but after Israel had entered the land when the harvest had been gathered in (see Exod. 23:16; Deut. 16:13-15). In type, it foreshadows the great joy of the future harvest-gathering of the Gospel at the return of the Lord. The Festival was cele-

brated with great rejoicing, the people recognising in the harvest a token of God's goodness toward them. It will find its antitypical fulfilment after the resurrection (springtime) and judgment (threshing of the harvest) have taken place. "The Apocalypse" draws upon the Festival as symbolic of the Millennium and beyond (Rev. 7:9-17). Accordingly it will continue to be celebrated during the Millennium in anticipation of the final harvest to be gathered in by the Lord at the conclusion of the thousand years of peace (see Zech. 14:16).

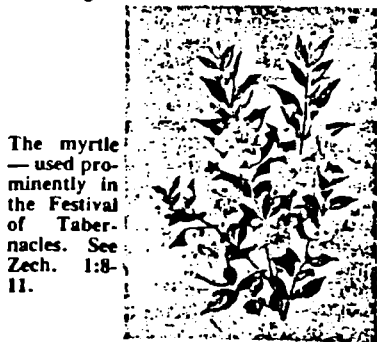
VERSE 39

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahweh seven days" — To the Hebrews, the Festival of Tabernacles, being associated with the joy of harvest ingathering, the token of Yahweh's goodness to the people, was considered pre-eminently as "the Feast", and sometimes was simply referred to as *Ha-chag*. Portion of the celebrations was designed to express thanks for the harvest received, hence it was also called the *Festival of Ingathering* (Exod. 23:16). But figuratively, the Festival was designed to prophetically anticipate the joy of the ingathering of Yahweh's harvest, for the redeemed are described as "the firstfruits unto God and to the Lamb" (Rev. 14:4). They being the "firstfruits", the final ingathering awaits the end of the Millennium. Hence, the Festival of Tabernacles will be re-inaugurated in the Kingdom, for there will be an annual pilgrimage of representatives of all nations to Jerusalem for the purpose (Zech. 14:16). However, the proviso will remain in the Millennium, "when ye have gathered in the fruit of the land". As the time of harvest differs throughout the world (for spring and autumn occur at different times of the year in the northern and southern hemispheres), and even differ slightly within the borders of specific countries and continents, so there will be a continuous stream of people, flowing to Jerusalem to rejoice before Yahweh and to celebrate the Festival (Isa. 66:23).

"On the first day shall be a sabbath, and on the eighth day shall be a sabbath" — The Hebrew word for "sabbath" in this verse is *shabbathown*, and denotes a day of special observance. The appointment of such sabbaths at the beginning and ending of this Festival perhaps sha-

dows the history of humanity. It commenced with the rest of Eden; it will terminate with the complete rest at the end of the Millennium. As the rest of Eden was interrupted by sin, from which saints are called upon to abstain, so the days of the law of the Festival specified that only unleavened bread be used, during the period of celebration, an action which takes heed of the figurative application of leaven as representing "malice and wickedness". Accordingly unleavened bread represented "sincerity and truth" (1 Cor. 5:8). Hence the Festival of Tabernacles caused spiritually minded Hebrews to look back to the sinlessness, fellowship and joy of the Edenic relationship; and forward to the restoration of such conditions on earth. The seven days were representative of the epoch of sin and death, whilst the final *shabbathown* anticipated the final triumph of righteousness, when God will be "all and in all".

In this, Tabernacles differed from the Festival of Passover that looked towards the seventh day only, and so towards the Millennium (v. 8). It looked to the Eighth Millennium, to the final ingathering of Yahweh's harvest. Therefore, during the millennium, or seventh thousand year, the eighth day as foreshadowing the eighth millennium, will be given special prominence (Ezek. 43:27). The harvest of faithful ones at the end of the Millennium will represent the final ingathering developed out of the waving of the first single sheaf (typifying the Lord Jesus Christ) on the first day of the week following Passover (vv. 10-11).



The myrtle — used prominently in the Festival of Tabernacles. See Zech. 1:8-11.

VERSE 40

"And ye shall take you on the first day the boughs of goodly trees" — On the

Festival of Tabernacles, Israelites took branches of trees in order to make booths under which to camp for the period of the celebrations. The word "tabernacles" itself is from a Hebrew word, *sukkoth* denoting "booths", and the Festival commemorated the manner in which Israelites dwelt in such temporary dwellings when they left Egypt. The verse before us describes the various branches etc. that were used at the time, and each has a special significance. In this statement, the Hebrew word for "boughs" is *fruit* as rendered in the margin, and in the text of Gen. 1:11. "Goodly" is derived from *haddar*, denoting "that which is magnificent, splendid, or ornamental in beauty." It is from a root signifying to *swell up, to favour, to honour*. Such a tree is that described in Psalm 1, and there applied symbolically of the Godly man. The word is rendered *honour* in Psa. 8:5; *majesty* Psa. 21:5; 45:3-4; 46:6; 104:1; 149:9; *beauties* Psa. 110:3; and *glorious* Psa. 111:3. Jewish thought identifies the words used with the citrus tree, the rabbis reading *haddar* from the root *dur*, and meaning that which remains on the tree from year to year. This suggests a non-deciduous tree, an *evergreen*, and is taken to mean any kind of citrus fruit, including both lemon and orange.

Proverbs 25:11 states: "A word fitly spoken is like apples of gold in pictures of silver." The expression, "a word fitly spoken" can be rendered "a word upon his wheels" (see mg). Words are vehicles expressing ideas, and in the case of God's words, they become the chariot conveying His will and purpose to the minds of those who study them, setting them in motion upon wheels that go straight forward to their eternal destination (Ezek. 1:12). The proverb likens such words, or ideas, to "apples of gold". But apples were not grown in Israel in ancient times, and Parkhurst renders the word as *citrons* or *oranges*. The orange is golden in colour (the symbol of faith, faith that comes from hearing the word — Rom. 10:17), and could well apply here. The fruit of the citrus tree, whether lemon or orange, is juicy, nourishing and health-giving. The proverb describes the fruit as being "in pictures of silver". The idea is that of a network of silver, which is appropriate, for whilst gold speaks of faith, silver relates to redemption. The citrus tree is an evergreen. The foliage is studded with minute glands which are the

depositories of the odorous juices to which the tree owes its fragrance. To pass through an orange grove is a delightful and refreshing experience. In season the green leaves, silver-white blossom and golden fruit, all appear together. The idea is that of healthy trees bearing fruit, with the promise of more to come. That is the effect of sound words spoken upon their wheels. That is the symbolism of the citrus.

Josephus writes: "On this festival we carry in our hands, a branch of myrtle and willow, and a bough of the palm tree, with the addition of the citron." The boughs were constructed into a shelter, a covering from the harsh, burning glare of the autumn sun. This speaks of the covering, the protection afforded in Christ, commemorating the temporary dwellings of the children of Israel when they rested in booths after leaving Egypt. Those temporary dwellings spake of the protection afforded Israel in their deliverance from Egypt (see Exod. 12:37). In the celebration of the antitypical Festival of Tabernacles by the glorified redeemed at Christ's return, the redeemed are not only depicted as clothed in white (or priestly) robes, but are described as having "palms in their hands" and so celebrating the joy of the harvest in songs of rejoicing (Rev. 7:7,12). Of them it is declared: "Neither shall the sun light on them, nor any heat" (v. 16). Their covering of immortality will make them immune from further trial, such as is symbolised by the heat of the sun.

"Branches of palm trees" — The word "branches" in this place is *kaphoith*, denoting *bendings, curvings, or hands*. The word is used of the palm of the hand, or the sole of the foot. The branches of the tree are like feet walking, or hands working, and the fruit is expressive of the results of such action. See Isa. 9:14; 19:15 where the word is used in that figurative manner. Feet and hands suggest walk and work in producing fruit to the glory of Yahweh (Rom. 6:13).

How appropriate it is that the palm was borne during the Festival of Tabernacles. It is a common symbol of victory (cp. Rev. 7:9). The Hebrew word *tamar* is from a root signifying *to be erect*. The Psalmist declared: "The righteous shall flourish like the palm tree" (Psa. 92:12. See also 60:21; 65:22). The palm is a tall, upright tree, constantly green and flourishing, though growing in the desert.

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It provides remarkable lessons. Its presence by an oasis, always denotes the proximity of water. It produces nourishing, health-giving fruit, whilst every portion of the tree is used in some way or other. As the palm stands erect above other trees (Jer. 10:5), so does the bride above all others (Song 7:7). See notes on the Psalm in *Romance For Eternity* at Song 7:7.

"And the boughs of thick trees" — Here the word for "boughs" is different to that referred to above. The Hebrew word is *anaph* signifying "to cover". Accordingly, worshippers, at the Festival of Tabernacles, brought in their hands the symbols of fruit and of covering.

The word "thick" is the Hebrew *'aboth*, and signifies *intertwined*, thus referring to trees with a thick foliage, the very word used suggesting co-operation. Some render the expression as "thick-leaved trees", and identify it with the myrtle. Certainly branches of myrtle trees were used to make the booths during the Festival of Tabernacles (Neh. 8:15). The myrtle has been associated with the ideas of love, peace and immortality from ancient times. As thorns are symbolic of rebellious Israel (Heb. 6:8), so the myrtle of repentant and restored Israel (Isa. 41:19; 55:13; 61:3). The myrtle finds a place in the vision of Zechariah regarding the Millennium (Zech. 1:8), or the antitypical Feast of Tabernacles (Zech. 14:16). It is a large, evergreen shrub, growing over 18 ft. high, bearing beautiful white flowers that give forth an exquisite perfume, with leaves noted for their fragrance. It bears purplish black-berries, known as mursins, which have a medicinal value. Esther's first name *Hudassah* is the Hebrew title for the Myrtle.

"And willows of the brook" — The Hebrew title *'arabim* is from a root signifying "to braid, intermix, traffic, give pledge, or provide security". The willow is so named probably because of the excellent, all-embracing cover of its heavy foliage, providing a covering of security. See Isa. 44:4. Some identify the willow of this verse with the poplar, but the reference to the tree as providing foliage to "cover him about" (Job. 40:22) certainly indicates the willow's all-embracing foliage. It favours brooks, water-courses, or moist places, growing rapidly with an abundance of well-leaved boughs, and easily propagated by slip. Its leaves are pretty, its bark was used for medicinal

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purposes (salicin, a substitute for quinine is extracted from it), and its roots perform a useful purpose in binding the banks of rivers, keeping them from being washed away. The tree, therefore, symbolically provides an excellent example of the value of drinking deeply of the water of life; being beautiful in appearance, health-giving and useful. It is used in Scripture of Godly people who make quick progress in the truth (Psa. 1:3; Isa. 15:7; 44:4).

"And ye shall rejoice before Yahweh seven days" — The word *samach*, "rejoice", signifies "to brighten up, to make blithe or gleesome" (Strong). The Festival was celebrated with great enthusiasm and joy; and certainly the trees listed in this verse would help to stimulate the feeling of pleasure. Consider them in the order of their listing. The *goodly trees* reminded Israelites of the great privilege of their standing before God. The *palm tree* denoted usefulness and fruit, produced in the desert, reminding Israelites that they can produce fruit to the glory of God and the wellbeing of one another, even though they might dwell in a spiritual wilderness. The *boughs of thick trees* called them to fellowship and co-operation. The *willows of the brook* witnessed to the source of true blessing: drinking deeply of the water of life so as to manifest ample, all-embracing growth, providing beauty, covering, and healing for others. With the harvest gathered in as a witness of Yahweh's goodness towards them, and with the ideals set before them as expressed in the figurative meaning of the boughs of the trees that formed their covering during the Festival, true Israelites rejoiced together in view of the great hope set before them. They could do so in anticipation of the great time when "the sun shall not light on them nor any heat" (symbols of persecution and trouble — Rev. 7:16), but when, in the covering provided of Yahweh, they would rejoice in the goodness of God (Rom. 11:22).

VERSE 41

"And ye shall keep it a feast unto Yahweh seven days in the year. It shall be a statute for ever in your generations; ye shall celebrate it in the seventh month" — This command taught Israelites that they must ever keep in mind the goodness of Yahweh towards them, as a token of the greater goodness to be revealed at the

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Millennium.

VERSE 42

"Ye shall dwell in booths seven days" — The Hebrew word is *suchah* from whence the festival is given the title of *Suchoth*. The word denotes a hastily constructed and insubstantial, temporary shelter. Dwelling in these booths reminded Israelites of the nation's escape from Egypt (Exod. 13:20; Deut. 5:15), and in their prosperity to recognise, and thank Yahweh for His goodness towards them, thus instilling in them a humble and modest attitude. At the same time, they would be induced to look to the promised Millennium, when the temporary protection afforded Yahweh today will be replaced by one of permanency in the Kingdom of God.

"All that are Israelites born shall dwell in booths" — The "booths" in which Israelites kept the Festival, and the tents in which they dwelt during their sojourn in the wilderness, had this in common, that they were temporary places of abode: they belonged to the camp-life of a travelling community. The seven days of the Festival, therefore, was a fair symbol of the forty years of abode in tents in the wilderness, and were thus indicative of the state of believers prior to the setting up of the Kingdom: that of strangers and sojourners in the world. The limitation of the command to "born Israelites" is remarkable, particularly in view of the invitation to strangers to

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REQUIREMENTS FOR THE TABERNACLE

This chapter continues instructions regarding service at the Tabernacle, particularly in regard to individual responsibilities thereto. It is divided into two parts: (1) Requisites for the Tabernacle supplied by the people; and (2) The penalty for blasphemy. A little thought will reveal that both sections are closely related.

Requisites For The Tabernacle Supplied By The People — vv. 1-9

The people are commanded to make available oil and flour for the service of

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rejoice with Israelites (cp. Deut. 16:14). This provision of the Law was evidently designed to teach that the hope is Israelitish, and that a Gentile must become completely identified with the nation in order to partake of its benefits. If proselytes followed the example of the Kenites, they would have constantly dwelt in tents, indicative that the state of Israel, under the present dispensation is not that to which they are called, and which constituted the Kenites' hope (Jer. 35).

VERSE 43

"That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt" — The Festival constantly recalled the separation of Israel from Egypt, and the temporary covering provided the nation in the wilderness until it entered the Land and the people dwelt in permanent dwellings. It thus pointed forward to the Millennium. The antitype is the temporary covering provided in Christ until the future age.

"I am Yahweh your God" — This declaration authenticated the command to keep the Festival.

VERSE 44

"And Moses declared unto the children of Israel the feasts of Yahweh" — The word "feasts" is *mowade*, "the appointed times" of Yahweh.

the Tabernacle. The instructions for so doing are introduced at this place because the provision of such represents the response of Israelites to the teaching of the

Festivals. In supplying oil for the lamp, the people acknowledge their obligation to shine forth as witnesses of Yahweh; in providing flour for the shewbread, they acknowledge their obligations to dedicate the fruits of their labour to His service.

a. Oil For The Lamps — vv. 1-4

VERSE 1

"And Yahweh spake unto Moses, saying" — This is the re-occurring formula for introducing a sub-section.

VERSE 2

"Command the children of Israel, that they bring unto thee pure olive beaten for the light" — As the command is to Israelites in general (see note Exod. 27:20-21), the oil was probably obtained at the public expense, rather than relying upon individuals to supply it. Beaten oil was the best quality. The berries were ripened by the influence of the sun to a purple colour — the colour of God manifestation. They were pounded in a mortar, and the juice extracted was then strained in order to ensure purity. This process illustrated the experience of every true Israelite then or now. It taught that true Israelites (represented by the berries) are brought to maturity by the strength of the Sun of righteousness (cp. Mal. 4:2); they are then subjected to trial and discipline (the pounding); are cleansed by the influence of the Word (John 15:3; Eph. 5:26); to finally produce the golden oil of faithful witness (see Psa. 43:3; Zech. 14:12-14; Phil. 2:15-16). See notes: Exod. 27:20; Rom. 11:17; Rev. 1:12-20.

"To cause the lamps to burn continually" — In the Hebrew, *lamps* is given in the singular number, indicating that the various bowls were part of the multitudinous whole. The verb *to burn* is literally *to cause to ascend*. The oil of the lamp was replenished daily causing the light to shine continuously and brightly in the darkness of the Holy Place. This taught that believers should make daily contact with the Word of God that they might manifest the light of its teaching before men (Matt. 5:16).

VERSE 3

"Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the

morning before Yahweh continually. It shall be a statute for ever in your generations" — In this statement "congregation" is *mowade*, so that the reference is to the "tabernacle of meeting", or the dwelling of Yahweh in Israel to which the people should resort at the set times appointed of Him. To "order" is from the verb *arak* and signifies "to arrange in order, to set in a row" as in v. 8 (see also Exod. 40:4; Lev. 1:7). The context suggests that it was the oil that was so "ordered", the bowls being replenished one after the other each evening, so that there would be no danger of the light going out whilst all slept. In the morning, the various lamps were "ordered" (v. 4), or "dressed" (Exod. 30:7; 39:37), so that the light was always burning, and never went out, as Josephus testifies (see Num. 8:3).

VERSE 4

"He shall order the lamps upon the pure candlestick before Yahweh continually" — See note Exod. 27:21. The oil was replenished in the evening, and the wicks of the lamps ("candlestick" should be "lampstand") every morning. The trimming of the wicks is suggestive of the pruning of the vine (John 15:1-2), the discipline that saints receive in life, and which has a salutary effect upon them in developing their characters. In that regard, the Lord showed infinite patience in his treatment of his fellowmen (cp. Matt. 12:20), and his followers are called upon to imitate him in that regard. They are to do so as Aaron was called upon to perform his duties; for all that he did, or supervised, had to be done "before Yahweh", in conscious acknowledgement of the divine presence. Believers need to replenish their oil, and to trim their wicks with the presence of Yahweh always in mind.

b. Shewbread For The Tables — vv. 5-9

VERSE 5

"And thou shalt take fine flour, and bake twelve cakes thereof" — The twelve cakes so provided, primarily represented the twelve tribes, and therefore were indicative of the Israelitish nature of the hope (John 4:22; Acts 26:7; 28:20; Rom. 9:4). But, typically, the twelve cakes also point forward to the multitudinous Christ, the nucleus of whom is Christ

himself. The symbolism is significant. The grain gave up its life, submitted to being bruised into flour, and was carefully sifted for purity and consistency. It was then baked into cakes, and so, by being subjected to heat, was brought to maturity. The application to Christ is obvious: "he learned obedience by the things that he suffered" (Heb. 5:8-9), and so must those who would be incorporated into the multitudinous Christ. As the "bread of life" he can feed and strengthen all spiritual life (see Psa. 104:15 and notes on Exod. 25:30).

"Two tenth deals shall be in one cake"

— The reference to *two* draws attention to the two families into which humanity is divided: Jew and Gentile. The word for "tenth" is *asarah* in Hebrew, from a root signifying *to accumulate, to grow rich*, and thereby suggesting the "riches of the glory of his inheritance in the saints" (Eph. 1:18; 4:13; Lev. 23:13). The cakes, or loaves of bread, were of considerable size, for the measure of flour indicated represents about 8lb, or 8.400k. Josephus says that they were made of unleavened flour, baked flat and perforated. The "two tenth deals" formed "one cake", thereby suggesting the principle advanced by Paul (1 Cor. 10:17): "We being many are one bread" in Christ. It is significant that the material was the same, both in quality and in quantity, with that of each one of the wave-loaves of Pentecost (Lev. 23:17). The truth, as proclaimed on the Day of Pentecost, is the measure expected throughout the ages.

VERSE 6

"And thou shalt set them in two rows, six on a row, upon the pure table before Yahweh" — Six is the number of flesh, but when multiplied by two, makes twelve: the number of perfect government. The two rows of six cakes making twelve in all and placed in order "before Yahweh" suggest flesh disciplined and governed according to His will.

VERSE 7

"And thou shalt put pure frankincense upon each row" — The frankincense suggests prayer and communion with Yahweh. Josephus states that two cups, or vials, of it were placed upon the piles of flat cakes.

"That it may be on the bread for a

memorial, even an offering made by fire unto Yahweh" — See note Lev. 2:2. Dr. Young renders this as "it may be *to* the bread for a memorial . . ." Frankincense is a symbol of prayer, and bread speaks of the spirit word. By absorption of that word we partake of Christ, the bread of life (John 6:51). The type taught that prayer should be added to the study of the Word. The frankincense was put into small gold cups, or vials (Exod. 25:29), and, most likely, was burnt upon the altar each sabbath.

VERSE 8

"Every sabbath he shall set it in order before Yahweh continually" — There were important lessons taught by this provision of the Law. First, it drew attention to the day itself. The sabbath, as such, was the sign of the Covenant between Yahweh and Israel (Exod. 31:16-17). Next, it illustrated the principle of "order" or "regularity" in divine service, for such is pleasing to God (1 Cor. 14:40; 16:2; Col. 2:5; Heb. 10:25). Finally, it emphasised the basis of fellowship: the hope of Israel. The shewbread was to be changed every sabbath, and the loaves, or cakes, that were removed were eaten by the priests in the holy place. Disciples of the Lord, are described as "priests of God". As such they enjoy fellowship with one another, and with God, by eating "bread" in the "holy place" (their status in Christ, cp. Heb. 13:10). The bread, was used "as a memorial" in that the rank and file of Israel witnessed the priests engaged in the service of the bread each sabbath. The eating of it by the priests (who represented both Yahweh and Israel) was typical of Yahweh's acceptance of the nation.

"Being taken from the children of Israel by an everlasting covenant" — As a form of meal offering, the twelve loaves symbolised the dedication of the nation's fruits of labour unto Yahweh. The sabbath represented the Millennium when the dedicated fruits of present labour in His service will find open approval by Him. Each cake represented a tribe.

VERSE 9

"And it shall be Aaron's and his sons" — In the service of the Temple, the preparation and arrangement of the cakes were committed to the Levites (1 Chron. 9:32; 23:27-29; 2 Chron. 13:11).

"And they shall eat it in the holy place: for it is most holy unto Him of the offerings of fire made by a perpetual statute" — See note Lev. 2:3.

The Penalty of Blasphemy — vv. 10-23

The method of execution relating to an offence of blasphemy has not previously been laid down. A case now arising, the matter is referred to Moses, and by him to Yahweh, that the divine will in such cases may be made known. The punishment is threefold (a) The blasphemer is to be put to death (vv. 10-16); (b) The accused is to be tried judicially (vv. 17-22); (c) The guilty party is to be publicly executed by being stoned by representatives of the whole nation (v. 23).

(a) The Blasphemer To Be Put To Death — vv. 10-16

VERSE 10

"And the son of an Israelitish woman, whose father was an Egyptian" — As such he was a member of the mixed multitude that left Egypt in company with Israel (Exod. 12:38). Moses had trouble with those Gentiles from the beginning (Exod. 11:4); a warning to Gentile believers today.

"Went out among the children of Israel" — The very way in which this is recorded suggests an act of defiance. The foreigner moved among the Israelites as though he were of equal status with them by birth, and hence failed to "remember" the privilege that he enjoyed by being separated from Gentilism, and incorporated into the Commonwealth of Israel (Eph. 2:11-13). Egyptians had to qualify for full entrance into the congregation of Israel; they were not permitted therein until the third generation (Deut. 23:8). Therefore, this person should have remained in the separate allotment of the camp that evidently was reserved for such as he.

"And this son of the Israelitish woman and a man of Israel strove together in the camp" — The emphasis given to his mother suggests that he lay claim to being a full Israelite on the grounds of his relationship to her, whereas, in fact, her marriage had been a disgrace. The narrative does not record the cause of the strife, but Jewish tradition suggests, that he claimed the right to a position in the allotment of Dan, and that his insistence on this created the disturbance. Distur-

bances have been caused in the Ecclesias by some who have insisted on their "rights", whilst, at the same time, disobeying the marriage laws incidental to a proper walk in the Truth. The parentage of this trouble-maker indicated that such was the root cause of the problem.

VERSE 11

"And the Israelitish woman's son blasphemed the Name of the Lord" — The addition of the *Lord* is not in the original. A reference to the *Name* was all-sufficient to indicate to a true Israelite what Name was referred to: the name *Yahweh*. It is this verse that the Jews use to justify their refusal to pronounce the name, and accordingly, the Hebrew *nachav*, which is correctly translated *blaspheme* is incorrectly rendered *pronounced* in the *Sep-tuagint*, as though the blasphemy was in pronouncing the name. Why should this man of mixed parentage blaspheme? Perhaps he tried to force himself upon the Israelites as being of pure stock, and when reminded of the exclusiveness of the nation based upon the Name (Exod. 3:15), and the stigma of his parents' marriage, he was induced to blaspheme. If so, instead of acting in that way, he should have acknowledged a fault in the mixed marriage, and humbly submitted to Yahweh's requirements. But, whatever the circumstances, he added sin to sin by blaspheming the Name. The word *nachav* is from a root signifying "to pierce", and hence to violently set aside (it is rendered "pierce" in 2 Kings 18:21). It denotes to execrate, or to pierce one's character. He evidently spoke disrespectfully of the exclusiveness demanded by Yahweh.

"And cursed" — The word signifies to treat lightly, dispose, revile. The Law pronounced the penalty of death upon one who cursed father or mother (Exod. 21:17), so there was little doubt as to the penalty of one who cursed God. Whose status was that of Father to the nation. The doubt, in question, was as to the manner of execution.

"And they brought him unto Moses" — The man was apprehended and taken before Moses in accordance with the instructions of Exod. 18:22. Moses, in turn, took the problem to God (Num. 27:5).

"And his mother's name was Shelomith, the daughter of Dibre, of the tribe of Dan" — Her name is recorded for some purpose. Possibly the reason is found in

the meaning of it. "Shelomith" is the feminine form of Solomon, and signifies *peacefulness*. Her action in marriage suggests that she looked for peace at any price. "Dibre" signifies *wordy*; possibly, on her part, there was too much talk and not enough action. "Dan" denotes *judge*. But, in her marriage, she did not judge aright.

VERSE 12

"And they put him in ward" — This is the first reference to a jail in Scripture. Young renders the plural *they* in the singular *he*, claiming that the Massorites altered it to *they*, perhaps because the use of the singular number would imply that Moses was in ignorance of what should have been done.

"That the mind of Yahweh might be shewed them" — The margin renders this: *To expound unto them according to the mouth of Yahweh*. In support of the emendation, we point out that the word "mind" is *peh* in Hebrew, literally "mouth". "Shewed" is *parish*, "to separate, spread out" and hence to expound. The *Berkeley Version* gives the statement as "awaiting revelation of Yahweh's will . . ." with a footnote: "The man, half Egyptian and half Hebrew, obviously not well trained in Hebrew lore and worship, had spoken the Name insultingly. The Rabbis, when copying the sacred writings put Adonai instead of Yahweh to guard against further abuse of the Name, and so read it in the services."

VERSE 13

"And Yahweh spake unto Moses saying" — Most likely Moses entered the Most Holy to receive this revelation (Num. 7:89).

VERSE 14

"Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head" — There was a general assembly called that the lesson might be impressed upon all Israel. Then witnesses were required to step forth and lay their hands upon the head of the blasphemer. At least two witnesses were required for a conviction (Deut. 17:6), for the evidence had to be corroborated. They placed their hands upon the head of the reviler, not merely in endorsement of his guilt, but also as an indication of the seat and source of sin.

See Deut. 13:9; 17:7.

"And let all the congregation stone him" — The word "congregation" is *edah*, "witness". The guilty party was to be executed by representatives of the nation, through whom it collectively witnessed to the justice of the penalty.

VERSE 15

"And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin" — Anybody making light of God shall be accounted guilty, and compelled to pay the prescribed penalty, whatever that penalty might be. However, there may be extenuating circumstances, allowing the offence to be purged by sacrifice.

VERSE 16

"And he that blasphemeth the name of Yahweh, he shall surely be put to death, and all the congregation shall certainly stone him" — The deliberate blasphemer of the name was to be executed; there was no remitting of this extreme punishment in such a case. The Law, therefore, discriminated between "cursing" and "blaspheming". What is the difference? The former (*qalul*) denotes "to treat lightly", "to despise", as well as "to revile". A person could treat God lightly without going to the extreme of vocally blaspheming God. In such a case, his crime was judicially considered, and punishment administered accordingly. To "blaspheme" is to deliberately and knowingly speak against God, and for that there was no forgiveness. See Christ's warning: Matt. 12:31.

"As well the stranger, as he that is born in the land" — Foreigners when dwelling in the land governed by Israel must learn to respect Yahweh.

"When he blasphemeth the name of Yahweh, shall be put to death" — Notice that the words of the Lord are in italics. The Hebrew has only *the Name*, but every true Israelite knew what that term signified. For such an offence, the death penalty was exacted against foreigners as well as Israelites.

b. All Executions To Be Done Judicially — vv. 17-22

VERSE 17

"And he that killeth any man shall surely be put to death" — The Hebrew

has *nephesh adam*, or "soul of man". The margin renders: *smieth the life of a man*. This describes not an accidental killing, but a deliberate murder.

VERSE 18

"And he that killeth a beast shall make it good; beast for beast" — The word for "beast" in the latter two occurrences of the word is *nephesh*, "life". The party responsible for the death shall make it good, life for life, or value for value (see Exod. 21:23; Deut. 19:21, and note Christ's comment in Matt. 5:38).

VERSE 19

"And if a man cause a blemish in his neighbour, as he hath done, so shall it be done to him" — In such a case, the guilty party shall make, or pay, adequate compensation (see note, Exod. 21:24-25).

VERSE 20

"Breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again" — This does not mean that if a person knocked out a tooth of an enemy that he had a tooth of his own knocked out, but, as in our note on Exodus 21:24-25, proper compensation must be made for any hurt caused. This is shown by the legislation of v. 21.

VERSE 21

"And he that killeth a beast shall restore it" — See note, Exod. 21:33-34.

"And he that killeth a man, he shall be put to death" — There was judicial trial made, as in the case of the blasphemer referred to previously in this chapter, and if it were proved to be deliberate murder, the death penalty was imposed. See note Exod. 21:12-14.

VERSE 22

"Ye shall have one manner of law, as well as for the strangers, as for one of your own country" — The blasphemer referred to earlier in this chapter, was not a true Israelite, and may have pleaded accordingly as extenuating circumstances in his case, but such a plea was to be refused. Anybody visiting Israel became subject to the law of Yahweh and was held accountable to its requirements. The listing of these laws in this place together with the extreme penalty to be imposed is thus shown to be appropriate. Indeed,

the statement before us reveals the complete justice of Yahweh's law, in contrast to those of other nations. British law is based upon the principle of a common law for both citizens and foreigners; Roman law was not: it gave preference to Romans, so that in some cases foreigners could not plead against such. But Yahweh's law had to be administered properly. Notwithstanding the provocation offered, or the gravity of the offence, it must not be exercised in an unlawful manner, but in a way that witnessed to the righteousness of Yahweh.

"For I am Yahweh your God" — The proper administration of God's law added to the dignity of His name, as well as to the authority of the decrees He pronounced. The Law elevated Yahweh in the minds of both citizens and foreigners. A pity that the law of the land today does not do so.

c. The Blasphemer To Be Stoned — v. 23

VERSE 23

"And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones" — This is the first penalty executed for blasphemy (cp. Exod. 20:7). Stoning was adopted as a mode of punishment because of its remoteness: the executors had no personal contact with the dead body, which would have been defiling. See note Exod. 19:12-13.

"And the children of Israel did as Yahweh commanded Moses" — The Scriptures record nine instances of stoning: The reviler of this chapter (Lev. 24:11-23); the sabbath breaker (Num. 15:36); Achan and his family (Josh. 7:25); Abimelech (Jud. 9:53); Adoram (1 Kings 12:18); Naboth (1 Kings 21:13); Zechariah by Joash (2 Chron. 24:21); Stephen (Acts 7:58); Paul (Acts 14:19). Only in the case of Paul, was the action not fatal.



PART FOUR
REGULATIONS FOR THE LAND
Leviticus 25:1-27:34

The final section of Leviticus legislates for the Land in preparation for when the Israelites take possession of it. The moral behaviour of a people consecrated to Yahweh necessarily included their treatment of the land which is portion of Yahweh's inheritance to them. The legislation that is now set before the people is extremely wise and beneficial. It provides for Sabbatical years, and years of Jubilee. The former provide for necessary rest; the latter provide for release from bondage. These laws, as with those relating to the weekly sabbath, are based upon the number "seven". Hence the Sabbatical Year is the Seventh year, and the Year of Jubilee is the year following the seven-times-seventh year; the repetition of the number "seven" drawing attention to the covenant. Instruction concerning these matters is followed by laws that are related thereto, and finally, in Chapter 27, with matters concerning vows, consecrations and tithing in regard to the produce of the land.

CHAPTER TWENTY-FIVE

**THE SABBATICAL AND
THE JUBILEE YEARS**

The Sabbatical and Jubilee years now given to Israel provide extended rests for the land, and release from the burdens of life by the people who then can commence their labours anew. The laws are not designed for observance during the wilderness wanderings, but when the nation is settled in the land (v. 2). Then, the calendar must include Sabbatical years (vv. 1-7), and Jubilee years (vv. 8-17), to be observed as is now outlined. The Sabbatical years proclaim extended rests in Israel, when the people are invited to enjoy the fruits of the land as Yahweh's bounty unto them without any labour on their part, reminding them of the conditions on earth before the introduction of sin. The requirements of the Sabbatical year required them to reenact that time, for the year is to be observed as "a year of rest in the land" (v. 5). In that year, Israelites are to eat only that "which grows of it own accord" as did Adam and Eve in Eden before sin caused the earth to

be cursed. This year of rest foreshadowed Eden restored, first in the rest in Christ (Matt. 11:28; Heb. 4:11), but ultimately in the Millennium. Accordingly, this Sabbatic rest came to its climatic symbolism in the Year of Jubilee which is described as "the Year of Release" heralding a new beginning. Special services are to be held at this time as defined in the chapter before us.

The Sabbath Of The Seventh Year — vv. 1-7

Instructions are given for the special observances laid down for the seventh year celebrations.

VERSE 1

"And Yahweh spake unto Moses in Mount Sinai saying" — These instructions were given to Moses in Mount Sinai, and therefore pre-dated those recorded in the earlier section of Leviticus, which were given to him in the Tabernacle (see Lev. 1:1).

VERSE 2

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you" — The land belonged to Yahweh (v. 23). Its use was granted to Israel on conditions. See comment from *Elpis Israel* further on.

"Then shall the land keep a sabbath unto Yahweh" — The land, as well as the people, was given a sabbath. See note on *Shabbath Shabbathown* in Exod. 23:3.

VERSE 3

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof" — These six years answer to the present dispensation of flesh. In Yahweh's field and vineyard there is sowing and pruning, and the gathering of the fruits of increase (Matt. 13:3; John 15:1-2).

VERSE 4

"But in the seventh year shall be a sabbath of rest unto the land" — This periodical resting is beneficial for land. If, on the other hand, it is not regularly rested it loses its fertility. Whilst crop rotation helps, and pasturing helps even more, the greatest good is obtained by a complete rest. Therefore, a sabbatical resting such as the Law required has proven to be the best, particularly if such

fields are farrowed (cp. Jer. 4:3; Hos. 10:12).

"A sabbath for Yahweh; thou shalt neither sow thy field nor prune thy vineyard" — The law concerning the sabbatical rest for the land was designed to stimulate faith, not to improve the fertility of the land, or the quality of the harvest, though it did both. If the law was kept, Yahweh promised an increased harvest for the sixth year (vv. 20-21). Resting the land typically returned it to conditions such as appertained in Eden before sin entered the world, and creation was cursed, and man was required to work by the sweat of his brow (Gen. 3:19). The sabbatical rest also pointed forward to the Millennial rest, when Edenic conditions will be restored in the earth, at least in part. So there was constantly brought to the attention of Israelites, conditions that existed before the Fall, and the covenant of promise that anticipated the restoration of such conditions again during the Millennium.

VERSE 5

"That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed for it is a year of rest unto the land" — Israelites were prohibited reaping unsown crops that would spring up, or fruit that would appear, in order to store it up. The fruits of the fields were to be the property of all whether landowners or not "that the poor may eat" (Exod. 23:11). This foreshadowed the economic conditions, and rest from fleshly striving and ambition, such as will find their fulfilment in the Millennium (see Isaiah 23:18).

The margin renders "undressed" as *separation*. The Hebrew word *nazir* (one who is consecrated, or separated, a nazirite) here means "untrimmed" i.e. *unpruned*, because the nazirite vow involved the wearing of unshorn hair (Num. 6:5). The statement of this verse

can be literally rendered as *the nazirite vine*.

VERSE 7

"And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat" — The animals shared the natural, unsown increase with the people of the land.

The Year of Jubilee — vv. 8-17

Seven sabbatical years are to be numbered off, and the next year, the fiftieth, is designated a Year of Jubilee. Special services are laid down to usher it in. Like every eighth day of the week, and every eighth year, it heralds a new beginning. In the Jubilee (the fiftieth year, or the year of grace) there is appointed a return to ancestral estates, in addition to the cancelling of debts which is a feature of the Sabbatical year. These requirements of the Law are designed to prevent the accumulation of land and the acquiring of fabulous riches by a few, whilst also preventing abject poverty on the part of many.

Consider the benefits of the Sabbatical year. It introduces an agricultural people to a pastoral life, for they no longer sow to reap but seek the increase provided of God. The people become as shepherds, sharing the God-given increase of the fields. This induces thoughtfulness for others, such as shepherds manifest towards their flock. It stimulates faith, for a greater dependence must be placed on Yahweh to provide out of His bounty (cp. vv. 18-20). It promotes a spirit of brotherhood among Israelites; for they had "all things in common" (vv. 6-7. Cp. Acts 4:32). It results in an increased knowledge, for special instruction in the revelation and Law of Yahweh is to be given (Deut. 31:10-13). And it emphasises that the Land belongs to Yahweh, and that all good gifts are from Him (v. 23. Cp. James 1:17). It is significant that both domesticated and wild animals were permitted to jointly eat of the produce of the land, pointing to the universality of the blessings of the kingdom which shall be shared by both Israel (typed by "clean" and domesticated animals), and the Gentiles (typed by "unclean" and wild animals). Hence the instructions relating to the Year of Jubilee provide a basis for Isaiah's prophecy foretelling that the lion and the lamb shall feed together (Isa. 11:6-9).

VERSE 8

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years" — This forty-ninth year would be a sabbatical year, in which the land would not be sown; and as this was also the case in the Year of Jubilee, on such occasions, the land would remain unsown for two years.

VERSE 9

"Then shalt thou cause the trumpet of the jubile to sound" — The "trumpet" is called *shophar* in Hebrew. It gave a clear, sharp, cutting note, reminiscent of the sound heard at Sinai (Exod. 19:16). Such a note was not only used to herald the Year of Jubilee, but also to announce the "new moon" and the celebrations associated therewith (Psa. 81:3). The sound of the shophar gave warning of impending judgment and war (Josh. 6:5; Jud. 3:27; 6:34; 7:16-18), introduced the issuing of commands and directions (1 Sam. 13:3; 2 Sam. 2:28), warned of approaching danger (Jer. 4:5; Ezek. 33:3; Joel 2:1), and proclaimed the accession of a king (1 Kings 1:34).

It thus represented the voice of authority; whether that of Yahweh (e.g. in calling the people together in the Year of Jubilee), or of the king or government. There were different notes sounded for different occasions. In representing the voice of Yahweh, it proclaimed the principle of divine justice, and of awful majesty, as in the fear-inspiring, staccato blasts of Sinai. But when it sounded the long, drawn-out Jubilee note, it proclaimed His mercy and grace (Lev. 25:9). On the Day of Atonement, the shophar sound called upon the people to humble themselves in contrition (Lev. 23:24); at Jericho, and when sounded by Gideon, it warned of impending and inevitable judgment (Josh. 6:5; Jud. 7:16-18).

Figuratively, the sound of the shophar is heard in the proclamation of the Gospel announcing the "acceptable year of Yahweh" (the Jubilee), inviting all men to turn to Him, and receive cancellation of their debts (Luke 4:17-21). But it also carries with it a note of warning to a people, or to a world, that rejects the joyful sound, and refuses the divine mercy (Acts 2:19-21, 40). It is significant, therefore, that Peter, in proclaiming his mess-

age of appeal and of warning on the Day of Pentecost, quoted from a prophecy which is connected with the sound of the Shophar (Joel 2:1,15).

The word is rendered *cornet* in 1 Chron. 15:28; 2 Chron 15:14; Psa. 98:6; Hos. 5:8. It is identified with the "ram's horn" or the "ram" in Josh. 6:4,6,13, where the Hebrew word is *yobel* from its long, drawn-out note. Indeed, some render the word *shophar* as ram or ram's horn. See *Gesenius* and *The Interlinear Bible*.

In the verse before us, the word *jubilee* does not occur. The word is *teruwah* as in Lev. 23:24, and the statement can read: "Thou shalt cause the sound of the shophar to go through (the land)." The word *teruwah* denotes the harsh, pre-emptory note of the trumpet, ear-splitting, and urgent in its compelling tone. The word *jubilee* as used elsewhere (Heb. *yobel*) is derived from a root signifying to flow abundantly which could apply to the long, drawn-out note of the shophar trumpet, as indicative of the generous liberty of the law relating to the fiftieth year, which gave to it its title of *The Year of Liberty* (Ezek. 46:17). The provisions of the law on this year, freed men and lands from accumulated debts and obligations to which they would otherwise have been liable. This foreshadowed the liberty granted in Christ (Gal. 5:1), which, by the forgiveness of sins, frees Christ's followers from the curse of the Law, and anticipates deliverance from the physical curse placed upon humanity by the original introduction of sin, through the bestowal of immortality. However, it is expected that the same generous liberty manifested towards such by Yahweh, should be extended by the beneficiaries towards others. Hence Christ taught his disciples to pray: "Forgive us our debts, as we forgive our debtors" (Matt. 6:12. See also the parable of the unforgiving debtor — Matt. 18:21-35).

The word *Jubilee* first occurs in Exod. 19:13 where it is rendered "trumpet". The sound of the *Jubilee*, the long drawn-out shophar note, announced the descent of Yahweh when He manifested Himself at Sinai in the angel upon whom He hath pronounced his name, in order to take Israel into covenant-relationship with Himself (Exod. 19:13,16,19; 20:18), and so announce the complete deliverance of the nation from Egyptian slavery. The note was a joyous one, and was sounded

at the close of the great Day of Atonement, after the evening sacrifice, in the year which restored each Israelite to the freedom and the blessings of the covenant.

"On the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land" — The trumpet, or *shophar* was sounded with the joyful jubilee note in contrast to the warning urgency of its sounding at the memorial of trumpets (see Lev. 23:24). The sounding of the shophar "throughout all the land" as required by the instruction before us, probably commenced at the sanctuary, and extended from that centre to the borders of the land. Most likely it was heard at the conclusion of the sacrificial celebrations on the Day of Atonement. By then, the high priest would have emerged from the holy place, after presenting the atoning blood of the bullock and goat of the sin offering, and would have driven away the scapegoat as it bore Israel's iniquities away from the face of Yahweh (Lev. 16:21-22). The echoes of its notes, as they reverberated throughout the land, would thus speak of sins forgiven, iniquities pardoned, transgressions covered. The great boon thus proclaimed, was further manifested by the freedom granted slaves, the cancelling of debts contracted by the poor, and the restoration of the land inheritance to those who had been driven therefrom. With what real significance would the Passover, the Festival of Deliverance, be celebrated in the first month of the Year of Release!

The type is used in the N.T. in connection with the antitypical Year of Jubilee, the establishment of the Millennium. In *The Apocalypse*, the approach of the antitypical Year of Jubilee is heralded by the symbolic blowing of trumpets throughout the earth by the seven angel trumpeters: "The seventh trumpet sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15). This will not only introduce an epoch of release for mankind from the burden of sin, but will see all authority revert back to He Whose right it is. For those truly "in Christ", it will witness release from the burden of mortality: "In a moment,

in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52). The requirements of the Year of Jubilee prophetically and fittingly dramatised the vast changes to take place at Christ's return.

We are living in the epoch of the seventh trumpet, and in view of the exciting prospects in the impending Year of Release we can heed the Lord's exhortation: "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). One can understand with what pleasure and relief an Israelite burdened with debt would look forward to the impending Year of Release. And in view of this provision of the Law, one can understand better the words of the Lord: "Forgive us our debts as we forgive our debtors". This expression may well have been borrowed from the provision of the Law in relation to the Year of Jubilee.

VERSE 10

"And ye shall hallow the fiftieth year" — To "hallow" a thing, is to set it apart as something special and unique. The fiftieth year, as a year of grace, was to be separated, or hallowed, in accordance with the provisions laid down in the Law. Firstly, man's normal labour was restricted, so that life more exactly conformed to divine requirements; debts were wiped out; inheritances were reclaimed.

"And proclaim liberty throughout all the land unto the inhabitants thereof" — The liberty granted Israelites in this year foreshadowed that which shall be granted approved saints at the return of the Lord, termed by Isaiah: "The acceptable year of Yahweh". Meanwhile, the preaching of the Gospel, which promises men release from sin by the forgiveness of it in Christ, is a provisional Year of Jubilee, for it is a proclamation of "deliverance to the captives" and "liberty to them that are bruised" from the fetters that restrict them (Luke 4:18). Accordingly, the enactments relating to the Year of Jubilee were prophetic of the preaching of the Gospel, promising the blessings of release from the burden of sin, to all nations (Gal. 3:8). See the spirit of its proclamation in the following references: Isa. 61:1; 62:2; 63:4; Jer. 34:8,15,17; Ezek. 46:17; Luke 4:19 etc. These references to the antitypical Year of Liberty are far from being exhaustive,

and it would be a profitable exercise to collate all such throughout the Word.

The word "liberty" is from the Hebrew *deror*, "free run", "liberty". According to Hebraists, the word, in Arabic, is used of freely flowing streams, or of horses freely galloping (see *The Century Bible*); hence the idea of liberty of action. Some have derived the word from the verb *dur* "to dwell", implying freedom of access to a residence. The slave received his freedom, the debtor was liberated from his burden, the landowner obtained access to his God-given inheritance, from which, for a time, he had been separated.

"It shall be a jubile unto you" — As noted above, the term *jubile*, commonly spelt *jubilee*, is derived from a root signifying "to flow abundantly". It doubtless refers primarily to the trumpet note which was "loud and long", but it also applied to the freedom and liberty granted Israelites in the year so defined.

"And ye shall return every man unto his possession, and ye shall return every man unto his family" — An Israelite's possession was the family inheritance granted his forefathers of Yahweh, and which, therefore, was viewed as a divine blessing to be carefully maintained. This was the reason why Naboth refused to give up his vineyard to Ahab in return for a better one. "Yahweh forbid me, that I should give the inheritance of my father unto thee", he declared (1 Kings 21:3). In *The Story of Ruth* we have discussed at length the significance of such an inheritance, and made the suggestion that a written record of all such was kept by the authorities (see *The Story of Ruth*, pp. 91-96). The principles of redemption were associated therewith, for the Year of Liberty was also the Year of Redemption: "the year of My redeemed hath come" (Isa. 63:4). In the antitypical Year of Jubilee (Isa. 35:1; 40:1-10; 51:11), the complete restoration of Israel shall take place (Ezek. 39:25-29), and all the tribes shall be re-established in the land (Ezek. 48; Rom. 11:26).

VERSE 11

"A jubile shall that fiftieth year be unto you" — The very word, *jubilee* denotes a time of rejoicing in view of divine blessings received, including freedom from slavery to the flesh and, ultimately, from death. Hence, as we have noted above, the preaching of the Gospel is likened to

the proclamation of the Year of Release (Isa. 61:1-2). The Gospel proclaims the pardon of sin, described as the release of debts; the unity and equality of all true Israelites in a common fellowship; the promise of complete redemption and the granting of an eternal inheritance. Accordingly, the instructions for observing the Jubilee point to methods that should be adopted for the preaching of the Gospel. The shophar trumpet sounded a loud, continuous note that echoed throughout the land. Our preaching of the Gospel should be a long, continuous, loud and joyous note (cp. Rom. 5:11; Phil. 4:4).

Every year is a Year of Jubilee, or an "acceptable year", for the preaching of the Gospel. Christ, in citing the prophecy relating to this, declared, "This day is this Scripture fulfilled in your ears" (Luke 4:18-19). In a similar manner, Paul taught: "Now is the day of salvation" (2 Cor. 6:2).

"Ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed" — As far as tillage was concerned, the Jubilee was treated the same as the Sabbatical year.

VERSE 12

"For it is the jubile; it shall be holy unto you; ye shall eat the increase thereof out of the field" — The Jubilee was to be treated as a year separated unto Yahweh, a sacred year.

VERSE 13

"In the year of his jubile, ye shall return every man unto his possession" — All family inheritances that had been alienated for whatever reason were restored without compensation.

VERSE 14

"And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's land, ye shall not oppress one another" — This command had relation to the buying or selling of land, in which transactions, there had to be no attempt made to overreach the other party, nor circumvent the Jubilee regulations.

VERSE 15

"According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the num-

ber of years of the fruits he shall sell unto thee" — In the case of land transactions, a purchaser could only lease a property until the Jubilee, and therefore, in assessing the price to be paid, consideration had to be given to the number of harvests until then, bearing in mind any Sabbatical years that might intervene.

VERSE 16

"According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee" — The price of leasing should be governed, not by the number of years, but the "number of the years of the fruits", that is, the number of harvests. None, of course, could be gathering in during the Sabbatical years, and this fact had to be borne in mind. The purpose of the legislation was to make every such transaction subject to the approaching Jubilee (typing the Millennium), hence to make an Israelite, even in his business dealings, to keep in mind the interruption to the course of such activities that Yahweh had ordained. How wise for us to bear that in mind also, in the course of our business undertakings.

VERSE 17

"Ye shall not therefore oppress one another; but thou shalt fear Yahweh thy God: for I am Yahweh thy God" — In all such transactions, the Israelites had to act with Yahweh in mind, offering to pay a just amount to those who had fallen on hard times, and were compelled thereby to realise on their inheritances.

The Land Blessed If The People Obedient — vv. 18-22

Blessings upon the land and the people are promised if they are obedient to the divine will.

VERSE 18

"Wherefore ye shall do My statutes, and keep My judgments and do them" — See note Lev. 18:4-5.

"And ye shall dwell in the land in safety" — The Hebrew *betach* denotes both the fact and the feeling of safety; hence implying both security and trust. Young comments: "The meaning is not that they were to be safe, but to feel safe".

VERSE 19

"And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety" — Apparently both the Sabbatical year and the Year of Jubilee commenced in the autumn, with the seventh month of the religious year, which was also the first month of the civil year, for otherwise the sowing would have taken place. Therefore, this would be suspended in the autumn of the sixth year until the autumn of the seventh year. In the case of the Jubilee of the fiftieth year, sowing was suspended for two years, causing the people to look in faith for such an increase in the previous year as to compensate for their lack of sowing for two years. Such an increase was promised conditional upon obedience.

VERSE 20

"And if ye shall say, What shall we eat the seventh year? behold, we shall not sow nor gather in our increase" — Such a question would be natural under the circumstances of the Sabbatical year, and even more so in relation to the requirements of the Year of Jubilee.

VERSE 21

"Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years" — The miracle of the manna (doubled every sixth day), but which ceased upon the Israelites entering the land, would be repeated in the land in this blessing every sixth year. Notice that Yahweh calls upon His people to be careful in the day of abundance. They were not to waste blessings poured out upon them. They were expected to store up the abundance received in the sixth year, in order to provide for a sufficiency for the following year. Therefore, they were not to depend only upon what they culled from the land without proper harvesting (v. 12), but were to exercise care with what the year of plenty brought forth, so that they would have enough to carry over till they could harvest another crop. In that regard, they had to share the natural increase with those whose poverty had been such that they had been compelled to dispose of their land and other assets to sustain life; and on re-acquiring their inheritance in the Year of Jubilee, they had to await its conclusion before they could sow their first crop thereon. An extra increase, providing enough for

three years, was required and promised if the terms of the Jubilee Year were faithfully maintained. In Christ, also, we need to store up "treasure in heaven" against the antitypical Year of Jubilee.

VERSE 22

"And ye shall sow the eighth year, and eat yet of old fruit until the ninth year" — See the "sign" given to Hezekiah at the invasion of Sennacherib, suggesting that the overthrow of the Assyrian took place in a Year of Release, a Year of Jubilee (2 Kings 19:29).

"Until her fruits come in ye shall eat of the old store" — To do this, and abstain from sowing, demanded a faith over and above the dependence that any rural community must place upon the blessings of heaven (James 5:7). As an agricultural and pastoral people, Israel had to look to God for the blessings of everyday life to an extent that a city-dweller cannot appreciate. And when, by divine command, they had to intermit their normal sowing, an even greater exercise of faith was required. But the regular blessings of heaven, experienced by them at such times, brought home to them the reality of the divine Presence. They came to understand, even more completely, that "the earth is Yahweh's and the fulness thereof" (Psa. 24:1-2). They were made to realise that prosperity comes not merely by the labour of the hands, but from the blessing of Yahweh (See Psa. 127). That is a lesson that we need to learn today. Yahweh does not encourage laziness, but He does rejoice in the manifestation of faith.

These requirements of the Law caused Israelites to look for the seventh year with anticipation, for it was to be to them a year of great blessing: relaxation from toil, forgiveness of debts, restoration of a lost inheritance. And, moreover, in the super-abundance of the harvest of the sixth year, they would experience the increasing blessings of Yahweh leading to the consummation in the seventh. So it is with the antitype. Do not we experience today, as we witness the signs of the times, and Israel back in the land, an increase in the blessings of Yahweh? Do not we look with great anticipation to the end of the sixth millennium, and the prospects of the seventh: relaxation from toil, forgiveness of debts, granting of the promised inheritance?

Yahweh the Land-owner: the People Tenants — vv. 23-24

The people are to recognise that the land belongs to Yahweh, and therefore they are to consider themselves merely as "tenants at will" therein, subject to instant eviction should they not carry out the terms and conditions of their tenancy.

VERSE 23

"The land shall not be sold for ever; for the land is Mine" — The Hebrew *semiythuth*, rendered "for ever" signifies for perpetuity, and is so rendered in the R.V. Israelites were permitted only to lease their inheritance out to others on terms that provided for its return in the Year of Jubilee. In *Elpis Israel* pp. 248-250, Bro. Thomas comments as follows:

"While circumcision obliged Israel to keep the whole law, in which there was an annual remembrance of national offences, it gave them through that law only a *tenant at will occupancy* of the land of Canaan; and that *not to the extent* which pertains to its everlasting possession. This appears from the words of Moses, as it is written, 'If thou wilt not observe to do all the words of this law, ye shall be plucked from off the land whither thou goest to possess it' (Deut. 28:58,53). The condition of their tenancy was their good behaviour. If they served God according to the law of the land He had given, He would bless them in their basket and store; but if they served other gods, He would let in the worshippers of those gods upon them, and expel them from the country. Israel has rebelled; and therefore they are in dispersion, until the time appointed shall come to remember the covenant made with the fathers; and therefore to remember the land (Lev. 26:40-42).

"The national tenancy of Canaan under the law being leasehold, no purchases of freehold estates could be made in the land. If Israel had been a freeholder, the case would have been different. But the land belonged to the Lord, and they had no more right to grant it away in parcels for ever, than the tenant under a twenty-years' lease has to cut up his holding into lots, and sell them to purchasers for ever. Israel were the Lord's tenants; and the law said to them on the part of their Landlord, 'The land shall not be sold for ever; for the land is mine, and ye are strangers and sojourners with me'; so that

'in all the land of your possession ye shall grant a redemption for the land'. Hence, if poverty compelled a man to sell his farm, it was always redeemable by himself, or kin, according to certain conditions; but if neither could raise the money to redeem, the estate was not lost to the original owner; for though it remained in the hands of the purchaser, he was obliged to return it for nothing at the year of jubilee (Lev. 25:23-28). Even under the New Constitution, when the nation obtains everlasting possession, the servants of the Prince will have to surrender his territorial gifts at the year of liberty; while his sons will possess them for ever (Ezek. 46:16-18).

"The covenant of promise confers a more extensive holding of the country than the law of Moses. At no time of their occupation did Israel possess all the land from the Euphrates to the Nile, as promised in the covenant; and even if they had, such holding would not have been in the sense of the covenant, for they have not held possession according to the limits defined 'for ever'. 'All the land of Canaan for an everlasting possession' is the promise; but the indisputable fact is that Israel have only possessed a *part of it for a limited and turbulent period*. In Solomon's days, when the nation was at its zenith under the law, the land was jointly possessed by Israel, the Tyrians, and the remains of the Hittites, Amorites, Perizzites, Hivites, Jebusites, etc.; but when the age of the covenant arrives, Israel under Shiloh will possess it all; and there shall be no more the Canaanite in the house of the Lord of Hosts' (2 Chron. 8:7; Zech. 14:21)."

The statement, *The Land is Mine* applies to all the earth, and not merely to the Land of Promise (see Psa. 24:1; 1 Cor. 10:26,28), though it relates in a special sense to the latter. Hence Yahweh has given the earth to man for an inheritance (Gen. 1:26-29; Psa. 8:5-19; 115:16), but his tenure is on condition of faith and obedience, the same as was Israel's (Deut. 30:15-20; Heb. 3:18-19). Significantly, the Land of Promise is described in terms that aligns it with Eden, *the garden of Yahweh* (Isa. 51:3). It is described as "a good land" (Deut. 8:7-10), "the glory of all lands" (Ezek. 30:6,15), "the glorious land" (Dan. 11:41), and so forth. Accordingly, the type of Eden was applied to Israel in the land. As Adam and Eve were expelled from Eden be-

cause of disobedience, so also was Israel from the Land of Promise.

As the land was a divine inheritance, Israelites were forbidden to sell their possessions so as to dispose of them permanently, or to "cut it off" (see margin) from the original owner, though a house in a walled city might so be sold (see vv. 23,30). Ahab wanted to purchase Naboth's vineyard in that way, but the faithful Naboth refused, even though tempted with material advantages to do so, and threatened if he withheld the sale. His faith brought death then, but will reap eternal life in the age to come. The requirements of the law not only emphasised the value of the divine inheritance granted unto Israelites, but was also a wise national provision. By the law of the Year of Jubilee that required all inheritances to revert to the original owners, the possessions of one tribe were prevented from being taken over by another, either by sale or by marriage (see this provided for in the case of the daughters of Zelophehad — see Num. 36:7). The law of the Year of Jubilee, therefore, not only restored each divine inheritance to its original possessor, but in so doing taught that all really belonged to Yahweh, "the Giver of every good and perfect gift" (James 1:17). The Land of Promise is pre-eminently His land, and occupation of it by any nation apart from Israel is an infringement of His rights therein. In illustration of this, no estate could be alienated in perpetuity by any human authority from the family granted it by its real Possessor, even Yahweh. Brother Roberts writes in *The Law of Moses* pp. 64-65:

"Each holding was an inalienable family possession. If the family got into difficulties, they could mortgage it, but not for ever; it could only remain in the hands of a stranger until the year of jubilee (every fiftieth year). The law compelled its restitution in that year without the repayment of any money whatever (Lev. 25:12-13). The result of this was most wholesome: it limited the borrowing powers of the family: the only sum they could get was the value of its occupancy during the number of years that might have to run to the year of jubilee (Lev. 25:15-16). And it put it out of their power permanently to beggar themselves: the family lands were bound to come back to them in a certain number of years. There was no injustice to the

lender or buyer: the sum advanced by him would be more than recouped by the fruits of the land during the years of occupancy: "according to the multitude of years, thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price thereof: for according to the number of years of the fruits doth he sell unto thee" (verse 16).

"For ye are strangers and sojourners with Me" — The legislation concerning the land witnessed that all good gifts come from Yahweh, and, therefore, the wealthy should not presume upon their possessions (cp. Ecc. 2:24-26; John 3:27; 1 Cor. 4:7; 1 Tim. 6:17-19). Israelites dwelling in the land, were reminded that they did so, like Abraham, as "strangers and sojourners" awaiting the future age when, if approved, their status will be changed. Then, as the immortal "sons" of the king (see Heb. 2:13), they will receive their inheritance "for ever", in contrast to mortals who though honoured by a grant of land, must return it in the Year of Jubilee (Ezek. 46:16-17). The Rechabites, in the midst of Israel, manifested the spirit of the instruction of this verse, for they dwelt in tents as "sojourners" (see Jer. 39:7). The law, therefore, was designed to bring home to the people the spirit of Abraham's pilgrimage (Heb. 11:9,13-17; 13:14). It reminded them that though they were in the land, they still awaited the full purpose of their call.

VERSE 24

"And in all the land of your possession ye shall grant a redemption for the land" — "Redemption" is *geullah* in Hebrew, the feminine form of *ga'al*. It denotes the right to purchase back. The Berkeley Bible renders this verse: "For all the land you have, for that land you must allow redemption". This requirement of the law is illustrated by the following verses.

Redemption Of The Land — vv. 25-28

The conditions and requirements of land redemption are now set down.

VERSE 25

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it" — The land of a poor man, if mortgaged, could be redeemed by himself or a rela-

tive time between the period of the sale and the Year of Jubilee. See notes on Ruth 4. In fact, if land were to be put up for sale, it should be offered first to the next of kin (Jer. 32:7-8; Ruth 3:12; 4:4). This was a very important provision of the Law. It meant that though a person might acquire another's property, it was always on a temporary basis, and could be taken from him at any time that the poor man, or his relatives, may obtain the means to redeem it. This prevented Israelites purchasing land for the purpose of investment only; for there was no guarantee that the one who had thus acquired it would retain it even unto the following Year of Jubilee. This uncertain tenure of land so obtained, meant that nobody would purchase it, except in order to help his destitute fellow Israelite. As an investment it would be of no use at all. The word "redeem" is *ga'al*, and denotes the action of a near kinsman in buying back the possession of his relative, in order to re-install him thereon. In these ways, the Law provided for practical acts of love towards one's neighbour.

"Then shall he redeem that which his brother sold" — This requirement implies that it was the next of kin who should act as a redeemer on behalf of an Israelite in distress. This was so obvious the case, that the word *goel* is sometimes rendered as *next of kin*, though, strictly, it does not have that meaning. Here the word "redeem" is *ga'al*. It is a word that is applied in Scripture alike to God and man (see Gen. 48:16; Num. 5:8; Job. 19:25). As Yahweh proclaimed Himself Redeemer of His people, any near kinsman, in performing this act of grace on behalf of his brother, stood towards him as Yahweh does towards His people. See notes on Ruth 4 for the important provisions relating to Redemption. How can we become related as kinsmen to Yahweh? Through our relationship with Christ Jesus, His son. When we are inducted into Christ by baptism, Yahweh becomes our near kinsman, prepared to redeem us. However, He expects us, also, to manifest the same grace towards others. "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us . . ." (Rom. 5:8)

VERSE 26

"And if the man have none to redeem it, and himself be able to redeem it" —

This verse is better explained by the alternative translation in the margin: "*his hand hath attained and found sufficiency to redeem it*". Though a man might be destitute of relations who are able to help him in his need, Yahweh may bless him in material things, so that he accumulates sufficient to do so himself.

VERSE 27

"Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession" — An Israelite's inheritance was treated as something far more precious than a plot of land is normally treated by a Gentile: it was his divine heritage, and therefore something never to be parted with except under extreme need. Even then, he had to seek a redeemer to restore it to him, or to labour assiduously himself to that end. The only benefit to a purchaser of such piece of land would be the very temporary increase of crops or land for grazing that might come to him from year to year. He could not charge interest on the money he had advanced on his brother's divine inheritance, nor demand a profit for the temporary assistance he had rendered him. He had to view the help extended as a sacrifice to Yahweh. If the owner could pay back what was required, the amount was assessed on the amount of the loan, against the length of time elapsing until the Year of Jubilee. See the notes on *Marriage and Yahweh as Redeemer* in *The Story of Ruth*, pp. 64-70, 91-96.

VERSE 28

"But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile, and in the jubile it shall go out, and he shall return unto his possession" — These stipulations being known to both buyer and seller there could be no complaint on the part of either as to the price paid. This provision would strictly limit the borrowing power of any Israelite, by minimising the pecuniary benefits of lending. A man's land-possession being granted him as a family heirloom by Yahweh, must not be parted lightly, even on a temporary basis.

Redemption Of Houses — vv. 29-30

Being the result of merely human industry, houses are not treated as belonging

to Yahweh in the sense that land is. Houses in a fortified city can be disposed of completely, those in the country are treated merely as appurtenances of the land.

VERSE 29

"And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it" — Houses in a walled city were not subject to the law of restoration at the Year of Jubilee, because they were not part of the divine inheritance, but a possession established by human industry. The walling of a city indicated a reliance upon human defence rather than upon Yahweh as Redeemer. City dwellers, generally, were artisans or the like, who looked to their own skill and ingenuity, rather than to the blessing of heaven, as did the agriculturist or shepherd. City life, therefore, was discouraged in Israel. But even in the cities, protection was granted the poor man. He could reclaim his possession within a whole year, or within the space of "a full year". In the Hebrew, two different words are translated "year". The first is *shaneth* and denotes a normal year; the second is *yowim* and signifies "days," or a fixed duration of time. Hence, if a poor man sold a house in a walled city, he could redeem it within the course of a year, if no time had been laid down in the transaction; but if a specific time of redemption had been agreed upon, he could only exercise his right to repurchase within the time specified. A seller might dispose of his home without limit of time, but he could redeem it within a year; or he might sell it on the condition that he could redeem it within five years, or some such period. Thus the law protected the fruits of personal industry, laying down conditions for the benefit of those who had fallen on hard times.

VERSE 30

"And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations; it shall not go out in the jubile" — The word "ever" is from the Hebrew *tsemyithuth*, "to excise" or "cut off" (see v. 23). Such a property shall be permanently acquired by the purchaser with no fear of it being "cut off" from him and reverting to the previous owner,

as would be the case of a different inheritance. This provided opportunity for foreigners, as proselytes, to acquire inalienable rights to property in the land, and in so doing provided a necessary provision for conversions. They had to buy their way into an inheritance which is also the case with Gentile believers today: they are not born into the Truth as were Israelites, but must "buy" their inheritance with "gold tried in the fire", even faith (Rev. 3:18). The Rechabites, however refused to purchase city dwellings (the only inheritance open to them) and dwelt in tents "as strangers and pilgrims" awaiting their eternal inheritance in the future.

VERSE 31

"But the houses of the villages which have no wall round about them shall be counted as the fields of the country" — A village was a settlement without the humanly constructed defence of a wall, and therefore was more dependent upon the care of Yahweh. It was connected with the land-inheritance of Israelites, and accordingly, was reckoned as open country, and subject to the regular Year of Jubilee rule.

"They may be redeemed, and they shall go out in the jubile" — In this provision of the Law, human forms of defence tended to be despised, emphasising to Israelites preference in looking in faith to the help of their Redeemer.

VERSE 32

"Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time" — See also Num. 35:1-5, Josh. 21:2. The Levites had no land inheritance allocated them among the tribes of Israel (Deut. 18:1), but were granted special cities throughout the tribal inheritance that they might serve the people in teaching them the provisions of the Law. Such cities were their only possession in Israel. Property within such cities was redeemable at any time, and, in any case, reverted back to the Levite in the Year of Jubilee (Deut. 18:8)

VERSE 33

"And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile; for the houses of the Levites are

their possession among the children of Israel" — The opening phrase of this verse is better rendered as in the margin: "If one of the Levites should not redeem . . ." (see *Companion Bible*). As these cities were granted to the Levites by Yahweh, they constituted their divine inheritance in the land, and were treated similarly to the land inheritance granted to the rest of Israel. The statement, the "home that was sold, and the city of his possession" must be understood as a *hendiadys* (two expressions used to state a common idea) so as to mean *the house that was sold in the city of his possession* (see Gesenius).

VERSE 34

"But the field of the suburbs of their cities may not be sold, for it is their perpetual inheritance" — The word "suburbs" in Hebrew is *migrash*, and denotes the countryside as cut off for pasture, not a suburb of homes as we might understand the term. This pastureland extended for some two thousand cubits on each side of the city (Num. 35:5). It was forbidden Levites to sell this under any consideration. Why? Because the land was used for pasturing the flocks of the Levites. The practical work of shepherding flocks taught them important principles in shepherding the people. That status must not be relinquished under any circumstances.

The Relief of Poverty — vv. 35-38

The greatest concern and consideration is to be shown towards fellow Israelites who fall on hard times. It is the duty of those who are able to help them, to do so without any thought of return, or profit.

VERSE 35

"And if thy brother be waxen poor, and fallen into decay with thee" — The Hebrew *mowt*, rendered "decay" in this statement, signifies *to waver* (Strong). The *Amplified Bible* gives the phrase as, "If your (Israelite) brother has become poor, and his hand wavers (from poverty, or sickness or age) and he is unable to support himself".

"Then thou shalt relieve him" — The word in the Hebrew means *strengthen him* (see margin).

"Yea, though he be a stranger, or a sojourner; that he may live with thee" — The *Amplified Bible* renders this: "you

shall uphold (strengthen, relieve) him (treating him with courtesy and consideration that you would) a stranger or a temporary resident with you (without property) so that he may live (along) with you". This law commanded the practical principle of love as expressed in 1 John 3:17; Gal. 6:10; "As ye have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith". It taught the duty of Israelites to help their fellow-citizens, showing that when they fall on hard times they should be shown the forbearance normally manifested towards foreigners in the land, to whose state the poor Israelite had been reduced by his poverty.

VERSE 36

"Take thou no usury of him, or increase" — Under circumstances of poverty, as suggested by the context of this statement, to lend on increase was forbidden (Exod. 22:25), for the poor Israelite should be relieved without any attempt to profit thereby. However, as Dr. Young says in a comment on this verse: "This, of course, was only when the recipient was poor; if he borrowed to trade with more largely, a share of the profits was only reasonable". Israel was a rural community, and the trade practises of modern times found no consideration in the Law. However the instructions given denote several kinds of interest. The first, *neshek*, means interest paid regularly, and in the end the loan repaid in a lump sum; the second, *turbuwth*, involves no interim payment of interest, but an increased sum paid at the end when the debt is discharged.

"But fear thy God; that thy brother may live with thee" — See v. 17; Neh. 5:9. Israelites were to help their fellow countrymen, seeing in such action, a service to Yahweh, and bearing in mind His ability to repay if they helped, or to reduce their state if they were not generous in their help.

VERSE 37

"Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase" — The Hebrew for "lend" is *nathan* which signifies "to give", not to "lend" as we understand the term. It was left to the poor brother to return the help that had been generously granted him in need. In any case, Yahweh would bless those who helped His people in need

(Prov. 19:17).

"I am Yahweh thy God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God" — Yahweh cared for the nation when it was in need and without means of help, and expects His people to act similarly one toward another. He reminds them that He delivered them from Egypt, not merely to save them, but that He might be their God; in other words, that they might manifest His characteristics.

Treatment Of Bond Servants — vv. 39-46

A Hebrew who becomes so poor as to have to sell himself to another Hebrew is not to be treated as an ordinary slave, but as a hired servant, or as a sojourner, until the Year of Jubilee. He is to be given every consideration. Non-Hebrews can be owned as slaves, and bequeathed as family property, but not so Hebrews. The Law therefore, acknowledges two kinds of slavery: one that is terminable, and one which is not. The Israelite receives his liberation, the foreigner does not. This treatment of slavery types the liberty granted slaves to sin by God through the Gospel. Those in Christ find liberty (1 Cor. 7:22; Gal. 5:1), those outside of Christ do not. Though the former, in Christ, are treated as "slaves to righteousness" (Rom. 6:18), they can anticipate full liberty from the flesh at the coming of the Lord, the Year of Liberty (Rom. 6:23; 8:19-23).

VERSE 39

"And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee" — The Law here supplements the instructions found elsewhere. See Exod. 21:2; Deut. 9:22.

"Thou shalt not compel him to serve as a bondman" — He must not be treated as a slave. This legislation comprised a check to the tyranny of the rich (See 2 Kings 4:1; Neh. 5:5; Jer. 34:8-17). As all, both servants and masters, were Yahweh's bond-servants (see v. 42), a rich man would encroach on the rights of Yahweh if he claimed God's slaves as his own inalienably. See the introductory note to this sub-section. The Law thus taught that we cannot be slaves to two masters (Matt. 6:24; Rom. 6:16; 2 Pet. 2:19).

VERSE 40

"But as a hired servant, and as a

sojourner, he shall be with thee, and shall serve thee unto the year of jubile" — As a "hired servant" he would receive his allotted wages, and would work a stipulated time. As a "sojourner" he would be treated in a friendly, considerate manner.

VERSE 41

"And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return" — He must be completely reinstated to his former status at the Year of Jubilee. See note Exod. 21:2-3.

VERSE 42

"For they are My servants, which I brought out of the land of Egypt; they shall not be sold as bondmen" — Seeing that they had been bought by Yahweh, nobody had the right to claim them as slaves under any circumstances. Their liberty as freemen was through the intervention of Yahweh, and to bring them again into complete slavery would destroy His purpose in them. So Paul commanded: "Ye are bought with a price, be not the slaves of men" (1 Cor. 7:23). A Hebrew was taught to treasure his freedom in the sight of men, as a token of his liberty in Yahweh.

VERSE 43

"Thou shalt not rule over him with rigour" — See the spirit of the Law expressed by Paul in the requirements of masters towards servants (Eph. 6:9; Col. 4:1). The word "rigour" is from the Hebrew *perek*, "to break apart, crush, oppress, enslave". See vv. 46, 53. The Egyptians ruled over the Israelites "with rigour" (Exod. 1:13-14), but Israelites were warned against imitating them in that regard (see Ezek. 34:4).

"But fear thy God" — As Yahweh was the Lord and Master of His people, to treat a Hebrew as a slave was to interfere with His rights. See also Rom. 14:4.

VERSE 44

"Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen round about you; of them shall ye buy bondmen and bondmaids" — As Yahweh had "purchased" the children of Israel, they belonged exclusively to Him, and therefore nobody had the right to bring them into bondage. Outside of

that restriction, however, the Law recognised the legality of possessing slaves. Captives taken in war (Num. 31:9; Deut. 20:14), or those consigned to slavery because of their crimes, or those purchased of foreign slave-dealers could be used in that way.

VERSE 45

"Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession" — The price of a slave was set at thirty shekels of silver (Exod. 21:32), and that was the amount paid Judas for selling Christ into captivity (see Zech. 11:12-13; Matt. 26:15. And cp. Lev. 27:3-4).

VERSE 46

"And ye shall take them for an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever" — The *Berkeley Bible* renders the first part of this verse as

"Ye may leave them as a legacy . . .", and the latter part as ". . . so that they become their property". Accordingly, non-Hebrews could be acquired as slaves forever. The spiritual lesson taught by this law was that liberty is associated with Israel, and that outside of the nation of Yahweh's inheritance, people are enslaved to sin. Non-Hebrews are described as "sinners of the Gentiles" (Gal. 2:15).

"But over your brethren the children of Israel, ye shall not rule over one another with rigour" — See v. 46.

The Redemption Of Bondservants — vv. 47-55

If through adversity a Hebrew is bought by a sojourner, or a stranger, in Israel, he can be redeemed at any time by a kinsman, at a value consistent with the time remaining until the Year of Jubilee, when he would go free anyway. The reason given for this law is that all Israelites had been redeemed by Yahweh, and therefore were His property, so that others had no right to possess them. The

SLAVERY UNDER THE LAW

A Hebrew slave was to be treated as a "hired servant" (cp. vv. 40,46). When a (foreigner) acquired him, he was to be redeemed (vv. 47,49). If he were not redeemed the (foreigner) had to treat him with care, and not as an ordinary slave (v. 53). If he was treated unfairly in his servitude, and in consequence, ran away, he was to retain his freedom (Deut. 23:15-16).

The servitude of a Hebrew was limited to a period of six years; on the seventh he could go free (Deut. 15:12).

When freed, he was to be treated with the greatest liberty and provided with material assistance to commence his life of freedom again (Deut. 15:14).

Rigorous exaction, and harshness, were sternly forbidden (Lev. 25:43).

If bodily injury were inflicted, the Hebrew bondservant received his freedom instantly (Exod. 21:26).

Undue punishment inflicted on such would be avenged by the judges (Exod. 21:20-21).

The bondservant was permitted to acquire property of his own, or amass enough to buy his own freedom (Lev. 25:49).

Accordingly, under the Law, the Hebrew in want was not treated harshly, but with every consideration, granted leisure time to engage in upon whatever religious exercises were necessary.

Law, therefore, emphasised the dignity of every child of God, and the mutual responsibility and care that one should extend towards another. Above all else, it taught the responsibility of a near kinsman to act as a redeemer, providing he had the means of redeeming from slavery (Rom. 6:16-22).

VERSE 47

— "And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family" — In order to dwell among Israelites a foreigner would have to turn from his false gods, and to live among the people similarly to the Kenites, otherwise he would be excluded from the State. Of course, there would have been no need for a Hebrew to "sell himself" if he had obeyed Yahweh's law, for such were promised the divine blessing. The provisions of the Law, therefore, imply that disobedience had contributed to the poverty of any Israelite who had to sell himself. Note Paul's comment — 1 Cor. 7:23.

VERSE 48

"After that he is sold he may be redeemed again; one of his brethren may redeem him" — This law laid down the duty of a near kinsman to redeem his brother. It thereby anticipated the work of Christ as redeemer of his brethren. As Yahweh claimed the title of *Redeemer*, it made clear, that in order to manifest Himself in that way, He would have to become a near kinsman to Israelites. This required His manifestation in flesh, which was fulfilled in the Lord Jesus Christ. These instructions of the Law, therefore, imply that Yahweh would reveal Himself in flesh. Paul taught concerning the Lord Jesus Christ that he was "made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3-4). By the process of God manifest in the flesh, Yahweh became a near kinsman to Israel, and, accordingly, has the right as well as the ability to redeem according to the Law.

VERSE 49

"Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin

unto him of his family may redeem him" — This instruction illustrated the responsibility resting upon one in regard to his needy relations; he had to extend protection to them at such times.

"Of if he be able, he may redeem himself" — An Israelite, though sold into servitude, may be able to accumulate sufficient money to redeem himself. See note on v. 26.

VERSE 50

"And he shall reckon with him that bought him, from the year that he was sold to him unto the year of jubile; and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him" — An Israelite was not sold for ever, but for an appointed time as an hireling (see Job. 7:1; Isa. 16:14; 21:16), the period being determined by the length of time remaining to the Year of Jubilee.

VERSE 51

"If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for" — See note v. 16.

VERSE 52

"And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption" — There must be no exploiting of one another; the price of redemption was clearly specified. The Israelite who sold himself knew exactly the money required for his release. So do those who seek redemption through the Lord Jesus Christ.

VERSE 53

"And as a yearly hired servant shall he be with him" — The greatest care and consideration were to be extended towards him.

"And the other shall not rule with rigour over him in thy sight" — There was to be no undue oppression manifested; and where this law was breached, an observer of such was invited to protest. See v. 43.

VERSE 54

"And if he be not redeemed in those years" — The margin seems better: *by*

these means.

"Then he shall go out in the year of jubile" — Complete release was granted in the Year of Jubilee.

"Both he and his children with him" — This instruction was subject to that expressed in Exod. 21:2-3, for a bondservant might prefer to remain with his master throughout life. The liberty granted the Israelite in the Year of Jubilee foreshadowed that granted Christ "and the children given him" (Heb. 2:13) in the millennial Jubilee.

VERSE 55

"For unto Me the children of Israel are

servants" — This statement impressed the fact that there was a spiritual lesson behind this teaching of the Law (see v. 42). Yahweh's servants are to look to the complete liberty promised in the millennium.

"They are My servants whom I brought forth out of the land of Egypt" — Being thus separated from Egypt unto Yahweh, the nation of Israel constituted His Ecclesia in the wilderness (Acts 7:38).

"I am Yahweh your God" — This declaration authenticated the commandments given.

CHAPTER TWENTY-SIX

NEGATIVE AND POSITIVE REQUIREMENTS OF THE COVENANT

The Book of Leviticus concludes with an epitome of negative and positive requirements of the Mosaic Covenant, clearly setting before the people the terms of their tenancy to ensure their continued occupancy of the Land. This chapter, therefore, constitutes the foundation of the Levitical covenant. As will be seen on examination, what it promises conditionally on the basis of obedience of the Law provides the basis of the conditions that shall be established in the land under the new covenant as revealed in the visions and predictions of the prophets.

Prologue To The Levitical Covenant — vs. 1-2

These verses state the terms by which tenancy of the land might be maintained (cp. v. 3). They summarise the ten commandments, yet to be respected by Israel (Mal. 4:4-5), at a time when the Covenant will be fully confirmed with the nation

VERSE 1

"Ye shall make you no idols" — The word "idols" is *ethim*, literally *nothings*. So Paul commented: "We know that an idol is *nothing*." (1 Cor. 8:4; 10:19).

"Nor graven image" — A "graven

image" is a carved wooden image, shaped according to fleshly designs. See Exod. 20:4.

"Neither rear you up a standing image" — A "standing image" is a pillar set up for worship.

"Neither shall ye set up any image of stone in your land, to bow down unto it" — The margin renders this as *figured stone, or stone of pictures*. Hence a stone shaped to represent a god.

"For I am Yahweh your God" — The prohibitions of this verse incorporate the first three of the ten commandments (Exod. 20:1-7).

VERSE 2

"Ye shall keep my sabbaths" — Incorporating the fourth commandment (Exod. 20:8), as well as other sabbaths required under the law.

"And reverence My sanctuary" — To do that in fact would require obedience to the rest of the commandments.

"I am Yahweh" — As such He should be obeyed.

A Blessing For Obedience — vv. 3-13

Blessings are promised if the people are obedient to the requirements incorporated upon "keeping Yahweh's sabbaths, and reverencing His sanctuary". This will be fulfilled in the future Age (Ezek. 44:24), and will result in a new covenant being confirmed with the nations (Jer. 31:31-34) which will secure for the people, the blessings listed in this chapter.

VERSE 3

"If ye walk in My statutes, and keep My commandments, and do them" — See the lament of Yahweh expressed in Psa. 81:12-14 because the people failed to do this. The word "keep" is *shamar*, to hedge about so as to guard, protect, attend to (see *Strong's Concordance*). This means to respect the commands in such a way as to attempt to keep them. Hence there are two aspects to the requirements of Yahweh: to "keep" and to "do" His commandments. The first required Israelites to understand and respect the commandments given; the next to apply them.

VERSE 4

"Then I will give you rain in due season" — The Hebrew is in the plural "rains", and denotes the former and latter rains. Note that these are promised under the New Covenant, and are to be enjoyed in the future — Isa. 30:23; Ezek. 34:26; Joel 2:23; an indication that Israel will come under the influence of the Law in the future (Deut. 30:6). Contrast the drought experienced by the disobedient: Jer. 3:3; Amos 4:7; Hag. 1:11.

"And the land shall yield her increase, and the trees of the field shall yield their fruit" — Plentiful harvests will be a feature of the future age under the New covenant: Isa. 4:2; 30:23; 65:21-25; Jer. 31:5; Ezek. 34:27; 36:29-30; Joel 2:19. Contrast with the want experienced through disobedience: 2 Kings 8:1; Psa.

105:16; Isa. 51:19; Ezek. 14:13,21.

VERSE 5

"And your threshing shall reach unto the vintage" — The harvests would be so heavy as to require longer time to reap. Normal threshing of crops, to the time of vintage of vines, would extend from March to July. See the promise of abundant harvests promised for the future — Amos 9:13.

"And the vintage shall reach unto the sowing time" — The vines would be heavy with grapes, extending the time of picking and preparing until October, the normal time for sowing.

"And ye shall eat your bread to the full, and dwell in your land safely" — See the promise renewed for the future: Isa. 65:21-24; Jer. 23:6; 32:37; 33:16; Ezek. 28:25-27; 34:25,28; Hos. 2:18.

VERSE 6

"And I will give peace in the land" — Yet to be experienced through the Prince of Peace — Isa. 9:6; Ezek. 34:25-28.

"And ye shall lie down, and none shall make you afraid" — See Jer. 30:10.

"And I will rid evil beasts out of the land" — The word for "beasts" is *creatures*, figuratively the Gentiles whose symbol is that of wild beasts. See Ezek. 34:25; Joel 2:20,22,25.

"Neither shall the sword go through your land" — Cf. Ezek. 14:17. There would be immunity from war.

VERSE 7

"And ye shall chase your enemies, and they shall fall before you by the sword" — There would be an extension of power and influence on the part of Israel. See Mic. 4:7.

VERSE 8

"And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword" — This is a proverbial mode of expression for superiority in warlike prowess even though greatly outnumbered by the enemy. Cf. Deut. 32:30, and for the future, Isa. 30:17. Examples of this in the past are recorded in the cases of Shamgar (Jud. 3:13), Deborah and Barak (Jud. 4); Gideon (Jud. 7), Samson (Jud. 15), Jonathan (1 Sam. 14:6-16); David's mighty

men (2 Sam. 23:8 etc.). The formidable strength of an enemy should not perturb a Godly man. If he does what is right in the sight of Yahweh, he can, like Israel, rest upon the words of Hezekiah: "There be more with us than with them; with them is an arm of flesh; but with us is Yahweh our Elohim to help us, and to fight our battles" (2 Chron. 32:7-8).

VERSE 9

"For I will have respect unto you" — The Hebrew is *panah*, and it signifies "to turn the face". This is the blessing promised Israel (Num. 6:25). When Yahweh figuratively turns His face towards His people, He heads their plight, and will assist them in their weakness; when His face is figuratively averted therefrom, He takes no heed of their problem. See the use of the phrase in 2 Kings 13:23, where the word "presence" in the Hebrew is "faces".

"And make you fruitful, and multiply you" — This forms part of the promise made to Abraham (Gen. 17:6).

"And establish My covenant with you" — The covenant referred to is the Abrahamic covenant. See again 2 Kings 13:23.

VERSE 10

"And ye shall eat old store, and bring forth the old because of the new" — There would be such abundance that the fulness of the harvest gathered in will not be eaten, and would have to be removed to make way for the new.

VERSE 11

"And I will set My tabernacle among you: and My soul shall not abhor you" — The Tabernacle was already set up in the midst of Israel, but it could be removed. The promise here is that it would be set up permanently among the tribes, as promised in Ezek. 37:26-28.

VERSE 12

"And I will walk among you, and will be your God" — Yahweh now promises that He would act towards Israel as He did towards Adam and Eve in Eden before sin entered the world. Through angelic manifestation, He walked in Eden, and conversed with them (see Gen. 3:8) Enoch and Noah both "walked with God" (Gen. 5:22,24; 6:9), and Abraham was exhorted to do likewise (Gen. 17:1). Hence it is possible for

mortal man to "walk with God", and for God to be with him. David was reminded that Yahweh had dwelt in Israel, and walked with the nation, guiding it to the point of glory reached in his reign (2 Sam. 7:6). The glory of Yahweh was in the midst of Israel, manifested in both the Tabernacle and the Temple, but Ezekiel saw it removed (Ezek. 11:23), though, in the person of the Lord Jesus Christ, it temporarily returned to the people, though they rejected it (John 1:14,11). However, that glory, manifested in the multitude of the redeemed, will yet return to the midst of Israel, when the Temple is erected in the age to come (Ezek. 43:1-3).

"And ye shall be My people" — This promise will be fulfilled in the future (Hos. 1:10-11; 2:23; Zech. 13:9). Note that these words are cited by Paul in 2 Cor. 6:16, and that he explains what is required for a people to be acknowledged as such. They must separate themselves from all polluting influences, and dedicate themselves unto Yahweh. On those conditions, He will agree to be acknowledged as their God, and He will accept them as His people.

VERSE 13

"I am Yahweh your God which brought you forth out of the land of Egypt, that ye should not be their bondage" — They had been separated from slavery in Egypt, and as the purchased possession of Yahweh, should dedicate themselves unto Him as His.

"And I have broken the bands of your yoke" — The reference is to the bonds placed upon the Israelites in Egypt. These had been broken by Yahweh, and the people set free from such bondage. However, Israel had not been set free to please itself, but to manifest His glory to the nations in an obedient way of life (v. 13). Later, Jeremiah reminded the people of this, and indicted them for the manner in which they had ignored the responsibilities resting upon them (Jer. 2:20; 13:11) because of that, the nation was again brought into bondage by the Assyrians, the Babylonians, the Romans, and other Gentiles. However, in fulfilment of the Abrahamic covenant, a promise is now made to the nation that He would break the bonds imposed upon it that the people may serve Him in truth. See Jer. 30:8; Ezek. 34:27.

"And made you go upright" — The Hebrew expression denotes *to rise*, and implies a spiritual as well as a political resurrection. Baptism is a symbol of death, burial and resurrection to newness of life. Israel was subjected to a baptism "into Moses" (1 Cor. 10:1-2). By the intervention of Yahweh, the nation was redeemed from Egyptian bondage, and by the Covenant of Sinai, enabled to figuratively stand upright, or "walk erect". This was a contrast to their state in Egypt where their backs had been bent in toil, and, like oxen, they had pulled or carried burdens. God had made them "upright" as at the beginning (Ecc. 7:29). This, likewise, will be their state in the future. See Isa. 60:21; Rom. 11:25-26.

A Curse For Disobedience — vv. 14-39

The punishment for breaking the covenant is now detailed at length. Graduated judgments, ever increasing in severity as the people remain unrepentant, end in their total dispersion, culminating in the complete consumption of the nation in the lands of its enemies.

a. PUNISHMENT IN THE FIRST DEGREE RESULTING IN DISTRESS IN THE LAND vv. 14-17

VERSE 14

"But if ye will not hearken unto Me, and will not do all these commandments" — See also Deut. 28:15-68. To "hearken" is to do so with intent to apply the instruction given.

VERSE 15

"And if ye shall despise My statutes, or if your soul abhor My judgments" — To "despise" is to "spurn" the Divine statutes. The R.V. gives it as *reject*. This would be the reaction of one who "abhores" Yahweh's judgments.

"So that ye will not do all My commandments, but that ye break My covenant" — The Covenant endorsed by Israel with Yahweh was based upon obedience. The people had declared: "All that Yahweh hath spoken we will do" (Exod. 19:8). However, they disobeyed shortly afterwards by setting up the golden calf, and frequently on subsequent occasions, as Moses warned them they would do (Deut. 31:20). Isaiah summed up the national attitude and history by stating:

"They have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:5; 33:8). In consequence, the very punishment threatened the nation in the chapter before us (see introductory note above) was experienced when the curse came upon it, and the people were taken into captivity (Isa. 24:6).

VERSE 16

"I also will do this unto you" — This explains the cause of Israel's sufferings. By turning from Yahweh, the nation denied itself the protection and help it would otherwise have received from Him.

"I will even appoint over you terror" — The margin renders this as *upon you*. "Terror" stems from fear. This Israel has experienced throughout the ages, induced by the cruel persecution it has experienced at the hands of antisemitic Gentiles (see Deut. 28:65-67; Jer. 15:8). So bitter has been the persecution (see Zech. 1:15) that often, in their adject fear, Jews have lost the will to resist. For example, in German-occupied Europe during the holocaust, thousands of Jews apathetically submitted to the indignities laid upon them rather than fight back, so terrible was the terror they experienced.

"Consumption" — Consumption is a wasting away, such as is threatened in Deut. 28:22. See the comment in Psa. 78:33. Under the new national covenant, to be confirmed by Messiah at his return, this will be healed (Isa. 65:23).

"And the burning ague, that shall consume the eyes, and cause sorrow of heart" — The word in the Hebrew signifies *inflammation*; the R.V. has *fever*. The expression suggests sickness induced by the frightful experiences they would suffer. Ill-health would impair the vision, and increase the sorrow of heart. The Hebrew for "heart" in this place, is *nephesh* (soul), so that the R.V. renders: *cause the soul to pine away*. In general, the expressions here used are proverbial for great distress (see 1 Sam. 2:33).

"And ye shall sow your seed in vain, for your enemies shall eat it" — Enemy invasion shall consume their harvests. See Jer. 5:17; Micah 6:15.

VERSE 17

"And I will set My face against you" — In turning from Yahweh, Israel denied

themselves the help that He could and would have given them. It was not through vindictiveness that He set His face against them but to save them from the results of their own folly. "Let favour be shewed to the wicked, yet will he not learn righteousness" (Isa. 26:10) is a principle observable in all experiences of life. Discipline is designed to teach good manners, and is advocated by the Word, though rejected by modern philosophers. The increase in child delinquency, crime and wickedness demonstrates the failure of the human method. By declaring He would "set His face against" His people, Yahweh proclaimed that He would not come to their aid in time of need, but would leave them to learn their lesson. See Psa. 81:12-14.

"And ye shall be slain before your enemies" — The word "slain" is elsewhere rendered *smiten*. See Exod. 8:2.

"They that hate you shall reign over you; and ye shall flee when none pursueth you" — See Psa. 53:5; Prov. 28:1.

b. PUNISHMENT IN THE SECOND DEGREE — vv. 18-20

VERSE 18

"And if ye will not yet for all this hearken unto Me" — This formula introduces various degrees of punishment. Cp. vv. 14, 17, 21, 23, 27.

"Then I will punish you seven times more for your sins" — Seven is the number of completeness relating to an oath. Seeing that Israel broke the covenant, it was in accordance with the terms thereof that they should experience an increasing degree of punishment, bearing in mind that forgiveness was always open to them on their repentance and reformation. For the figurative use of "seven" see I Sam. 2:5, Psa. 119:104, Prov. 24:16, Dan. 3:19, and cp. Lev. 26:21, 24, 28. In Daniel 4:16, "seven times" represents 2520 days (7 × 360), the arch of time between the final destruction of Israel by Babylon, to its restoration by Messiah. However, in this chapter there is no comparable Hebrew word for *times* so that the expression is better rendered *sevenfold*.

VERSE 19

"And I will break the pride of your power" — Their pride in their personal

ability and power will be humbled (Jer. 13:9; Ezek. 7:24) by Yahweh who is able to reduce all those so lifted up (Dan. 4:37).

"And I will make your heaven as iron, and your earth as brass" — This expression denotes extreme drought Cp. I Kings 17:1; Jer. 14:1-6. In addition to physical drought, Israel experienced spiritual drought. See Amos 8:11-14.

VERSE 20

"And your strength shall be spent in vain" — There would be no profit from their labour, for Yahweh would withhold His blessing. Cp. Hag. 1:9-11. The object of discipline is to induce repentance leading to forgiveness, and improved behaviour. Instead of Israel reacting to the punishment in that way, Israel would give itself to additional personal labour, in an attempt to redeem itself out of its troubles, but the strength of the people to that end would be spent in vain.

"For your land shall not yield her increase, neither shall the trees of the land yield their fruits" — See Hag. 1:10; Mal. 3:10.

c. PUNISHMENT IN ITS THIRD DEGREE: PLAGUE AND WILD BEASTS — vv. 21-22

VERSE 21

"And if ye walk contrary unto Me, and will not hearken unto Me" — Dr. Young states in regard to the verb "will not hearken" that it is not expressive of the simple future, but of a positive resolution not to hearken; hence it implies obstinate and wilful rejection of Yahweh, resulting in a "walking contrary" to Him. This action would result in even more severe punishment as plague and wild beasts would devastate the land.

"I will bring seven times more plagues upon you according to your sins" — Cp. v. 18. The Hebrew word rendered *plagues* signifies *smittings*, and not "plagues" as we understand the word. There would be increasing smittings, so long as the people remained stubborn to the divine discipline.

VERSE 22

"I will also send wild beasts among you" — The effect of continual drought would be to neglect the land, leading to

an increase of wild beasts likewise searching for food. See 2 Kings 17:25; Jer. 15:3; Ezek. 5:17; 14:15,21. However, the term is also used of Gentiles (Dan. 7:3; Phil. 3:2; Rev. 22:15) and these also devastated the land of Israel.

"Which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate" — There is no word for "children" in the Hebrew. The expression denotes a state of general bereavement of both friends and relatives. Again, the word "destroy" relating to cattle and people signifies to cut off and can signify given over to captivity as well as to death. The people were warned that continued disobedience would be followed by an invasion of wild beasts, or beasts of the field, both animal and human.

d. PUNISHMENT IN ITS FOURTH DEGREE: INVASION, PESTILENCE, FAMINE — vv. 23-26

VERSE 23

"And if ye will not be reformed by Me by these things, but will walk contrary unto Me" — The word "reformed" is rendered as "chastened" and signifies "instructed". See Psa. 2:10; 29:19. The punishment received was designed to chasten and instruct.

VERSE 24

"Then will I also walk contrary unto you, and will punish you yet seven times for your sins" — This suggests an hardening of attitude on the part of Yahweh. He will not change His ways to accommodate His disobedient people, and hence it would appear that He walked contrary to them. "To the froward He will show Himself froward" declared the Psalmist (Psa. 18:26).

VERSE 25

"And I will bring a sword upon you" — See the warning of this expressed later: Psa. 78:62-64; Ezek. 33:2. Israel, in the latter days, will be "brought back from the sword" (Ezek. 38:8).

"That shall avenge the quarrel of My covenant" — The word "avenge" signifies "vengeance", or, as rendered by some (see *Berkeley Bible*) "retribution". In confirming the covenant at Sinai, Yahweh and Israel had pledged themselves to mutual loyalty; and when this would be

deliberately flouted by the nation, He would demand retribution.

"And when ye are gathered together within your cities" — Such an action would be taken in order to shelter from the sword of an enemy when the land was invaded (cp. 2 Kings 6:25; Ezek. 5:12).

"I will send the pestilence among you; and ye shall be delivered into the hand of the enemy" — When Yahweh says He will do this, it means that He would permit the pestilence to ravage the nation unchecked: He would not move to prevent it. See Jer. 14:12.

VERSE 26

"And when I have broken the staff of your bread" — This speaks of the extreme scarcity of food. See Psa. 105:16; Isa. 3:1; Ezek. 4:16.

"Ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat, and not be satisfied" — Food would be so scarce that families would combine to prepare and share the little they would have. "Ten" is used in the figurative sense of an undefined but large number (Amos 6:9). In normal circumstances, one oven was sufficient only for one family's baking; but this statement warned that both fuel, and the food to cook, would be so scarce that the utmost economy would have to be observed. To "eat bread by weight" is indicative of famine. See note on Rev. 6:6.

e. PUNISHMENT IN ITS FIFTH DEGREE: CANNIBALISM, DESTRUCTION, SCATTERING — vv. 27-31

VERSE 27

"And if ye will not for all this hearken unto Me, but walk contrary unto Me" — Persistent refusal to heed will be followed by increasing punishment.

VERSE 28

"Then I will walk contrary unto you also in fury; and I, even I, will chasten you seven times for your sins" — This verse expresses an intensification of previous warnings. Cp. with v. 24. Yahweh's anger will be manifested in greater punishment.

VERSE 29

"And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye

eat" — See similar prophecies: Deut. 28:53; Ezek. 5:10; Matt. 24:19; Luke 19:42-44; 23:29. This warning was fulfilled in the various sieges of Jerusalem (cp. 2 Kings 6:29) when the extremity of the people was reduced to such a state of want and starvation that some had resort to the dreadful act of cannibalism. Josephus describes some such cases in his record of the war of A.D. 70. Such an act plumbs the absolute depth of misery, when conditions could hardly be worse.

VERSE 30

"And I will destroy your high places, and cut down your images" — Yahweh would punish the false forms of worship which would prevail. The word for "images" denotes sun images. The word has been so rendered by Strong and in the R.V.

"And cast your carcasses upon the carcasses of your idols" — The bodies of those who engage in false worship would be flung out into the dust together with the broken idols they would worship. See 2 Kings 23:20; 2 Chron. 34:5; Ezek. 6:5. See the purification of this false worship in the age to come (Ezek. 43:7).

"And My soul shall abhor you" — See Jer. 14:19; Ezek. 16:45. Where privileges are granted, such as Israel experienced, greater responsibility exists for obedience, and greater punishment will be meted out for disobedience (see Amos 3:2). This is a fact that the Israel of God today should bear in mind.

VERSE 31

"And I will make your cities waste, and bring your sanctuaries unto desolation" — The destruction wrought upon the cities of the land, and upon the Temple in Jerusalem fulfilled this warning. The Temple is described as "your sanctuaries" because it was divided into two parts: the holy and the most holy. These are described as "your sanctuaries" because they were forsaken of Yahweh (see Ezek. 10:18-19), and taken over by flesh (see Matt. 23:38).

"And I will not smell the savour of your sweet odours" — The "sacrifice of the wicked is an abomination" to Yahweh (Prov. 21:27). As Samuel instructed Saul: "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Solomon taught: "He that turneth away his ear from hearing the law, even

his prayer shall be abomination" (Prov. 28:9). Sacrifice and prayer must be reflected in action before they are acceptable to Yahweh. Because Israel failed in that regard, Yahweh refused to accept the offerings of the people (see Isa. 1:11-14; 66:1-3; Amos 5:21-23).

VERSE 32

"And I will bring the land into desolation" — For the cause of this, see Isa. 6:9-12; 32:13-20; Jer. 9:2-16.

"And your enemies which dwell therein shall be astonished at it" — See Deut. 28:37; Jer. 18:16. It has been a wonder to Gentiles who have occupied the promised land, that such a fertile country could become so arid and waste. Because of the disobedience of the people, "desolations" were predicted in regard to the land occupied by them (Dan. 9:27).

VERSE 33

"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste" — The fulfilment of this has testified to the truth of the divine utterance, even as the restoration of the people has vindicated the divine prophecies in regard to that event.

THE LAND TO ENJOY ITS SABBATHS — vv. 34-35

VERSE 34

"Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye shall be in your enemies' land" — Gentiles, uneducated in the things of Yahweh, imagine that the reverses that the land and people of Israel experienced are indicative of Yahweh's repudiation of the land and the people; but, in fact, the very desolation of the land, the "rest" it has experienced, is indicative of His consideration for it.

"Even then shall the land rest, and enjoy her sabbaths" — Because of Israel's disobedience in "breaking the everlasting covenant" (Isa. 24:5-6), the people were driven from the land which then rested, or enjoyed its sabbaths. Significantly, this was for an exact time period as required. From the reign of Saul to the death of Josiah (i.e. the initial attack of Nebuchadnezzar against Judah) was approximately 490 years, during

which there were seventy Jubilees of years neglected by the Hebrews. This was compensated for by the Babylonian captivity of seventy years, during which period the land "enjoyed her sabbaths", or rested as stated (2 Chron. 36:21). At the conclusion of that seventy years there was a restoration that was typical of that which is still to come (see Jer. 29:10-14). Daniel's prophecy of the seventy weeks (Dan. 9:24), perhaps had a double application to the two advents of the Lord, revealing that time is limited for the fulfilment of Yahweh's purpose, and that there is a "set time to favour Zion" (Psa. 102:13). On that basis, the prophecy of the seventy weeks can have a double application: the initial one of 490 years reaching to the death and resurrection of the Lord, and the final one of seventy jubilees extending to the second advent of the future. Whatever application is given, the land had rest during the period of dispersion, and hence "enjoyed her sabbaths".

VERSE 35

"As long as it lieth desolate it shall rest" — See note above.

"Because it did not rest in your sabbaths, when ye dwelt upon it" — The *Berkeley Bible* renders this: "it shall rest a rest it did not get . . ."

g. PUNISHMENT IN ITS SIXTH DEGREE: PERSECUTION, POLITICAL EXTINCTION — vv. 36-39.

VERSE 36

"And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies" — This "faintness" would be induced, by circumstances that Yahweh would permit to arise, not by the direct interposition of His influence upon the people. Persecuted in the lands of their dispersion, the people were dominated by a dreadful fear, so that many of them lost the will to resist. This apathy on the part of Jews has been a feature that has been noted even in modern times. During the Hitler regime, leaders among the Jews often found the people so apathetic through persecution as to be difficult to arouse to rise and resist their persecutors. See a similar defeatist attitude described in Isa. 7:2; Ezek. 21:7.

"And the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth" — This suggests that such a measure of fear would dominate the Israelites as to cause them to be suspicious of all men, and to imagine the worst, so instilling in them a spirit of depression, terror and cowardice.

VERSE 37

"And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies" — The first clause in this verse literally is "they shall stumble each man upon his brother". The Israelites in dispersion became noted for their passive acceptance of the cruel conditions imposed on them as they were driven from country to country. As all nations turned against them they became dominated by an abject fear which was transmitted one to another.

VERSE 38

"And ye shall perish among the heathen, and the land of your enemies shall eat you up" — Politically they would be put to death and buried in the lands of their enemies. For the use of the expression, see Num. 13:32; Ezek. 36:13.

VERSE 39

"And they that are left of you shall pine away in their iniquity in your enemies' lands" — To "pine away" is to "waste away". See the use of this term in Ezek. 4:16-17; 33:10. To "pine away in their iniquity" is to experience the fruit of sin, for the "law of sin and death" closely relates one with the other. Hence, "sin, when it is finished, bringeth forth death" (James 1:15; Rom. 2:5,12); it causes a "wasting away".

"And also in the iniquities of their fathers shall they pine away with them" — This suggests that Moses anticipated that the generation of Israelites that would follow his time, would repeat the backsliding of their fathers, and experience a like punishment; which, in fact, occurred.

Divine Mercy Always Available — vv. 40-43

In spite of the iniquity of the people, and the consequent punishment which they would suffer, Divine mercy is always

available conditions, so that they are without excuse. Israel could have avoided the sufferings it experienced by the simple procedure of seeking Yahweh in truth and obedience (see Hosea 4 b).

VERSE 40

"If they shall confess their iniquity, and the iniquity of their fathers" — Ultimately they will do this. See Ezek. 36:31; Hos. 5:15; 6:1-2.

"With their trespass which they trespassed against Me, and that also they have walked contrary unto Me" — Trespass is a more serious offence than that of iniquity. The former is an invasion of the rights of another; in this case, Yahweh Himself; the latter is a going astray by following the dictates of the flesh. All mankind will ultimately acknowledge the cause of their sufferings in that they committed trespass against Yahweh. See Ezek. 39:22-29.

VERSE 41

"And that I also have walked contrary unto them, and have brought them into the land of their enemies" — See Ezek. 39:23.

"If then their uncircumcised hearts be humbled" — Circumcision is the token of the covenant (Gen. 17:10-12); a sign in the flesh teaching that the fulfilment of the covenant requires the cutting off (or denial) of the flesh. However, the outward sign is of small value unless manifested in the heart of an individual, and reflected in a humble desire to walk with Yahweh (see Mic. 6:8 mg). Hence, true circumcision is of the heart, and not merely of the flesh (Acts 7:51; Rom. 2:28-29). In the absence of a circumcised heart, "circumcision of the flesh is merely comersion", a mutilation (Phil. 3:2).

"And they accept of the punishment of their iniquity" — The word "accept" in the Hebrew is *ratsah*, and signifies *to be pleased with or to satisfy a debt* (see Strong's Concordance). It is the same word as is rendered "enjoy" in v. 34. The meaning in that verse is that the land which lays desolate shall experience the benefits of rest; and in this verse, those Israelites who repent shall receive the benefits of chastisement. For those benefits, see Ezek. 14:23; Zech. 12:10; 13:4; Matt. 23:39.

VERSE 42

"Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember" — The listing of these names in reverse, suggests a development from Jacob the supplanter, through Isaac the joyful, to Abraham the father of a multitude. A knowledge of the Gospel is the means to supplanting the flesh; a walk in faith is the cause of joy; and this leads to fellowship with a multitude in Abraham. When the seed of Jacob becomes related to the patriarchs in that way, the "fathers shall be turned unto the children". See Mal. 4:6; Jer. 31:31; Mic. 7:20.

"And I will remember the land" — It shall enjoy its sabbaths and find complete restoration on the basis of the covenant made with Abraham, and confirmed to Isaac and Jacob. See Ezek. 36:1-15, 33, 34; Joel 2:18; Zech. 1:16-17.

VERSE 43

"The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because even because they despised My judgments, and because their soul abhorred My statutes" — See the note on "enjoy" and "accept" at v. 41. The veil (2 Cor. 3:14) shall be torn away from the eyes of Israel; the people will recognise their past misbehaviour, and will be restored in consequence (Deut. 30:1-3; Rom. 11:25).

Yahweh's Faithfulness To His Covenant — vs. 44-45

On Israel's confession and humbling of themselves before Yahweh, He will remember His covenant with their fathers, Abraham, Isaac, and Jacob, and will restore them to the land. Utterly destroyed they shall never be, for their God is Yahweh, Whose covenant Name guarantees the perpetuity of the nation.

VERSE 44

"And yet for all that, when they be in the land of their enemies, I will not cast them away" — The divine covenant with the fathers of Israel ensures the conversion and restoration to the land of their natural seed, irrespective as to their sin. Jeremiah declared at the time of the scattering by Babylon: "For Israel hath

not been forsaken, nor Judah of his God, of Yahweh of hosts; though their land was filled with sin against the Holy One of Israel" (Jer. 51:5). Again: "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee" (Jer. 31:3). See also Deut. 4:31; 2 Kings 13:23; Rom. 11:2,26-28.

"Neither will I abhor them, to destroy them utterly, and to break My covenant with them" — Nothing can destroy the covenant made with the fathers, and on this basis Israel must inherit the Kingdom (Mic. 4:8). The partial restoration of the people and nation today vindicates this declaration of the Law. See Psa. 94:14; Jer. 30:11; Ezek. 14:22-23.

"For I am Yahweh their God" — The covenant Name of God, proclaimed at the burning bush, guarantees the continuity of the nation. It will never be utterly destroyed. See Mal. 3:6.

VERSE 45

"But I will for their sakes remember the covenant of their ancestors" — The

Hebrew has *for them* instead of "for their sakes". Yahweh never goes back on His covenant or promises; but He expects the same loyalty and integrity of His people. See Ezek. 36:22.

"Whom I brought forth out of the land of Egypt" — See Exod. 15; 2 Sam. 7:23; Jer. 32:20.

"In the sight of the heathen, that I might be their God" — See Psa. 98:2; Ezek. 20:9,14,22.

"I am Yahweh" — See note on v. 44.

Summary — v. 46

A final comment on Leviticus.

VERSE 46

"These are the statutes and judgments and laws which Yahweh made between Him and the children of Israel in mount Sinai by the hand of Moses" — This verse is the closing paragraph of *The Book of Leviticus*. To it another chapter has been added in the form of an appendix, on the subject of vows.

THE LEVITICAL COVENANT AS PROPHECY

Chapter 26 comprises the Levitical covenant. It sets forth the terms by which tenancy of the land might be retained (vv. 3,4,6,9), warns of the consequences of disobedience, and concludes by promising a full restoration of the people and nation to the land on the basis of the covenant made with Abraham, Isaac and Jacob.

This statement of the Law, this Levitical Covenant, forms the basis of all the prophecies of the Old Testament relating to the restoration of the people and nation of Israel. Yahweh's promise to the repentant (vv. 41-43) implies that they are not pardoned merely on the ground of their repentance, though it is set forth as the condition of their acceptance. The basis of the promise of restoration is the covenant made to Abraham. The Mosaic Covenant still indicts Israelites today (Gal. 3:10), but the Abrahamic Covenant will rescue them and restore them (Gal. 5:3; ct. Jer. 31:31).

The restoration of Israel, however, first requires that the bands of Gentile oppression be broken. That was the basis of the establishment of the Levitical Covenant in the past (Lev. 26:13), and a similar freedom from servitude will provide the foundation of the Abrahamic covenant in the future (Jer. 30:8; Ezek. 34:27). The victory of Christ at Armageddon will ac-

comply with this (see Joel 2:20; 3:1; Ezek. 39:21-29). Then all blessings promised to Israel in the Levitical Covenant (Lev. 26), conditional upon their obedience will be granted through grace and forgiveness. This was the grand vision of the prophets. Compare the promises of the Levitical Covenant with those expressed in the prophecies.

Rain in due season (v. 4). See Isa. 30:23; 35:7; 41:17; 44:3; Hos. 6:3; Joel 2:23; Zech. 10:1. Contrast the drought suffered because of disobedience in the past as warned: Isa. 50:2; Jer. 3:3; Amos 4:7; Hag. 1:11.

Plentiful harvests (vv. 4-5). See Isa. 4:2; 30:23; 65:21-25; Jer. 31:5; Ezek. 34:27; 36:29-30; Joel 2:19. Contrast: famine because of disobedience: 2 Kings 8:1; Isa. 51:19; Ezek. 14:13,21.

Israel dwelling in safety (vv. 5, 18, 19). See Isa. 14:30; Jer. 23:6; 32:37; 33:16; Ezek. 28:25-26; 34:25,28; Hos. 2:18. A warning against a mistaken conception of safety by Gog (Ezek. 38:8,11,14), by Israel (Ezek. 39:26).

Peace in the land (v. 6). See Psa. 72:7; 85:8,10; Isa. 9:7; 32:17; Jer. 33:6; Ezek. 34:25; Hag. 2:9; Zech. 6:13. Contrast Jer. 30:5, War and captivity were the result of breaking the Levitical covenant.

None shall make them afraid (v. 6). The prophetic vision: Jer. 30:10; 46:27-28; Ezek. 34:28; Mic. 4:4; Zeph. 3:13. Disobedience brought invasion and fear.

Evil beasts (including nations) removed therefrom (v. 6). The prophetic vision: Ezek. 34:25; Hos. 2:18. For the contrast see comment on this verse.

The sword removed (v. 6). The prophetic vision: Psa. 76:3; Ezek. 38:8,21; Hos. 2:18; Mic. 4:3. Contrast Jer. 9:16; 15:2; 25:29; Ezek. 5:2; 11:8,10; 21:9,11.

Outstanding victories (vv. 7-8). Prophetic Vision: Isa. 60:22; Jer. 30:16; 31:11; Ezek. 20:33-34; Mic. 7:16; Zech. 10:5. Contrast past defeats: Deut. 32:30; Jos. 7:5; Isa. 30:17.

Population increase (v. 9). The prophetic vision: Isa. 49:20; Jer. 23:3; Ezek. 36:11,37; Zech. 10:8.

Covenant established (v. 9). The prophetic vision: 2 Sam. 7:23-24; Psa. 89:3,28,34; 105:8-10; 111:5-9; Isa. 61:7-8; Jer. 31:31; 50:5; Ezek. 16:60-63; 34:25; 37:26; Amos 9:11; Mic. 7:20 et. Isa. 24:5.

Yahweh's Dwelling established in their midst (v. 11). The prophetic vision: Isa. 60:13; Jer. 31:38-40; Ezek. 37:27-28; 48:8. Ct. Matt. 23:37-38; 24:2.

Yahweh manifested in their midst (v. 12). The prophetic vision: Isa. 33:14-16; Ezek. 43:2,7,9; Joel 3:17; Zech. 2:10,11; 8:3. Ct. Ezek. 10:18-19; 11:23.

I will be your God, and you will be My people (v. 12). The prophetic vision: Isa. 12:2; 41:10; Jer. 7:23; 30:22; 31:33; 32:38;

Ezek. 11:19-20; 36:28; 38:16; Hos. 1:10; 2:23; Joel 2:18; 3:2,16; Mic. 7:14; Zech. 13:9.

The bands of their yoke broken (v. 13). This was preliminary to the establishing of the Levitical Covenant, and by it the significance of the divine name of Yahweh was manifested in the earth (Isa. 63:12; Exod. 15 — see notes). Such a provision is likewise essential to the restoration of the covenant in the future. The prophetic vision: Isa. 9:4; 14:25; Jer. 30:8; Ezek. 34:27; Nah. 1:13-15; Joel 2:18-20; Ezek. 38:17-23.

The covenant to Abraham recalled (v. 42). The prophetic vision: Psa. 105:9,42; Isa. 29:22-24; 41:8; 63:16; Jer. 33:26; Mic. 7:20; Rom. 11:28.

As the prophetic vision is based upon the Levitical covenant, so the second exodus is likened unto the first. See Exod. 2:24; Isa. 11:11; Jer. 16:14-18; 23:7-8.

Therefore everything promised under the Levitical covenant based upon obedience to the Law will be granted in the future through the new covenant in Christ based upon grace and forgiveness. See Isa. 10:20-27; Jer. 31:31-37.

CHAPTER TWENTY-SEVEN

VOWS, CONSECRATION, TITHINGS ETC.

This chapter is an appendix to the Book of Leviticus, which is completed with the Covenant of Chapter 26, and the Summary of v. 46. This appendix goes beyond the requirements of the Law by providing the means for a Godly man to extend his offerings to God through vows, consecrations and so forth. It sets down the provisions for redemption of Things vowed: Personal vows (vv. 1-8), Beasts vowed (vv. 9-13), Houses vowed (vv. 14-15), Hereditary Lands vowed (vv. 16-21), Purchased Fields vowed (vv. 22-25). It then lays down provision for things devoted in contrast to those vowed (vv. 26-29), and finally warns that the tithe belongs exclusively to Yahweh, and must be reserved for Him (vv. 30-34).

Redemption Of A Personal Vow — vv. 1-8

A man might desire to do something beyond the provisions of the Law, and so instructions regarding vows are given.

These provide guide-lines to that end. In "The Law of Moses", Brother Roberts observes: "There are moments in every spiritual man's life when gratitude yearns for special vents of utterance — times

when he feels strongly what David said on a certain occasion: "I will not offer unto the Lord my God that which hath cost me nothing" (2 Sam. 24:24). Words in a sense cost him nothing; he longs to do something more than offer praise. It is not that he supposes God can be enriched by anything he can give (Psa. 20:10), or that he can put God under obligation, or that he can establish a claim to His favour by anything he can do; but such a man earnestly recognises above all things what David also said when he handed over incomputable treasure of gold and silver to the divine service: "All things come of Thee, and of Thine own have we given Thee; all this store that we have prepared cometh of Thine hand, and is all Thine own" (1 Chron. 29:14-16). Yet he feels an intensity of gratitude that can only find satisfactory expression in deeds of self-deprivation, above and beyond the free-will and thank-offerings of sacrifice provided for in the routine service of the Tabernacle. The provision of vows opened a channel for such expressions. But because whatever a person might do for Yahweh must be according to His will, strict instructions and laws were laid down whereby such acts of gratitude might honour Him. Hence the laws now laid down.

VERSE 1

"And Yahweh spake unto Moses, saying" — This introduction to the Appendix places the divine authority on the instructions that follow.

VERSE 2

"Speak unto the children of Israel, and say unto them, When a man shall make a singular vow" — The word "man" is *ish*, the highest word used to designate a person. The fact that man acknowledges a debt of gratitude to Yahweh, and desires to give expression to it materially, places him in such a category.

The adjective *singular* is from the Hebrew *paal*, and denotes something exceptional, something in addition to offerings that were obligatory. The word is rendered "marvellous" (Psa. 118:23), and "wonderful" (Isa. 9:6; 25:1), and hence denotes something remarkable and difficult.

"The person shall be for Yahweh" — A person in his zeal, may desire to give himself, or some of his family, to the service of Yahweh for a certain period of

time. But as Yahweh already had appointed the priests and levites to the performance of His duties, such a worthy desire on the part of lay Israelites could unduly increase the number of those employed in His service. Therefore, whilst they were not discouraged in their worthy desire, and were permitted to make such vows of service, they were required also to redeem themselves by paying an equivalent in money for the service thus offered. The generous spirit of self-giving was thus encouraged, whilst a check was placed on it at the same time, lest it interfere with the work that those qualified and appointed (the priests and levites) performed.

"By thy estimation" — The priest shall declare the amount by which they can be redeemed; and the money paid was given to Yahweh.

VERSE 3

"And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver" — It is difficult, in these days of inflation, to determine the actual value of the shekel. The *Berkeley Bible*, published in 1969, gives this amount as approximately \$50. The *Companion Bible* states that the true value is today unknown. What is clear is the spiritual significance of the number fifty, for it is a multiple of five (grace) and ten (representing the whole of an unspecified number — cp. Rev. 7:9). Redemption is open to all who will take hold of the conditions of it.

"After the shekel of the sanctuary" — This was a divinely established weight. Hence the price of redemption was laid down by Yahweh. See note, Exod. 38:24.

VERSE 4

"And if it be a female, then thy estimation shall be thirty shekels" — The estimation for a female was less than that of a male. Why the discrimination? It was factual and spiritual in its teaching. The lower rate for a female doubtless underlined the principle set forth by Paul: "The woman being deceived was (first) in the transgression" (1 Tim. 2:14). It was Eve who led Adam into sin, teaching the lesson ever afterwards, that the "second Eve" (the bride of Christ — 2 Cor. 11:1-3) should take counsel first of the "second Adam" (Christ — 1 Cor. 15:45). As

the "second Eve" is made up of male and female "made one" in Christ (Gal. 3:28), the Law taught that all, both male and female, should take heed of God's order in creation. The male was set as the head of the house, with the responsibility of guiding the family wisely in the things of God. The wife had to respect and heed that principle which formed the basis of true family conduct founded on the covenant of God. Every male Israelite, of course, was expected to recognise his position as part of the multitudinous Bride of Yahweh (as believers today, of whatever sex, are members of Christ's multitudinous bride), and as such would acknowledge his need of guidance from above (Isa. 54:5). In the redemption of the male there was foreshadowed the "seed of the woman", the man-child to be provided by Yahweh for the redemption of the family of God.

VERSE 5

"And if it be from five years old even unto twenty years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver" — "Estimation" in this context has a different meaning from that which we normally give the word. The Hebrew word means "price" or "proportion". In that regard, a lower rate was set for inexperience, teaching the value of experience.

VERSE 6

"And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver" — What was the use of making a month-old child the subject of a vow? Yahweh found a use for it, and therefore accepted that a parent might vow his undeveloped child. It taught what He required in the true Israelitish home: the whole family, from the youngest to the oldest to be governed by divine principles. The birth of a baby is a matter of great joy to its parents: Let them vow at such a time to bring the child up in the "knowledge and admonition of the Lord".

VERSE 7

"And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels" — Older persons may be greater in experience, but lack the virility or strength to carry out what they may desire to do. Hence the law taught that old age should be taken into account in assessing the value of service.

VERSE 8

"But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him"

VOWS

By the adoption of the covenant at Sinai, the people of Israel had in fact made a vow of self-consecration and self-devotion to Yahweh; and God had established in the laws He had given them, what was entailed therein. But the people did not perform their vow, for they "fell short of the glory" set before them. There was need, therefore, of redemption, that the requirements of the vow, which they failed to perform, be forgiven them. A payment was made to that end, a payment that pointed forward to the offering of the Lord which taught that believers are "not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ . . ." (1 Pet. 1:18-19). In view of that fact, the Lord, in the discourse on the mount, warned against committing oneself by swearing an oath because of the limitations of flesh in being able to perform what a man might desire to accomplish (Matt. 5:33-35).

Yahweh is not harsh but merciful. His grace was shown in that he did not refuse a service through the inability of the person to pay for it. He recognised the spirit of the vow; and in the case of poverty. His mercy left it to the discretion of the priest to lower the price of redemption if it were beyond the ability of the person owing to pay. This merciful provision taught that true redemption was not to be assessed by the payment of material things.

"According to his ability that vowed shall the priest value him" — Like the talents given by the man to his servants in the parable of the Lord (Matt. 25:15-30), personal ability is taken into account. If a person has natural gifts that are a heritage of Yahweh, it is expected that he use them to the full in the divine service, "for unto whomsoever much is given, of him shall be much required" (Luke 12:48). The Lord was given the potential to fully conquer sin, and perfect obedience was expected of him. That is not the case of his followers, and hence forgiveness of sins have been provided them. The Lord's words also taught the responsibility of those with natural talents to fully use them in divine service; otherwise the neglect will be taken into account.

Redemption Of Vowed Beasts — vv. 9-13

The requirements in regard to beasts vowed are now brought into consideration. There is to be no escape for the animal if it be "clean"; it is to be offered in sacrifice, and in so doing represent the offerer. The unclean might be redeemed — redeemed with more than the full value; but not so the pure offering. How plainly this taught the principles of Christ's offering, and of redemption in him.

VERSE 9

"And if it be a beast, whereof man bring an offering unto Yahweh, all that any man giveth of such unto Yahweh shall be holy" — As "holy" it belonged entirely unto Yahweh, and could not be redeemed. Christ was "holy" unto Yahweh (Luke 1:35), and therefore his flesh was appointed unto death. Christ, himself, declared: "For this cause came I unto this hour" (the hour of death — John 12:27); and Paul taught: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim 1:15). Through death,

Christ both saved himself as well as those who came unto God through him.

VERSE 10

"He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchange thereof shall be holy" — There was no escape for the vowed beast, no animal that could die for it. If the one vowing it attempted to change the beast vowed, on the plea that it was too good, or not good enough for sacrifice, both were to be given up. Again, this points forward to the Lord's offering. There was no one who could take his place.

VERSE 11

"And if it be any unclean beast, of which they do not offer a sacrifice unto Yahweh, then he shall present the beast before the priest" — An unclean animal could not be offered in sacrifice, and hence special arrangements had to be made.

VERSE 12

"And the priest shall value it, whether it be good or bad; as thou valuest it, who art the priest, so shall it be" — The Israelite could not escape the consequences of his vow. Recognising this, the Law helped to prevent rash vows. Every Israelite knew what to expect in each case.

VERSE 13

"But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation" — Hence the redemption of an unclean animal cost more than its estimated value! Is not that also the case in the redemption effected by the Lord Jesus Christ? In the symbology of the Law, Israel was represented by clean animals, and the Gentiles by unclean animals. It is significant that the redemption of the latter is described by Isaiah as being more "difficult" than that of the former. "It is a light thing that thou shouldest be My servant to raise up the tribes of Judah, and to restore the preserved of Israel (clean beasts as typed by the Law); I will also give thee for a light to the Gentiles (unclean beasts according to the type of the law), that thou mayest be My salvation unto the end of the earth" (Isa. 49:6).

Redemption Of Vowed Houses — vv. 14-15

Next comes the dedicated house. Israel comprised such a house: the house of Israel, a holy nation of dedicated things, constituting the dwelling place of Yahweh among the nations. That national "house" was vowed unto Yahweh, but became the abiding place of the people by redemption. There is a similar "house" in Christ: the Ecclesia, "whose house are ye. . ." (Heb. 3:1-6; 1 Cor. 3:11-12).

VERSE 14

"And when a man shall sanctify his house to be holy unto Yahweh" — This law related to houses in the country (Lev. 25:31), which were under the same general law as the land itself, with a right of redemption for the inheritor till the next Jubilee (see vv. 17-19). For houses in walled towns, the right of redemption lasted for only one year (Lev. 25:29).

"Then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand" — The priest had to take in all the advantages and disadvantages, and so come to his estimated value of the house for the time of the vow.

VERSE 15

"And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his" — The same law applied to the redemption of the house, as applied to the unclean beasts. For the spiritual house, with its good and bad qualities, see 1 Tim. 3:15.

Redemption Of Vowed Hereditary Lands — vv. 16-21

Israel's inheritance is the land promised to Abraham. Though lost to Israel it will be redeemed, never again to know desolation; never to be again waste, but redeemed and glorified, for, promised Yahweh, "I will remember the land" (Lev. 26:42). In a figurative sense, the promised land represents the nation of Israel which became barren and sterile as far as fruit to Yahweh is concerned (see Habakkuk's lament, which could apply to the nation — Hab. 3:17). But the nation, as a typical field, will produce fruit to the glory of Yahweh: "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with

fruit" (Isa. 27:6).

VERSE 16

"And if a man shall sanctify unto Yahweh some part of a field of his possession, then thy estimation shall be according to the seed thereof" — The reference is to an inherited field. The value thereof was to be assessed according to the cost of the seed required to sow it correctly.

"An homer of barley seed shall be valued at fifty shekels of silver" — The reference to barley is significant, for it was the first harvest to ripen, which it did at Passover (Ruth 1:22). Similarly, Gideon's army (typical of Christ's) was likened to a barley cake (Jud. 7:13). The homer (or *chomer*) is not to be confused with the *omar*. The former contained ten ephahs (Ezek. 45:11), the latter, one tenth of an ephah (Exod. 16:16,36). As a measure, therefore, it represented a multitude, and as the estimated value of such was identical with that of a grown male (v. 3), there is a further figurative identification of the field with men (Matt. 13:18). Grace for a multitude is also suggested by the number, fifty — a multiple of five and ten.

VERSE 17

"And if he sanctify his field from the year of jubilee, according to thy estimation it shall stand" — The full amount shall be paid.

VERSE 18

"But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation" — If the vow had been made following the jubilee, a reduction was made according to the years that have followed the jubilee. Hence, if the vow was made immediately at the Jubilee, fifty shekels (representing a shekel for each year) would be paid, plus the addition expressed in the following verse.

VERSE 19

"And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him" — See note on v. 13.

VERSE 20

"And if he will not redeem the field" — Such a man would hold his divine inheritance in contempt.

"Or if he have sold the field to another man" — In case he had sold his interest in the field up to the approaching jubilee, when it was not his to sell; or if he had sold it previous to making the vow, when it was not his to give, he lost his hereditary right to the field. He was like Esau who sold his birthright for a mess of pottage; and could not obtain it again in his heritage. The warning of Paul is that we can do likewise with our spiritual heritage (see Heb. 12:16).

"It shall not be redeemed any more" — He lost his right to do so through his disinterest.

VERSE 21

"But the field, when it goeth out in the jubilee, shall be holy unto Yahweh" — Instead of it reverting to the original owner at the Jubilee, it would pass from him to the sanctuary.

"As a field devoted; the possession thereof shall be the priest's" — The word "devoted" (Heb. *cherem*) means that which is set apart absolutely and irrevocably. It was something that Yahweh either secluded for His own exclusive use, or it was ruthlessly and completely destroyed. As such it related to persons or objects for which Yahweh has use, or objects which otherwise were destroyed. A distinction, therefore, was shown between things sanctified or devoted. The former means to "set apart", and things sanctified could be redeemed. On the other hand, a thing "devoted" was wholly given to Yahweh, and could not be redeemed (vv. 28-29). A life devoted to God must be wholly given to Him; it must be completely consumed in His service, and such a one is said to "die" to the present life (1 Pet. 3:18, 4:1-2). Jericho was "devoted" (Josh. 6:17-19). Its contents were either given to Yahweh or destroyed. Things taken in battle were "devoted", and accordingly subjected to a test by fire (Num. 31:23). Anything that was able to "abide the fire" was given unto Yahweh. That is the significance of Paul's words to the Corinthian brethren, in which he warns that a person's work shall be placed, under the fiery test of divine scrutiny and judgment (1 Cor. 3:13). Only that which abides the fire will

be accounted worthy of divine use in the Age to come.

A devoted field as mentioned in this verse is a field given exclusively to use of Yahweh through His priests.

Redemption Of Vowed Purchased Land — vv. 22-24

Land that has been leased may be vowed and redeemed by its temporary owner, but at the Jubilee it reverts to the original owner: the man who inherited it.

VERSE 22

"And if a man sanctify unto Yahweh a field which he hath bought, which is not of the fields of his possession" — This describes the temporary leasing of a field from a man who has inherited it.

VERSE 23

"Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee" — At the year of jubilee it reverted back to its original owner, hence the valuation could only be to that point of time.

"And he shall give thine estimation in that day, as a holy thing unto Yahweh" — It was required of such a man that he pay the redemption money immediately because of his limited ownership of the land, in contrast to the legal owner who presumably could pay the amount of redemption in instalments. The provision of these voluntary vows, shows that God is pleased when we give unto Him of the acquired possessions of life, which, after all, are of His bounty (see 1 Tim. 6:17-19).

VERSE 24

"In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong" — A man having vowed a leased land, could not presume upon the liberty he had shown towards Yahweh so as to imagine that the field is his for possession. The law of the Jubilee prevailed, and at that time the land was returned to its original owner.

VERSE 25

"And all thy estimations shall be according to the shekel of the sanctuary" — The estimations had to be according to the shekel at its full value, before worn by use in traffic. See note Exod. 30:13. The

sacred shekel ensured a just weight (Lev. 19:36; Ezek. 45:10).

"Twenty gerahs shall be the shekel" — The gerah is a berry like a bean and was used to establish a weight. It is from a root word signifying to *bring up*, suggesting rumination, and so associated with the cud. The gerah, therefore, in its meaning suggests thought, care, justness, and so forth. The number *twenty* is likewise significant, for it is a multiple of four and five. Four is the number of Israel, separated into its four tents, and five is the number of grace, which is obtainable only through the channel of Israel. These spiritual principles, therefore, were brought home to Israel, even in their mundane transactions. It is interesting today that after so long a time, Israel has just changed her currency from the Pound to the Shekel.

What Things Can Be Redeemed — vv. 26-34

This section of the legislation on voluntary vows lists those things which cannot come under that category on account of their already belonging to Yahweh.

VERSE 26

"Only the firstling of the beasts, which should be Yahweh's firstling, no man shall sanctify it; whether it be ox, or sheep: it is Yahweh's" — The firstborn of clean beasts were claimed by Yahweh as His. See Exod. 13:2,15.

VERSE 27

"And if it be of an unclean beast, then he shall redeem it according to thine estimation" — An unclean beast, such as the ass could be redeemed (Exod. 13:15; 34:20). Other domesticated animals, such as the horse, could likewise be redeemed in the manner now specified.

"And shall add a fifth part of it thereto" — To redeem an unclean animal, therefore, cost more than its value. See previous note — vv. 11-13.

"Or if it be not redeemed, then it shall be sold according to thy estimation" — If not redeemed it was sold, and the proceeds given to the priest. The ass, if not redeemed, was destroyed.

VERSE 28

"Notwithstanding no devoted thing, that a man shall devote unto Yahweh of all that he hath" — The primary meaning of

the Hebrew word *cherem* is something cut off, or separated. Its specific meaning in the Law is, that which is cut off from common use and given up in some way to Yahweh without the right of recall or of redemption. It is applied to a field wholly appropriated to the Sanctuary (v. 21), and to whatever was doomed to destruction (1 Sam. 15:21; 1 Kings 20:42). The word is often tendered by the expression *cursed* or *a curse*, hence Achan took of the *accursed thing*. A thing *devoted* was given entirely unto Yahweh, and could not be redeemed.

"Both of man and beast, and of the field of his possession, shall be sold or redeemed" — A human being "devoted" in this sense was put to death, such as the Canaanites of Hormah (Num. 21:1-2), and the people of the land (Deut. 7:2), or the Amalekites against whom Saul was sent (1 Sam. 15:2-3). A "beast" devoted, in contrast to one "sanctified" and so redeemed, was likewise put to death, such as the sheep of the Amalekites against whom Saul was sent (1 Sam. 15:21). A field "devoted" was given unto the priests (Lev. 27:21).

"Every devoted thing is most holy unto Yahweh" — A devoted thing, whether man, beast or field, could not be redeemed, but had to be disposed of as ordered by Yahweh.

VERSE 29

"None devoted, which shall be devoted of men, shall be redeemed" — Young gives "of" as *out of*. The Canaanites and Amalekites were devoted not *by* man, but *out of* men by Yahweh. This law does not relate to persons vowed as in vv. 2-8, but to things devoted so as not to be redeemable. A thing, or person, could be devoted by God or by man; when so "devoted" the disposal was according to divine law. In the case of metals, they were purified by being subjected to fire, and then given over exclusively to Yahweh's use. When Achan took the gold of Jericho which was so devoted, he suffered the consequences thereof. Things "devoted" (and the word is sometimes rendered as *cursed*) included Jericho (Joshua 6:17-18; 7:1,11,12,13,15; 1 Chr. 2:7), animals (1 Sam. 15:21), people (1 Kings 20:42; Isa. 34:5); Jacob (Isa. 43:28); sacrifices (Ezek. 44:29). If an object so devoted did not conform to Yahweh's requirements in dedication, it was given

to destruction (Zech. 14:11; Mal. 4:6). Hence the term is sometimes used for punishment.

"But shall surely be put to death" — This decree applied to persons as well as to things inanimate. Jephthah's rash vow came into the category of things devoted. He said concerning the object that he would first see on his return from victory: "It shall be Yahweh's or offered as a burnt offering." He meant whatever animal he should meet, if it were an unclean animal, it would be "devoted"; if it were a "clean" animal, it would be given up as a "burnt offering". To his dismay, his daughter was the first to meet him on his return. He could not offer her as a burnt offering, and this left only the law of devoted things (see Jud. 11:30,31,39). Saul's vow was similar. It almost resulted in Jonathan being put to death (1 Sam. 14:24-30,37-45), and only the intercession of the people saved him.

Hence, whilst the legislation of Leviticus 27 made provisions for vows beyond what the Law required, it also required care on the part of those so vowing. They must not do it lightly. They had to pay their vows (Num. 30:2). Israelites were instructed not to be rash with their mouths in making vows (Ecc. 5:2); for vows made must be performed (Prov. 20:25). Christ has promised to perform his vows (Psa. 22:25; 56:12), and his followers are expected to do likewise (Psa. 50:14; 61:5-8; 66:13-14; 116:14,18). However, vows made by a wife or daughter were subject to confirmation by a husband or father (Num. 30:1-16).

Payment of Tithes — vv. 30-34

Tithes must be paid. Ten is the measure of capacity, and so of responsibility. The tithe was the tenth, and represented the whole. In giving it up, the Israelite recognised the sovereignty of Yahweh, that He possessed all. In paying the tithe, in giving back to God that which is His, a blessing would return to the giver (see Mal. 3:10). Hence, it was paid back in faith.

VERSE 30

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Yahweh's" — Originally, by the patriarchs, the tithe was given voluntarily, as an act of faith (Gen. 14:20; Heb. 7:4). Under the law tithing was compulsory, but in Christ it should be treated as

it was by Abraham and Jacob (Gen. 14:20; 28:22), and doubtless by others. See 1 Cor. 9:11; Gal. 6:6. The word for tithe is *ma'aser* from *asak*, a *tenth*. Israel received a tenth part of an omer in the form of manna (Exod. 18:36), and returned a tenth in the form of the tithe. In paying the tithe, the Israelite unconsciously acknowledged Yahweh as the Giver of good. This is shown by the requirements of the Law as laid down in Deuteronomy 26, and the ritual followed by the Israelite as there set forth. Every Israelite had to individually avow that the inheritance he had was from Yahweh, was not received through personal merit, but because of his association with Israel and with Abraham. It thus proclaimed the principle of grace and gratitude. The giving of the tithe was but a "service of reason" (Rom. 12:1); it was only reasonable that a man should return a tenth to God, whilst keeping nine-tenths himself. It was a token that all belonged to God and came from Him. See the requirements as outlined in Deuteronomy 26.

"It is holy unto Yahweh" — It was impressed on Israel, and should be acknowledged by us, that the tithe was not something of man's own possession that he gave to Yahweh, but a token payment acknowledging that all he had belonged to Yahweh (Psa. 50:10-12). Hence the tithe is Yahweh's, and in giving it up to the priest, the Israelite gave back to God a mere tenth of what God had given to him.

VERSE 31

"And if a man will at all redeem ought of his tithes, he shall add thereto a fifth part thereof" — If an Israelite wanted to purchase back the tithe, he had to pay one fifth more in money than the value of that which he wanted to redeem.

VERSE 32

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto Yahweh" — The term "passeth under the rod" relates to the method of counting. The rabbis say that the rod was tipped with vermilion or red ocre, and that each tenth lamb was touched with the colour. This action is significant, for the tithe pointed forward to Christ who was "tipped with red" as a sacrifice on behalf of humanity.

VERSE 33

"He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed" — The law was absolute as far as animals were concerned. The tenth had to be given up unto Yahweh. It could not be redeemed or commuted in any way. It had to be given to the priest. So in

the counting, every tenth animal whatever its condition, was set aside for that purpose.

VERSE 34

"These are the commandments which Yahweh commanded Moses for the children of Israel in mount Sinai" — This final statement completes and authenticates the Book of Leviticus.

THE TITHE

It is appropriate that Leviticus should conclude with a reference to the tithe, because the tithe represents the holy seed (Isa. 6:13). Christ is the tithe of the true seed, and as such is holy unto Yahweh. He set the example of how the true seed should give itself unto Yahweh. The true seed constitutes Yahweh's tithe taken out of all nations (Acts 15:14), and belonging unto him. That Godly seed should provide an example of Godly living unto all mankind.

The tithes were used for the maintenance of Yahweh's ministers, and the relief of the poor and the stranger (Deut. 14:29). Christ's brethren should honour Yahweh with their substance (Prov. 3:9), acknowledging Him as the Author of their increase and store (Deut. 8:13-18; Hos. 2:8), supporting His servants (Matt. 10:8,40-41; Luke 11:41; 12:33; 1 Cor. 9:11; Gal. 6:6; 1 Tim. 6:17-18), and manifesting liberality in spiritual things (Matt. 25:35).

CHRONOLOGY OF LEVITICUS

The whole of Leviticus comes between the first day of the first month and the twentieth day of the second month (cp. Lev. 1:1 note, and Num. 10:11), on the hypothesis that Israel would forthwith advance and enter the land.