

# Commentary & Notes on Leviticus

The commentary and notes below are adapted from the teaching materials of Annie Kartoian (1906-1989). In 1934 Annie became a missionary in China with OMS. During World War II she spent 21 months in a Japanese concentration camp as a prisoner. She was repatriated in 1943 and sailed on the famous vessel Gripsholm. In 1949 she made a miraculous last-minute escape from Beijing before it fell to Mao's Communists. When she could no longer enter China, Annie went to Taiwan. Annie and her family have been life-long friends of our family. In 1989, while pastoring with the United Armenian Congregational Church of Hollywood I had the honor of participating in her funeral. It was during those years in Los Angeles that Annie gave me her teaching notes (the commentary below) - laboriously typed on what is now yellowed paper with hand written marginal notes, many of which are in Chinese. - Pastor Steve

## INTRODUCTION

### Name Of The Book

The name is derived from the tribe of Levi.

### Author Of The Book

The author of the book is Moses.

### Key Word

"Holy" - this word occurs 89 times in the book.

### Central Subject Matter

A digest of divine laws.

### Central Person

The high priest.

### Central Theme

The approach of sinful man to a holy God.

### Companion Book In The New Testament

Hebrews

### Origin And Authority

1. There are 56 statements within the book such as Leviticus 1:1 which prove its origin and authority.
2. Jesus proved its origin and authority as shown in the following comparisons:  
Matthew 8:4 .....Leviticus 14:3,10  
Matthew 12:3,4 .....Leviticus 24:9  
Matthew 12:3-6 .....Leviticus 20:9  
John 7:22,23 .....Leviticus 12:3  
John 5:46,47

### The Purpose Of Leviticus - For Israel

1. To train and prepare Israel for its world mission (Genesis 12:2,3) by:
2. Keeping them separate from other people (Leviticus 20:24,26)
3. Revealing to Israel the real character of God - "holy".
4. To prepare Israel's mind to receive Christ their Messiah of Whom these laws and ceremonies are but a shadow.

## The Purpose Of Leviticus - For Us

1. It reveals to us the character of God.
2. It is a revelation of the person and work of Christ.
3. It reveals that “without the shedding of blood there is no remission of sins” (Hebrews 9:22).
4. It gives us prophecies concerning Christ’s future kingdom.

## God’s Provision For Man’s Need Of Salvation Is Fully Unfolded

Three things are essentially needed:

1. A sacrifice
2. A priest
3. A place of worship

Nothing was left to be supplied by man’s imagination of his arrangement: “*And Aaron and his sons did all the things that the Lord commanded by Moses*” (Leviticus 8:36; 9:6,7). Without the word of the Lord neither priest nor people could take a single step in the right direction. It is so still. All spiritual light is shed by the Scriptures (Psalm 119:105).

1. Sacrifice is the basis of worship

Acceptable worship to God must be based on a sacrifice acceptable to Him. Man is himself guilty and unclean; God is holy. Therefore man must approach Him in His own way and according to what He is. The Lord alone could give directions as to how the people were to draw nigh unto Him. Chapters 1-7 and 16 give a very full and interesting view of the ordinance of sacrifice and the character of Jewish worship.

It is the same ground of offered and accepted sacrifice that believers in Jesus are constituted the worshipping people of God now - but the sacrifice, the priest, and the place of worship are of a much higher order (Hebrews 7:19;23-28; 9:6-14,25-28; 10:1-3,11,12).

2. Acceptable sacrifice and worship must be offered through the medium of an appointed priest

Chapters 8-10 explain the mediation of Aaron’s sons and the laws governing them. In contrast we have Hebrews 8:1,2 in the New Testament.

His work of sacrifice having been fully completed, He sat down. Aaron is always represented as being in a standing position. His work was never finished (10:11,12). Christ is both our sacrifice and our Priest. In the New Testament we only read of two orders of priests - Christ, the great High Priest and the common priesthood of all believers on the earth (1 Peter 2:5; Revelation 1:5,6). There is no mention of any peculiar class or order of Christians who hold the office of priests as distinct from other Christians. Christ is the Great High Priest over all the house of God and all His people are, by virtue of their connection with Him, priests and privileged to enter the holiest of all as once-purged worshippers.

As the Great High Priest:

- a. He represents us in the sanctuary above (Hebrews 9:24). When Aaron appeared

before the Lord in his garments of glory and beauty he represented the children of Israel. Their names were engrave in precious stones in the breastplate. Christ appears in the presence of God for us continually - not annually as Aaron did. The name of each believer is kept continually before God. He is there for us and as us.

- b. As our Great High Priest He presents to God the gifts and sacrifices of His worshipping people. Under the law the worshipper brought his offering to the priest and by him it was presented to the Lord on His own altar. In the same way our prayers, praises, and thanksgiving all pass through His hands before they reach the throne of God (Hebrews 13:15: *"in Him"*). Hence the importance of the exhortation *"Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him"* (Colossians 3:17).

3. Acceptable sacrifice and worship must be offered in the place appointed by God.

Israel had an appointed sanctuary (Hebrews 9:8). But the Christian's only place of worship is inside the veil (Hebrews 6:19,20). Outside the camp is the Christian's place of witness; inside the veil is his place as a worshipper (Hebrews 10:19,20; 13:12,13). The Church has no divinely appointed (consecrated) place of worship on earth. Whatever may be the character of the building in which Christians are gathered together in the name of the Lord Jesus, their true and only sphere of worship is the heavenly sanctuary (Hebrews 8:1,2). Now there is no outer-court worship for the people and temple-worship for the priest as under the law. The same stroke that slew the Lamb rent the veil from top to bottom.

## **The Offerings**

### The Burnt Offering - Leviticus 1:2-17; 6:8-13

1. A sweet savor offering (1:9,13,17) for acceptance (1:4).
2. Jesus - Ephesians 5:2
3. Offering could be different - of the herd (1:3), sheep, goat (1:10), bird (1:14)
4. A male without blemish (1:3) - Hebrews 9:14
5. A willing offering (1:3)
6. Offerer to place hand upon head of offering (1:4)
7. A life was given
8. It was all burnt upon the altar. It was all the Lord's (1:8,9)

This is a type of man's duty to God (Romans 12:1) - a complete consecration to Him: fulfilled the first table of the law.

### The Meat (Meal) Offering - Leviticus 2:1-16; 6:14-18

1. A sweet savor offering (2:2,9,12)
2. No life given
3. Never offered alone
4. Materials - fine flour, oil, frankincense, salt: no leaven or honey
5. Not all burned on the altar, but all consumed (2:2,3)
6. Offered unto the Lord (2:1)

This is a type of man's duty to man - given to others but offering first to the Lord - service.

## The Peace Offering - Leviticus 3; 7:11-21,29-34; 19:5-8; 22:21-25

1. A sweet savor (3:5)
2. Different offerings - of the heard, sheep, goat (3:1,7,12)
3. Male or female without blemish (3:1)
4. A willing offering (19:5)
5. A life given
6. Offerer to place hand on offering (3:2)
7. All consumed - God's part on the altar (3:3-5); the priest's part (7:31-34); the offerer's part (7:15-18)
8. It was all an offering unto the Lord (7:30,31)
9. Offered on burnt offering (3:5)

Difference between meal offering and peace offering - no life offered in the meal offering.  
Difference between burnt offering and peace offering: 1) Peace offering could have male or female; and 2) Peace offering made to God but God, priest, and offerer shared in it - a type of communion and fellowship.

## The Sin Offerings - Leviticus 4:2-35; 5; 6:24-30

1. Not a sweet savor offering
2. The word "voluntary" is not used
3. Sacrifice for sins of ignorance - sins in general (4:2)
4. Must be without blemish (4:3,23,28,32)
5. Offerer must lay hand on bullock's head (4:4)
6. Differences in animals offered:
  - a. Bullock (4:3,14)
  - b. Goat (4:23)
  - c. Goat (4:28)
  - d. Lamb (4:32)
7. Differences in offerers
  - a. High priest (4:3)
  - b. Whole congregation (4:13)
  - c. Ruler (4:22)
  - d. One of the common people (4:27)
8. Differences in places where blood was sprinkled
  - a. Priest - three places (4:6,7)
  - b. Whole congregation (4:17,18)
  - c. Ruler (4:25)
  - d. One of common people (4:30,34)
9. Body of bullock burned without camp (4:11,21)
10. Fat burned on altar (4:8-10)

## Trespass Offerings - Leviticus 5:1-19; 6:1-7

1. Not a sweet savor offering
2. The word "voluntary" not used.
3. An offering for what we do - the act of wrong which can be pointed out - the fruits of sin
4. Involved confession (5:5)
5. Differences in offerings, as the offerer is able

- a. Female lamb or kid (5:6)
  - b. Turtledoves, pigeons (5:7)
  - c. One-tenth ephah of flour (5:11)
6. Trespass against God - order of procedure
    - a. Offer unblemished sacrifice (5:15)
    - b. Make restitution (5:16)
  7. Trespass against neighbor - order of procedure  
(also a sin against the Lord - 6:2)
    - a. Restitution (6:4,5)
    - b. Offer unblemished sacrifice (6:7)
  8. Sin offering must be offered before burnt offering (5:7-10)

### **The Offerings As A Whole**

The offerings set forth Christ. We see in them how man in Christ has made atonement. We look at the sin and trespass offerings and see that the sin of man has been fully borne. We look at the burnt and meal offerings and see all of God's requirements satisfied. This is our confidence - *"For by a single offering He has perfected for all time those who are being sanctified"* (Hebrews 10:14).

But there is also another aspect of this truth. We are one with Christ, therefore we should walk even as He walked. In this view His offering, as our example, sets before us the model and standard for our self-sacrifice. Just as His sacrifice had varied aspects, so will our self-sacrifice, as it is conformed to His, have these same aspects. It is in this secondary sense that the offerings have an application to Christians. Thus we also are offerers and our bodies offerings (Romans 12:1). There is in His pure offering that which will find no counterpart in us. Yet the Christian may seek to be made conformable to His death (Philippians 3:10). The Christian's self-sacrifice may fail in many ways, but his rule is the offering of the body of Jesus Christ.

The Burnt Offering: This was man satisfying God; man in Christ giving himself to God as His portion. We have seen how this was fulfilled for us in Christ. We inquire how far it may be fulfilled in us through the Spirit. The burnt offering shows who we should *"yield ourselves"* (Romans 6:13). It was wholly burnt. No part was withheld from God. Conformity to Christ involves entire self-surrender (2 Samuel 24:24). The burnt offering is still costly. The burnt offering was God's claim. The fulfillment of this required the life of Christ. It will demand our lives as we walk with Him. Christ felt His sacrifice and so shall we if we offer with Him. Just as it was His joy to give Himself, so it must be in us (Psalm 11:8).

The Meat Offering: Christ offered Himself as the fruit of the earth - as man's meat. In doing this He gave Himself to God, yet with special reference to man, and as meeting man's claim on Him. Man had a claim upon man; God had ratified the claim in *"You shall love your neighbor as yourself"* (Leviticus 19:18). In this offering Christ gave Himself to God as man's portion. The meat offering was also consumed in its entirety. The meat offering is also costly (Philippians 3:8). Paul said, *"Even if I be poured out..."* (Philippians 2:17); he refers here to the drink offering which was offered as an adjunct to the meat offering (Numbers 15:1-12; Philemon 7). Self-sacrifice is still reproved even by those who follow Christ (Matthew 26:7, 10ff).

The Peace Offering: This was the view of the offering which showed us the offerer fed. The offerer with the priest and with God partook of and found satisfaction in the same offering. Can our poor offerings yield satisfaction to ourselves, to Christ, and to God (Romans 12:1; 2 Corinthians 9:7; 8:5; Philippians 4:18; Hebrews 13:16)? Thus God is satisfied. Does our Priest find joy in our offering (Matthew 25:35,40)? How is the offerer satisfied (Philippians 2:17; Colossians 1:24; Acts 20:24)? The very costliness of the sacrifice increases our joy when we know that He rejoices with us.

The Sin Offering: This was the offering in which the victim bore sin and died for it. Christ's death in the flesh for sin is our example (Romans 6:6; 1 Corinthians 11:31; Galatians 5:24; 1 Peter 4:1).

The Trespass Offering: Here restitution was made for wrong; the original claim with the added fifth is paid. Christ standing for man makes full restitution for man's wrong (1 Peter 1:18,19). If Christ had not made it, we are lost; but again He is our example. We are called not only to be just, but to be gracious (Matthew 5:38-44; Mark 11:25,26; Luke 6:32-35).

## **Analysis Of The Book**

### **I. The Way of Access to God - chapters 1-10**

#### **A. Through sacrifices and offerings - chapters 1-7**

1. Burnt offerings signifying consecration - 1:2-17; 6:8-13
2. Meal offerings signifying thanksgiving - 2:1,2; 6:14-18
3. Peace offerings signifying fellowship - 7:11-21; 29-34; 19:5-8; 22:21-25
4. Sin offerings signifying reconciliation - chapter 4; 6:24-30
5. Trespass offerings signifying cleansing from guilt - 5:14-19; 6:1-7

#### **B. Through priestly mediation (the human priesthood) - chapters 8-10**

1. The call of the priesthood - 8:1-5
2. The cleansing of the priesthood - 8:6
3. The garments of the priesthood - 8:7-13
4. The atonement for the priesthood - 8:14-34
5. Example of the sinfulness of the priesthood - chapter 10

### **II. Special Laws Governing Israel - chapters 11-22**

#### **A. Regarding food - chapter 11**

**B. As to cleanliness, sanitation, customs, morals, etc. - all emphasize purity of life as a condition of divine favor - chapters 12-20**

#### **C. Purity of priests and offerings - chapters 21,22**

### **III. The Five Annual Feasts - chapter 21**

**A. The Feast of the Passover, beginning April 14th and commemorating the exodus from Egypt - 23:5**

**B. The Feast of Pentecost, the sixth day of June and commemorating the giving of the law - 23:15**

**C. The Feast of Trumpets, the first of October - 23:23-25**

**D. The Day of Atonement, the tenth day of October, the high priest enters the Holy of Holies to make atonement for the sins of the people - chapter 16, 23:27-32**

**E. The Feast of Tabernacles, beginning the fifteenth day of October and commemorating**

the life in the wilderness and thanksgiving for harvest - 23:39-43

#### IV. General Laws and Instructions - chapters 24-27

- A. The Sabbatical Year: once in seven years the ground was left untilled - 25:2-7
- B. The Year of Jubilee: once in fifty years the slaves were liberated, debtors were freed, and a general restitution took place - 25:8-16
- C. Conditions of blessing and warnings concerning punishment - chapter 26
- D. The law of vows - chapter 27

### I. THE WAY OF ACCESS TO GOD Chapters 1-10

#### A. Through Sacrifices and Offerings - chapters 1-7,16

There are five offerings described - the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. All the offerings taken together give us a full view of Christ (2 Timothy 3:16,17). No one type could fully represent Him. They are like so many mirrors arranged in such a manner as to reflect the figure of that true and only perfect Sacrifice in various ways. He is reflected in life and in death, as a Man and as a victim, to God-ward and to us-ward; thus is He presented in the offerings in Leviticus. Through them definite views of the details of Christ's work are given. But for them we should never fully, or at least so fully, apprehend Him.

Before studying the details of this chapter we must note Jehovah's position - "*The Lord called Moses and spoke to him from the tent of meeting...*" (1:1). The tabernacle had already been set up (Exodus 40:33-38). The tabernacle now became God's dwelling place. He retired within the veil which is a type of Christ's flesh (Hebrews 10:20) and took His place on the mercy seat where the blood of atonement was that which met His view and satisfied the claims of His nature - His holiness. The blood which was brought into the sanctuary by the high priest was the type of that precious blood which cleanses from all sin; and although Israel saw nothing of this, it nevertheless justified God in abiding among them. God is holy no matter from where He speaks but here His perfect holiness is combined with His perfect grace.

Here we see His work not in bringing His people out of Egypt - not in redeeming them - but in bringing them into the place of worship and in keeping them there in happy fellowship and in restoring them when they fail or fall.

In each offering there are at least three distinct objects presented to us: the offering, the priest, and the offerer. Christ is the offering, Christ is the priest, and Christ is the offerer. These show the relations in which Christ has stood to man and for man. As offerer we see Him man under the law, standing as our substitute; as Priest we have Him presented as mediator, God's messenger between Himself and Israel; as the offering He is seen the innocent victim, a sweet savor to God, yet bearing the sin and dying for it.

##### 1. The Burnt Offering - 1:2-17; 6:8-13

This offering signified atonement God-ward and consecration (Hebrews 9:14; 10:7,9). When the Lord Jesus Christ came forward to accomplish the work of atonement, His highest object in so doing was the glory of God. It was His delight to accomplish the will of God on this earth (Luke 9:51; John 18:11). This

devotedness to God was truly a sweet savor (1:17).

- a. "Burnt" - The Hebrew word which is rendered "burn" in the case of the burnt offering is wholly different from that which is used in the sin offering. The word used here signifies "incense" or "to burn incense." It occurs in other passages (Exodus 30:1; Leviticus 6:15; Deuteronomy 33:10; Psalm 66:15; Jeremiah 44:21). The Hebrew word rendered "burn" in connection with the sin offering signifies "to burn" and occurs in the following passages: Genesis 40:3; Leviticus 10:16; 2 Chronicles 16:14). This offering ascends as sweet incense to God; literally it means "ascending."
- b. "*A pleasing aroma to the Lord*" (1:9,13,17). There were three sweet savor offerings - the burnt offering, the meal offering (2:2), and the peace offering (3:5). They were offered on the brazen altar which stood in the court of the tabernacle. (The sin and trespass offerings were not of this class; they were not consumed on the altar; some of them were burnt on the earth without the camp; others the priest ate, having first sprinkled the blood for atonement). In the sweet savor offerings the offerer came for acceptance as a worshipper. (In the others he came as a sinner to pay the penalty of sin and trespass.) In both cases the offering was without blemish to atone for sin or to be acceptable as a worshipper, perfectness in the victim was required. Here our Lord is the One who offered to God something which is most precious and acceptable to Him (Ephesians 5:2). The thought here is not that sin has been judged and that man in Christ has born the judgment; the burnt offering goes further and shows man giving to God an offering so pleasing to Him that the sweet savor of it satisfies Him. God finds satisfaction in the offering (Revelation 8:3,4).
- c. "*A male without blemish*" (1:3,10). This presents Christ's offering Himself without spot to God (Hebrews 9:14). There was nothing expressive either of weakness or imperfection. This was an offering of the highest order because it was Christ offering Himself to God.
- d. "*He shall offer it of his own voluntary will*" (1:3 KJV). The burnt offering did not involve the question of sin-bearing or enduring the wrath of God but entirely one of voluntary devotedness to God (John 10:17,18). This is the burnt offering aspect of the death of Christ. Hebrews 10:7 and Psalm 40:8 is the language of the divine burnt offering. The Lord Jesus, in the strictest sense was not willing to be "made sin" (2 Corinthians 5:21) willing to endure the wrath of God and to endure the hiding of His countenance. When He looked at the cross as the place of sin-bearing He said, "Father, if it be possible, let his cup pass from Me..." (Matthew 26:39; John 18:11). His pure and holy mind shrank from the thought of contact with sin. The burnt offering does not signify Christ on the cross bearing sin, but Christ on the cross accomplishing the will of God. If Christ were a sin-bearer His death was necessary, not voluntary.
- e. "*He shall lay his hand on the head of the burnt offering*" (1:4). This was an act expressing full identification. By that act the offering and the offerer became one. The offering, whatever it might be stood for and was looked upon as identical with the offerer. In the case of the sweet savor offerings it represented the offerer as an accepted worshipper, wholly surrendering himself upon the altar of the Lord to be a sweet savor to Jehovah. (In the sin and trespass offerings, the offerer came as a sinner with confession, the offerer and his offering surrendered himself as a sinner to God's judgment and was cast out as



accursed into the wilderness. Christ stood in both these relationships when He gave Himself for us. The believer is both identified with and accepted in Christ (1 Corinthians 6:17; Ephesians 1:6; 5:30; Colossians 2:10; 1 John 4:17; 5:20). It is not possible that the Head be in one degree of acceptance and the members in another. No, the Head and the members are one. God counts them one; and, therefore, they are one. It is this assurance that gives us boldness and confidence. Humbly we accept the truth. The babe in Christ is accepted as is the saint of fifty year's experience.

- f. *"Accepted for him to make atonement"* (1:4). The burnt offering was offered to God to secure the acceptance of the offeror. Christ stood for man as man under the law, and, as under law, His acceptance depended on His perfectness. In man alone *"none is righteous, no, not one"* (Romans 3:10). But in Christ, once and for ever, man was reconciled to God. In effecting this Jesus, as man's representative, took man's place under the law and there, in obedience to law He offered Himself and was found acceptable. This word "acceptance" explains the word "atonement." The word "atonement" here as elsewhere means only "making satisfaction." This satisfaction may be of two sorts, depending on that which we have to satisfy. We may satisfy a loving and holy requirement, or satisfy offended justice. Either would be satisfaction; the burnt offering is the former, the sin offering is the latter. In the sin offering we find it stated that the atonement is an *"atonement for him"* (4:4,20,26,31; 5:6,10; 6:7). This is never said of the burnt offering; on the contrary it is said to be offered for acceptance. The atonement of the burnt offering is the satisfaction God received from the perfectness which the offerer presents to Him. In the burnt offering the atonement is made by one who comes as a worshipper without sin, and in his sinless offering offers for acceptance that which is received as a sweet savor by the Lord. Man is accepted of God and satisfies God because of the One who gave Himself and was accepted for us (Ephesians 5:2; Titus 2:14).
- g. *"Then he shall kill the bull before the Lord"* (1:5). In the case of the bullock and the sheep, the offerer kills the sacrifice himself. Here Christ is seen of His own will laying down His life (John 10:18). In the offering of the bird (1:15) the priest (type of Christ the Mediator) kills the sacrifice. Both are necessary for a full view of Christ's work.
- h. A life was offered on the altar (1:5). The offering is a life. Life was that part of creation (Genesis 9:4) which from the beginning God claimed as His. As such it stands and an emblem for what we owe Him. The life yielded is man's duty to God and man is here seen perfectly giving it. Christ is the only One who accomplished all man's duty to God perfectly and in Him were are accepted. It is in Him that we obey the command in Romans 12:1.
- i. *"Then he shall flay the burnt offering and cut it into pieces"* (1:6). "Flaying" meant to remove the outward covering. The offering was not only to be *"without blemish"* outwardly but inwardly as well. In doing the will of His Father Christ did so from the depths of His heart. His service was no surface service. *"Cut it into pieces"* - This action represents a truth similar to that taught in the *"sweet incense beaten small"* (16:12). The sacrifice of Christ was acceptable not only as whole but also in its smallest parts. It is without blemish as a whole as well as in each part. The inner and the outer were alike.
- j. *"And the priest shall burn all of it on the altar"* (1:9). In the meat offering and the

peace offering a part of the offerings only was burnt with fire; the offerings for sin, though wholly burnt, were not burnt upon the altar. Man's duty to God is not the giving up of only one faculty, but the entire surrender of all. So Christ sums up the first commandment - all the mind, all the soul, all the affections (Matthew 22:37). The head, the fat (1:8), the inwards and the legs are mentioned (1:9). The head is an emblem of the thoughts; the legs of the walk; the inwards of the affections and feelings of the heart; and the fat the general energy and vigor of the whole (Deuteronomy 32:15; Psalm 92:14). In Jesus these were all surrendered and all without spot or blemish. Jesus gave up all; He reserved nothing. All was consumed and burnt upon the altar. From the first to the last self had no place in His life. The first words recorded of Him as a child were "*I must be about My Father's business*" (Luke 2:49 NKJV). His last words on the cross were "*It is finished*" (John 19:30). The whole burnt offering is the entire surrender of self to God in everything.

- k. "*The bullock - the sheep - the turtle dove*" - each of these give us a different thought respecting the value or character of the selfsame offering. The bullock suggests the thought of service, of patient untiring labor (Psalm 144:14; Proverbs 14:4). The lamb represents submission without murmur (Isaiah 53:7). The dove represents innocence (Matthew 10:16).
- l. "*He shall tear it open by its wings, but shall not sever it completely*" (1:17). In the case of the bullock and the lamb the offerings are cut into pieces. This distinction represents measures of spiritual apprehension. Where the measure of spiritual apprehension is large, a saint will see the offering dissected; his eyes will be turning constantly to see the walk, the mind, the affections of Jesus. He will observe what he once did not see - how Jesus walked, how He thought, how He felt. Where Jesus is but little apprehended, all the details of His walk and feelings will be unseen.

In the burnt offering we have Jesus as our representative. His offering was offered for us. The measure of His acceptance is the measure of our acceptance. Jesus is also our example in the burnt offering. The measure of His devotedness should be the measure of ours (1 Peter 2:21; 1 John 2:6).

## 2. The Meat Offering - 2:1-16

The meat offering presents in a distinct manner the Man Christ Jesus. As in the burnt offering there is no thought of sin-bearing because it was all consumed on the altar. Had there been thought of sin-bearing it would have been consumed outside the camp (Leviticus 4:11,12; Hebrews 13:11). We simply find in this offering a type of Christ as He lived and walked and served down here on this earth. The Lord Jesus was a man - the only perfect man that ever trod the earth.

- a. "*A pleasing aroma to the Lord*" (2:2,9,12). In this respect the meat offering differs from the sin offering but is similar to the burnt offering. This is an offering which God accepts as pleasing to Him.
- b. There was no life given. In Genesis 1:29 we read that every herb, every tree were given to man as meat. This was man's allotted portion. But life was reserved as God's portion and wholly belonged to Him. It was only after the flood that man was permitted to eat the flesh of animals; but even then the life was God (Genesis 9:4). This offering represents the fulfillment of man's duty to

his neighbor; man, in his offering surrendering himself to God, giving Him His portion, and receiving testimony that it is acceptable. The meat offering is man satisfying his neighbor, giving man his portion as an offering to the Lord. Had the burnt offering alone been offered man would have lacked his portion and been unsatisfied; had the meat offering alone been offered, God would have been unsatisfied; it would have been imperfect.

- c. The meat offering was never offered alone (7:12). After the law came in the meat offering was considered an adjunct of the burnt offering. The Book of Numbers always speaks of the meat offering as in use and practice connected with the burnt offering (Numbers 15:2-4; 29:3,6,9,11,14; Judges 13:19; Ezra 7:17). There is no salvation in Christ's life alone. There must be shedding of blood (John 1:29; Ephesians 1:7). Cain's offering was "*the fruit of the ground*" (Genesis 4:3). It was offered to God without blood shedding. Therefore his offering was not acceptable. Fallen man cannot approach and satisfy God with the fruit of the earth alone for there is no acknowledgment of God's claim upon him. Had any man's service to his fellow creatures been such as to justify him before God, that one would have been our Lord; yet even He came not without a burnt offering. Christ's perfect fulfillment of every duty to man was not enough without His death - showing His devotedness to God. His perfectness could not avail for sinners had not He been adjudged for sin.
- d. The materials of which the offering was composed.
  - 1) Fine flour (2:1). "Flour" represents bread which is the staff of life and Christ is the "bread of life" (John 6:35). In order to become the bread of life He had to be bruised. The bruising here was from those to whom He was ministering, for whom He daily gave Himself. To the very end of His life He was the meat of all who needed and accepted Him. Jesus never waivered; His course of self-surrender was complete (Psalm 22:15; 102:4,5; Mark 15:21). "Fine flour" represents evenness and smoothness. Jesus was always the same, unchanged by circumstances. In Him every grace was in its perfectness, none in excess, none out of place, none wanting. With us our very graces are uneven, and clash and jostle with each other. Sometimes our attempts to live and die for Him who loved us only show how unlike Him we are. There was unevenness in the most devoted followers of Jesus: Moses (Numbers 20:7-12); Paul (Acts 23:1-5; 1 Corinthians 2:12,13; 2 Corinthians 7:8); Peter (Matthew 14:28-31; 26:58ff); John (Matthew 20:20-24; Luke 9:54). The Holy Spirit delights to set Him before us in all His perfectness. He contrasts Him with Adam (1 Corinthians 15:47).
  - 2) "Oil" - a type of the Holy Spirit. "*Fine flour mixed with oil*" (2:4). The Lord Jesus conceived by the Holy Spirit (Matthew 1:18,23; Luke 1:35; Hebrews 10:5). The human body into which the eternal Son entered was formed by the power of the Highest. "*He shall pour oil on it*" (2:1). This is a type of the anointing of the Lord Jesus Christ by the Holy Spirit. His body was anointed for service by the same Spirit that formed it (Luke 3:21,22; Luke 4:1,14; Acts 10:38). Jesus anointed an going about doing good is exactly the meat offering. Christ, though possessing in His own person, divine power, nevertheless did all His work, wrought all His miracles and finally "*through the eternal Spirit offered Himself without blemish to God*" (Hebrews 9:14 - cf. Matthew 12:28). Nothing is of any value save that which is wrought by the power of the Holy Spirit. We need self-emptiness so that there may be room

for the Spirit to act by us. The “oil” is in the meat offering but not in the burnt offering. In the burnt offering we have the Spirit as “water” (1:9). It is in relation to man in service that the Spirit is specially needed in grace and power. Did Jesus require this? He humbled Himself to take, as a lowly dependent man, the grace which He manifested to others.

- 3) “Frankincense” (2:1). The oil typifies the power of Christ’s ministry; the frankincense typifies the object thereof. The former teaches us that He did everything by the Spirit of God; the latter, that He did everything to the glory of God. The frankincense presents that in the life of Christ which was exclusively for God. This is evident from the second verse: *“with all of its frankincense...a pleasing aroma to the Lord.”* Jesus did the will of God by the power of the Spirit and from His life there ascended a sweet fragrance which was for God alone although men may have sensed it (Psalm 45:7,8; Song of Solomon 1:3).
- 4) *“With all your offerings you shall offer salt”* (2:13). Salt is a preservative against corruption. It is the emblem of perpetuity. The salt of the covenant sets forth the enduring character of that covenant. God has so ordained and no influence can ever corrupt it. The words of Jesus were adapted to preserve from all corrupting influence (Colossians 4:6). His words were redolent with “frankincense” and seasoned with “salt” - the former acceptable to God and the latter profitable for man. He spoke words of grace - *“Come to Me”* (Matthew 11:28) - and words with salt - *“Take up his cross and follow Me”* (Matthew 16:24-26). See also Luke 4:22-29; 14:17; 26:33,34.

e. The materials excluded from the meat offering

- 1) “Leaven” (2:11). This ingredient is used throughout the Bible as the symbol of evil. There was to be nothing expressive of evil in that which typified the Lord Jesus. His word, at times, cut to the quick, but it was never evil. This shows the unleavened perfectness of Christ’s humanity.
- 2) *“Nor any honey”* (2:11). As leaven is the expression of that which is positively evil, so honey is the significant symbol of that which is apparently sweet and attractive. Both were unfit for the altar. While honey is sweet, it is corruptible. It ferments and turns sour. In frankincense the full fragrance is not brought out until the perfume is submitted to the action of the fire. In honey it is just the reverse; the heat ferments and spoils it.

- f. The meat offering was not wholly burnt (2:2,3). The burnt offering was wholly consumed. It was for God and consumed on His altar. The meat offering represents Christ performing His duty to man, so it is man’s food as well as God’s food. Jesus, with all His devotedness to God, was still the devoted servant of all around Him. Jesus never refused to minister to the needy. Though the meat offering was not all burnt, it was all consumed. The offerer had nothing for himself. God and the priests had the whole between them. When we perform our duty to man to God what do we have left? Just what was left of the burnt offering and the meat offering - nothing. Between God and man all would be consumed. A holy God and a needy world would require everything. These two offerings together are the standard of full obedience. The burnt offering requires perfectness in every member and the entire surrender of every member; the meat offering is also entire in self-surrender.

- g. *"The rest of the grain offering shall be for Aaron and his sons"* (2:10; 6:14-18). The sons of Aaron are types of all true believers, not as convicted sinners, but as worshipping priests. In the meat offering they fed upon the remnant. This was a privilege none but priests could enjoy. Note - we as priests feed upon Christ but we must do it with "unleavened bread," "in the holy place," "partakers of the divine nature" (Hebrews 12:10; 1 Peter 4:13; 2 Peter 1:4). We can walk in the footsteps of Him who is foreshadowed in the meat offering. If only we are self-emptied, our every act may emit a sweet odor to God. The smallest as well as the greatest services may, by the power of the Holy Spirit, present the fragrance of Christ.
- h. *"Offering to the Lord"* (2:1). Though the meat offering was intended for and for the most part consumed by man it was nevertheless offered unto the Lord. The offeror gives himself as man's meat yet this is yielded as an offering unto Jehovah. The offering fed the priest but it was offered not to them but unto the Lord. What is the motive of our service? 1 Thessalonians 2:6 gives us the standard - nothing in the world and nothing even among our brethren.
- i. *"Shall put fire"* (2:4,5,7). This was the mode in which the offering was prepared. It required the action of fire. The process of fire suggests suffering but, this suffering refers to suffering for righteousness' sake, suffering by sympathy. The Lord Jesus suffered for righteousness during His life; He suffered for sin in His death. Suffering for righteousness (Matthew 27:29,30). Suffering in sympathy (Isaiah 53:4; Matthew 8:16,17). He had no sicknesses or infirmities of His own but by fellow-feeling, He took ours upon Him. His sympathy was voluntary; ours is often of necessity (Hebrews 13:3).

### 3. The Peace Offering - 3:1-17; 7:11-21,29-34; 19:5-8; 22:21-25

The more we contemplate the offerings the more fully we see how no one offering furnishes a complete view of Christ. It is by putting all together that anything like a just idea can be formed. Each offering has features peculiar to itself. *"For He Himself is our peace"* (Ephesians 2:14).

#### a. Differences between the burnt offering and peace offering

- 1) In the peace offering the threefold action of *"flaying," "cutting into pieces,"* and *"washing the inwards"* is entirely omitted. In the burnt offering we see Christ offering Himself to and accepted by God; this three-fold action represented the completeness of His self-surrender and also the searching process to which He submitted Himself. In the peace offering the leading thought is the communion and fellowship of the worshipper.
- 2) In the burnt offering it should be a *"male without blemish;"* but in the peace offering it might be a *"male or female"* but equally without blemish. The female was permitted because it was the question of the worshipper's capacity for fellowship.
- 3) In the burnt offering the priest *"burned all."* In the peace offering a part only was burnt.

#### b. Differences between the meat offering peace offering

The chief point of difference is that in the peace offering there was shedding of blood and in the meat offering there was not.

c. The peace offering was a sweet savor offering - verse 5

It did not include the idea of offering sacrifice for sin but, like the burnt and meal offerings, it emphasized the idea of man giving to God that which is sweet and pleasant to Him.

d. In the peace offering the offerer, the priest, and God all had a share - verses 3,5,11; 7:31-34 (cf. Numbers 18:9-11)

This is the case in no offering but the peace offering. In this offering they all had something in common. They held communion in feasting on the same offering.

1) In the peace offering the offerer feasts and finds satisfaction in the same offering of which a part has already satisfied God (7:15-18); for a part of the peace offering must have already been consumed on the altar before the offerer can touch his part. We get nothing like this either in the burnt or the meat offering. In them we have the offering satisfying God or shared with His priests. In them we see the perfect fulfillment of the law's requirements - towards God and toward man. The peace offering shows the offerer himself satisfied. Our strength is sustained by food and the peace offering shows man fed by the sacrifice. Observe what the offerer feasts on. He feasts on the meat of the altar; his food is the spotless offering which has already satisfied the Lord. We are to feast on Him, our Peace Offering.

2) The offeror feasts with God (3:3-5). Man and God find common food. This shows communion, for God and man share together. What is communion? Communion is sharing; to have communion, therefore, we must have something to share. To have communion with a Holy God we must have something to share with a Holy God. He will not share with us in the unclean. There is only the perfect offering of our Lord in which we can have communion with God.

3) The offerer feasts with the priest. In the sin offerings the priest is fed while the offerer has no thing. In the sin offering the penalty for sin is paid so there is no food for the offerer. But the peace offering feeds man too.

e. The order of the offerings - verse 5

This offering was burnt upon the burnt offering. It was directly consequent upon it. The fellowship and communion of the peace offering are consequent to the aspects of Christ shown in the previous two offerings.

4. The Sin Offering - 4:2-35; 5:1-13; 6:24-30

We now come to the offerings not of sweet savor. Of this class are the sin and trespass offerings. Hitherto we have had not thought of sin in the offerings. The three offerings we have studied were a presentation of something that was sweet to Jehovah and in the acceptance of which He found grateful satisfaction. But in these last two offerings we read of sin - confessed sin, judged sin, sin requiring

sacrifice and blood-shedding; yet sin atoned for, blotted out and pardoned.

a. Order of the offerings

In the experience of Christians, Christ is first known as the sin offering. The new Christian sees His offering as a sacrifice for sin long before there is any thought of His offering as that wherein God takes delight and finds satisfaction. The sweet savor offerings are Christ in perfectness offering Himself for us to God without sin; the others represent Him as offering Himself as our representative for sin. The order of these sacrifices is given from God's viewpoint. From the heavenly side Christ offered Himself without sin before He offered Himself for sin. Had he not been in Himself what the burnt and meat offerings typify, He could not have been offered for sin. The fact of His being perfect fitted Him to be a sin offering.

b. This was not as sweet savor offering

The sweet savor offerings were for acceptance; the others for expiation. In the first class, sin is not seen at all; the sin offering is charged with the sin of the offerer. In the sweet savor offerings the offerer came as a worshipper; in the sin and trespass offerings, the offerer came as a convicted sinner, to receive in his offering (which represented himself) the judgement due his sin or trespass. In the one case the offering was accepted to shew that the offerer was accepted of the Lord and total consumption of the offering on the altar showed God's acceptance of and satisfaction in the offerer. In the other case the offering was cast out and burnt, not on God's table (the altar) but in the wilderness without the camp to show that the offerer in his offering endures the judgment of God and is cast out of His presence as accursed.

c. "*Without blemish*" - verse 3

Although the aspects of the offerings are different they represent the one and the same Christ. In the sin offering as well in the burnt offering the offering was without blemish (2 Corinthians 5:21). It was because Jesus was sinless that He could be a sin offering. Because He was perfect He could bear our sin. In spite of the perfectness of the sacrifice, the victim was rejected in the sin offering. This shows us what it cost our sacrifice to bear our sins.

d. The word "voluntary" is not used as in 1:3

This helps us to understand the difference between John 18:11 and Matthew 26:39. The first one shows Him as the burnt offering (Hebrews 10:9), the second as Christ contemplating the place He was to occupy as the sin offering. In the burnt offering we find the perfect readiness of heart with which Christ offered Himself to do the will of God; then in the sin offering we find how perfectly He entered into all the consequences of man's sin. He delighted to do the will of God; He shrank from losing the light of His blessed countenance. No one offering could have foreshadowed Him in both these phases. The more fully we enter into the devotion of Christ's heart to God, the more fully we apprehend His abhorrence of sin and vice versa. His abhorrence of sin caused Him to utter the second sentence; His devotion to the will of God caused Him to utter the first sentence.

e. *“Lay his hand on the head of the bull”* - verse 4

This act was common to the burnt offering as well as the sin offering. In the former it identified the offerer with an unblemished offering; in the case of the latter, it involved the transfer of sin from the offerer to the offering (2 Corinthians 5:21). He took our position with all its consequences that we might get His position with all its consequences. He was treated as sin that we might be treated as righteousness. He was cast out of God’s presence because He had sin upon Him that we might be received into God’s house in His righteousness. When the worshipper had laid his hand upon the burnt offering he was treated according to the offering; when the offerer had laid his hand upon the head of the sin offering, he was treated according to the deserts of the offerer. The laying on of hands in both cases expressed identification, yet the consequences were different. The just treated as the unjust; the unjust accepted in the just (1 Peter 3:18).

f. A great difference in the animals offered - from the bull (verse 3) to the “flour” in verse 11.

In the last case no “oil or frankincense” were to be offered. This was not a sweet savor offering. This offering does not typify as well the question of the sin offering as do the higher grades (the high priest and the whole congregation are the same - 4:3,14).

g. There was a difference in the offerers

- 1) The priest - 4:3-12
- 2) The whole congregation - 4:13-21
- 3) The ruler - 4:22-26
- 4) One of the common people - 4:27-35
- 5) (Particular sins) - 5:1-13

There is a difference between the offering for a ruler and for one of the common people. The sin of a ruler would necessarily exert a wider influence than that of a common person; therefore a more powerful application of the value of the blood was needed. There is a great contrast between the ruler’s bullock and the poor man’s handful of flour. Yet, in the latter as well as in the former, we read “and he shall be forgiven” (4:26,35).

h. There was a difference in the place where the blood was sprinkled.

In the case of the priest (4:3-12) the blood was disposed of in three ways - *“seven times before the Lord in front of the veil of the sanctuary”* (4:6); *“the horns of the altar of fragrant incense”* (4:7); *“at the base of the altar of burnt offering that is at the entrance of the tent of meeting”* (4:7). The sin of the priest reached the place of priestly worship - the vail of the sanctuary. The sin of the ruler (4:25) or one of the common people (4:30) could not reach or influence the place of priestly worship. At the brazen altar the individual conscience was satisfied; on the altar of incense the worship of the assembly was secured; before the vail God’s presence was secured.

i. How the fat was disposed of - 4:8-10,19,26,31



The fat represents the general health and the energy of the body. Its being burnt to God was the appointed proof that the victim offered for sin was yet in itself acceptable. Even though He was made sin for us, yet He was God's elect without blemish. The fat of this sin offering being burnt upon the altar to God shows the divine appreciation of Christ's person. Here we have the mystery of God's face hidden from that which Christ became, and God's heart satisfied with what Christ was. This shows God's delight in the One from whom He had (in vindication of His justice and holiness) to hide His face. All this is set forth in the fact that the fat of the sin offering was burnt upon the altar.

j. The body of "*all the rest of the bull*" was burnt without the camp - 4:11,12,21

Here we see the main feature of the sin offering. In this respect it is distinguished both from the burnt and the peace offerings. The flesh was not burnt on the altar nor was it eaten by the priest or the worshipper. It was wholly burnt without the camp. This refers only to the sin offerings of which the blood was brought into the holy place. There were sin offerings of which Aaron and his sons partook (6:26,29; Hebrews 13:11,12). This showed how completely the offering was identified with the sin it suffered for; so completely identified that it was itself looked upon as sin and as such cast out of the camp into the wilderness. In comparing what was done with the blood with what was done with the body, we see two great truths. We are assured by the presence of the blood in the sanctuary that the question of sin has been forever settled and perfectly settled. This does not lead one to think little of sin but to think much of the grace that has pardoned it and of the blood which has perfectly canceled it. The flesh and body outside the camp may have double meaning. First, it expressed the place which the Lord Jesus took for us as bearing sin; second, it expresses the place into which He was cast by a world which had rejected Him. "*Therefore let us go to Him outside the camp and bear the reproach He endured*" (Hebrews 13:12). The Lord Jesus is outside the gate now as He was when He suffered there 19 centuries ago. Christ and the world are not one. If we would walk with a rejected Christ, we must be a rejected people.

k. "*If anyone sins unintentionally*" - 4:2

The atonement contains more than the mere satisfaction of conscience. There are many things which man's conscience would pass over - many things which might escape his eye - many things which his heart would consider all right, which God could not tolerate: all these are taken care of in the atonement. If the atonement merely made provision for those things which man apprehended, we should find ourselves far short of the true ground of peace. We need to understand that sin has been atoned for, according to God's measurements thereof - that sin as seen in the light of His holiness has been divinely judged. A full atonement has been made for the believer's sins of ignorance as well as for his known sins. Sin has been atoned for not according to our ignorance (what was "unintentional") but according to God's knowledge. All God's claims have been answered by His own work. He Himself has made the provision. Man cannot deal with what he knows not, but the more he grows spiritually the more keenly alive he is to things which are not suited to the divine presence.

Note on 5:1-13

The name by which the offering is designated in this section differs from the section

in chapter 4. There it was called a “sin offering” and no particular act of trespass is noticed. Here it is called a “trespass offering” as well as a “sin offering,” and the person of the offerer is lost sight of in the particular trespass.

The sin offering required confession in the blood. The trespass offering required repentance and an act of restitution (cf. 5:15).

#### 5. The Trespass Offering - 5:14-19; 6:1-7

The trespass offering is allied in its broad principle to the sin offering. However it decidedly differs from it. The understanding of these differences between the sin and the trespass offerings will bring out a distinct aspect of Christ which the trespass offering is designed to present to us.

##### a. This is not a sweet savor offering

Christ is seen here suffering for sins. The point is expiation, hence it was not a sweet savor offering.

##### b. This offering is a trespass offering as distinct from a sin offering.

We naturally look a what man does rather than what he is; but God judges what we are as well as what we do. In His sight sin in us is a clearly seen as our trespasses which are the fruit of that nature. He knows the root is evil and so will be the budding. In this section trespass is defined as wrong done to God or wrong done to a neighbor. In every case of trespass wrong was done; there was an act of evil by which another was injured. The trespass offering was offered by the offerer not because he was evil but because he had done evil. Accordingly we never get sight of any particular person as a sinner; the act of wrong is the point noticed and dwelt upon.

The sin offering is for what we are.

The trespass offering is for what we have done - for the actual wrong committed against some one.

##### c. Trespass against God - 5:15-19

1) Sin through ignorance (verses 15,17). Man’s consciousness can never be the regulator in the sanctuary of God. God’s holiness alone must fix the standard when God’s rights are concerned. The claims of the holy things of the Lord may be trespassed upon and the trespasser not be aware of the fact. Recognized or unrecognized the trespass is the same; and our ignorance does not alter it though it leaves us unconscious of evil. Neither our conscience, nor our measure of light, nor our ability but the truth of God is the standard by which both sin and trespass are measured. If man’s conscience or man’s light were the standard, each man might have a different rule. The blood of Christ has settled all questions - our sins of ignorance as well as our known sins (cf. Isaiah 53:5,10).

2) Order of sacrifice (verses 15,16). When it was a question of trespass in the holy things of the Lord, the unblemished sacrifice was first introduced; and afterward the principal and the fifth. The order was reversed when it was a

question of the common affairs of life (cf. 5:16,17 with 6:4-7). The reason of this is obvious. When the divine rights were infringed, the blood of the atonement was made the great prominent matter. When human rights were interfered with, restitution would naturally assume the leading place in the mind. Both, however involved the question of the soul's relation to God, therefore the sacrifice is necessary in both though the order is reversed. When an Israelite had by an act of trespass deranged his relation with Jehovah, the order was sacrifice and restitution.

d. Trespass against a neighbor - 6:2-7

- 1) The expression, "*it is hidden from him*" (5:2ff) is omitted. The reason is obvious. The human conscience can readily grasp the full amount of a human claim, and can readily note any interference with such a claim. We often wrong God in His holy things without being able to detect it (Malachi 3:8). It is not so when man's rights are in question. The wrong which the human eye can see and which the human heart can feel, the human conscience can take notice of. A man through ignorance of the laws which governed the sanctuary might commit a trespass against those laws without being aware of it until a higher light had shone in upon his conscience. But a man could not through ignorance tell a lie, swear falsely, commit an act of violence, or find a lost thing and deny it. These all lie within the range of human sensibility. Hence the expression "*hidden from him*" is omitted in reference to the common affairs of men.
- 2) Order of sacrifice (verses 4-7). When an act of trespass deranged the relation between two men the order of the sacrifice was restitution and sacrifice. When human rights are interfered with, restitution naturally assumes the leading place in the mind. If I wrong my fellow-man that wrong will undoubtedly interfere with my communion with God; and that communion can only be restored on the ground of atonement. Mere restitution could not avail. It might satisfy the injured man, but it would not restore communion with God. A man might restore the principal and add the fifth a thousand times and yet the sin remain for "*without the shedding of blood there is no forgiveness of sin*" (Hebrews 9:22). Still if it be a question of injury done to a neighbor, restitution must first be made (Matthew 5:23,24; 18:21,22). The injurer is sent from the altar to set matters straight with the injured one; the injured one is to receive and forgive the injurer (Colossians 3:13).
- 3) Trespass against a neighbor is also a sin "*against the Lord*" (6:2). Although the matter in question was a wrong done to one's neighbor, yet the Lord looked upon it as a trespass against Himself. Everything must be viewed in reference to the Lord. When David was convicted of his treatment of Uriah he exclaimed, "*I have sinned against the Lord*" (2 Samuel 12:13). However, this principle does not in the least interfere with the injured man's claim (Psalm 51:4).

e. There must be restitution - 6:15

In the trespass offering, besides the life laid down (for atonement), the value of the trespass according to the priest's valuation of it, was paid in shekels of the sanctuary to the injured party. Then, in addition to this fifth

part more in shekels also was added to the sum just spoken of. This fifth with the amount of the original wrong or trespass was paid by the trespasser to the person trespassed against (5:15,16; 6:5,6). In the sin offering we see nothing of money. There was no estimation by the priest nor any fifth part added. In the sin offering the offerer was the sinner; and his sin was met and judged in the victim. A perfect victim bore the penalty. Judgment is inflicted upon the sinner's substitute and justice is satisfied. In the trespass offering we have the same need and the same remedy. Judgment is inflicted and justice is satisfied. But there is more than this in the trespass offering. The injured part must be repaid his wrong. The payment was in shekels of the sanctuary the appointed standard by which God's rights were measured (Exodus 20:13,24; 38:24,25; Leviticus 26:3,25; Numbers 3:47,50; 18:16). God was wronged by trespasses; through man God was a loser, but at the hands of Christ the loss has been paid. What ever was lost to God through man in the first Adam has been made up to the full in the Second Adam. But man also was injured by the trespass and he too receives as much again. But this is not all; a fifth part more than the principal is paid in the trespass offering. What is the meaning of this fifth part (Genesis 47:18-26)? Here the fifth part paid to Pharaoh was the acknowledgment that all had been forfeited to him through misery. In whatever way the Egyptians had been his people before, they were now made his by another claim. Accordingly the payment of the fifth after that (in the Scripture) is the acknowledgment that the person paying it has lost and forfeited that whereof the fifth was offered. It is a witness that the whole of that whereof the fifth was paid was the right and property of him to whom its fifth was rendered. The fifth was therefore a debt and not a free gift (Leviticus 5:6; 27: Numbers 5:7,8). The injured party became a gainer by the addition of the fifth. God and man are both gainers. They have a claim on the person and property of the trespasser which was unknown before the trespass entered (Romans 5:20; 6:1).

## **B. Through Priestly Mediation - chapters 8-10**

The subjects of sacrifice and priesthood are closely related. The sinner needs a sacrifice; the believer needs a priest (1 Timothy 2:5). We have both in Christ who offered Himself, without spot, to God and then entered into His sphere of priestly ministry in the sanctuary above. We need no other Sacrifice; no other Priest. As a Sacrifice, He introduces His people into a settled relationship with God; as a Priest, He maintains them therein. Priesthood is designed for those who already stand in a certain relationship with Him. We stand before Him as the fruit of His own work. Though we are perfectly accepted in Him, our Sacrifice - though we are complete in Him - yet, in ourselves, we are human and weak. As such we need the ceaseless ministry of our Great High Priest whose presence in the sanctuary above maintains us in the full integrity of that place and relationship (Hebrews 7:25). We could not stand for a moment down here if He were not living every moment for us up there (John 14:19; Romans 5:10). It is Christ's life as risen from the dead and not His life down here that makes us to live now. He did not enter upon His sphere of priestly ministry until He had accomplished the work of redemption. Nor could He have done so as *"it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests"* (Hebrews 7:14; 8:3,4; 9:11,12,24). Heaven, not earth, is the sphere of Christ's priestly ministry, and on that sphere He entered when He had offered Himself without spot to God. He never appeared as a priest in the

temple below. He often went up to the temple to teach, but never to sacrifice. There never was any one ordained of God to discharge the functions of the priestly office on earth save Aaron and his sons, *"if He were on earth, He would not be a priest at all"* (Hebrews 8:4). Heaven is the sphere of Christ's priesthood. Save in the sense that all believers are priests (1 Peter 2:5) there is no such thing as a priest upon the earth (Hebrews 13:15,16). There are two great classes of spiritual sacrifice which the spiritual priest (on earth) is privileged to offer - the sacrifice of praise to God and the sacrifice of benevolence to man. The spiritual priest stands with one hand lifted up to God in the presentation of the incense of grateful praise; and the other hand opened wide to ministry to every form of human needs.

#### 1. The call of the priesthood - 8:1-5

In Exodus 28 and 29 we are taught the same general truth with respect to the vestments and sacrifices connected with the priestly office. The thing was there commanded; now it is performed for the first time. Here the congregation is introduced and allowed to look on at every moment of solemn and impressive service of consecration. Each one, the lowest as well as the highest, was permitted to gaze upon the person of the high priest, upon the sacrifice which he offered, and upon the robes which he wore. All the needs of the people were met and provided for in what they saw. Each portion of the dress was designed to be of interest to the assembly and to the individual. The various functions of the one who was to represent the congregation and maintain the interests thereof in the divine presence were witnessed by the assembly in Israel. The New Testament believer stands in two positions in the word:

First: As part of the body of which Christ is the Head. This body with Christ as the Head is spoken of as forming one man, complete in every respect. It is quickened with Christ, raised with Christ, and seated with Christ in the heavens. It is one with Him, complete with Him, accepted in Him, possessing His life, and standing in His favor before God (1 Corinthians 12:12,13; Ephesians 2:5-10; Colossians 2:6-15; 1 John 4:17).

Second: As in the place of need, weakness, and dependence. As he stands in the place of dependence in this world he is exposed to temptation - liable to stumble and fall. As such he continually stands in need of the perfect sympathy and powerful ministrations of the High Priest who ever appears in the presence of God, in the full value of His person and work, and who represents the believer and maintains His cause before the throne. In this portion the children of Israel were permitted to see the one who was to stand between them and God.

The priesthood was to be restrained to this one family because the public worship was to be confined to one place; previously to this the eldest in every family officiated as priest, there being no settled place of worship. It has been observed that if Moses had not acted by divine appointment he would not have passed by his own family (they continued in the condition of ordinary Levites) and established the priesthood in the family of his brother Aaron (Exodus 6:23; 28:1)

#### 2. The cleansing of the priesthood - 8:6 (Exodus 29:4)

This was done to signify that they were to put away all filthiness of the flesh and spirit (2 Corinthians 7:1; Hebrews 7:26).

3. The garments of the priesthood - 8:7-9,13

Four articles of dress were commanded for the ordinary priests - coat, drawers, girdle, and bonnet. There were four more for the high priest - robe (8:7), ephod (8:7), breastplate (8:8), and a plate (8:9) or diadem of gold on his forehead.

These garments were *“for glory and for beauty”* (Exodus 28:2,40). *“Glory”* - They were the ministers of the Most High and employed by Him in the transacting of the most important concerns between God and His people, concerns in which the divine Being was interested. *“Beauty”* - This was the beauty of Holiness and purity (2 Chronicles 20:21; Psalms 27:4; 29:2; 90:17; 96:9; 110:3; Hosea 14:6).

4. The anointing of the priesthood - 8:10-12,30 (cf. Exodus 29:7,36)

Anointing with oil in consecrating any person to any important office was considered an emblem of the communication of gifts and graces of the Holy Spirit. This ceremony was used on three occasions - the installation of prophets, priest, and kings. It was taken for granted that:

- a. No man could foretell events unless inspired by the Spirit of God. Therefore the prophet was anointed to show the communication of the Spirit of wisdom and knowledge.
- b. No person could offer an acceptable sacrifice to God for the sins of men or minister in holy things, unless enlightened, influenced, and directed by the Spirit of grace and holiness. Hence the priest was anointed to signify his being divinely qualified for the performance of his sacred functions.
- c. No person could enact just and equitable laws, or use the power entrusted to him unless he was ever under the inspiration of the Almighty. Hence kings were inaugurated by anointing with oil.

As no man has ever held the three offices, so no person ever had the title of the Anointed One save the Lord Jesus Christ (Isaiah 61;1).

Verses 10-12: Here we have Aaron presented alone. The anointing oil is poured upon his head, and that, too, in immediate connection with the anointing of all the vessels of the tabernacle. The whole assembly was permitted to see the high priest clothed in his official robes, and then anointed; all this was done in obedience to the word of God. In Aaron anointed alone before the shedding of the blood, we have a type of Christ who, until He offered Himself upon the cross, stood entirely alone. There could be no union with Him and His people save on the ground of death and resurrection. Without shedding of blood, Aaron and his sons could not be anointed together. Much takes place between the anointing of Aaron and the anointing of his sons with him. The blood is shed, the fact is consumed upon the altar, and the breast is waved before the Lord. The sacrifice is perfected and the sweet odor of it ascends to God. All this comes in between the anointing of the Head and the anointing of the members.

Verse 30: Aaron's sons were not anointed with him in verse 12 simply because the blood had not been shed. When the *“blood”* and the *“oil”* could be connected together, then Aaron and his sons could be anointed and sanctified together (John 17:19). The types of the Old Testament Scriptures are *“a shadow of the good”*

*things to come*" (Hebrews 10:1). So it is in this instance.

5. The atonement for the priesthood - 8:14-30

Both in the doctrine of the sacrifice and the doctrine of the priesthood the shedding of blood gets the same important place. There were the three sacrifices - the sin offering (8:14-17), the burnt offering (8:18-21), and the offering of consecration (8:22-28). Aaron and his sons laid their hands on all of these offerings. It was true that Aaron had been anointed before the shedding of blood. Aaron when spoken of by himself typifies Christ in His place of preeminence, showing Him as He appeared in His own personal worth and as He was anointed by the Holy Spirit previous to the accomplishment of His atoning work. Here in this act of the laying on of hands Aaron identifies himself fully with his sons, showing that there is the fullest identification between Christ and His people. *"For He who sanctifies and those who are sanctified all have one source. That is why He is not ashamed to call them brothers"* (Hebrews 2:11).

Verses 23,24: The blood played an important part in the consecration of the priests. The blood-stained ear was needed to hearken to the divine communications; the blood-stained hand was needed to execute the services of the sanctuary; and the blood-stained foot was needed to tread the courts of the Lord's house. The shedding of the blood was the foundation of all sacrifice for sin as well as being connected with all the functions of the priesthood. It is interesting to note the value, the efficacy, the power, and the wide application of the blood. *"Almost everything is purified with blood"* (Hebrews 9:22). Christ has entered by His own blood into heaven and He appears at the throne of the majesty in the heavens in the value of all that He has accomplished on the cross (Hebrews 9:12).

Verse 30: The oil and the blood were together sprinkled upon Aaron and his sons. Even the high priest himself had to be sprinkled with the blood of the sacrifice. Thus we find our High Priest, as he identified Himself with us, sprinkled with His own blood: 1) in His agony in the garden; 2) in His being crowned with thorns; 3) in the piercing of His hands and His feet; and 4) in His side being pierced with the spear.

6. The perfection of the consecration of the priesthood - 8:31-36

Aaron and his sons having been anointed together on the ground of the shed blood, are here presented to our view as shut in within the precincts of the tabernacle during "seven days." They were to abide seven days and nights at the door of the tabernacle (Exodus 29:30ff). This number is called by the Hebrews a number of perfection; and it is often used to denote completion, accomplishment, fullness or perfection of a thing, as this period contained the whole course of that time in which God created the world and appointed the day of rest. This act of consecration lasted seven days and signified a perfect and full consecration.

Verse 36: This shows the exact fulfillment of the commands delivered by Moses in Exodus 29. Aaron and his sons completed the preparation necessary to offer sacrifices and make atonement for the sins of the people.

7. Aaron's sin offering and burnt offering for himself and the people - 9:1-22

The eight day was the first day after their consecration before which they were

deemed unfit to ministry in holy things, being considered as in a state of imperfection. For the most part all creatures were in their uncleanness and imperfection seven days and were perfected on the eighth - children by circumcision (Leviticus 12:2,3); young beasts for sacrifice (Leviticus 22:27); persons that were unclean by leprosy, issues and the like (Leviticus 14:8-10; 15:13,14; Numbers 6:9,10). So here, the priests, until the eighth day, were not admitted to minister in their office.

Verses 2,7,8: These sacrifices were for Aaron himself so he furnished them himself. They were designed to make atonement for his own sin (4:3). This is supposed by the Jews to have intended to make an atonement for his sin in the matter of the golden calf. This is very probable as no formal atonement for that transgression had yet been made (cf. Exodus 32).

Verses 3-6: The people are commanded also to offer a sin offering, a burnt offering, peace offerings, and meat offerings. They do as they are commanded and Moses promises that God shall appear among them. In 4:14 a young bullock is commanded to be offered for the sin of the people; but here the offering is a kid which was the sacrifice appointed for the sin of a ruler (4:22,23). 1) Some think the reading of the Samaritan and the Septuagint is to be preferred - "*speak to the elders of Israel*" - these being the only princes of rulers of Israel at the time; 2) it is supposed that the sacrifice was for a particular sin, but this for sin in general. Generally the cloud on the tabernacle was the sensible sign of God's presence among them; but in this case the particular proof was the fire that came out from before the Lord and consumed the burnt offering (cf. verses 23,24).

Verses 7-22: Aaron and his sons make an atonement for the people. Previously Aaron offers the sin offering which was for himself. The sacrifices were prepared and offered as commanded. All was made ready for the appearance of the glory of God to the whole congregation. The blessing was probably that found in Numbers 6:23-26 (9:22).

#### 8. The glory of the Lord appeared - 9:23,24

It is supposed that Moses accompanied Aaron into the tabernacle to show him how to offer the incense, etc. To show that everything was done according to the divine commandment: 1) the glory of Jehovah appeared unto all the people; and 2) a fire came out from before the Lord and consumed the offering. It is not intimated what brought the fire out of the tabernacle; it was divinely sent and all the people saw it. Josephus says, "*A fire proceeded from the victims themselves of its own accord, which had the appearance of a flash of lightning...and consumed all that was upon the altar.*"

#### Note on chapters 8 and 9

The most remarkable circumstance in these chapters is the manifestation of the presence of God, and the consuming of the victims by the mysterious fire. The chief design of these sacrificial rites was to obtain reconciliation to God that the divine presence might dwell and be manifested among them. When all was done as God commanded, God appeared and gave the fullest proofs of His approbation by miraculously consuming the sacrifices which were prepared on the occasion. They who expect to have the presence of God here must propitiate His throne of justice by the only available sacrifice. Those who wish to see Him must be purified from all



unrighteousness. If we hope to see Him as He is, we must resemble Him (1 John 3:2,3). It is vain to expect the glory where there is not preparation for it. We cannot enter into the holiest but by the blood of Jesus (Hebrews 10:19).

## 9. The failure of the priesthood - chapter 10

In every dispensation there has been a record of man's failure (Genesis 3:1-24; Judges 2:13; 1 Kings 11; Acts 20:29; 1 Timothy 4:1-3; 2 Timothy 3:1-5; 2 Peter 2; Jude; Revelation 20:7-10). In each record, however, failure was not necessary as ample provision had been (has been) made for a life pleasing to God.

Verse 1: In the preceding chapter we have seen how God intended that every part of His service should be conducted; and that every sacrifice might be acceptable to Him. He sent His own fire as an emblem of His presence and the means of consuming the sacrifice (9:24). There was no room left for man to introduce what he thought desirable or expedient. It was all very plain and very simple. Nothing was needed on man's part save a spirit of implicit obedience to the divine command. *"The gate is narrow and the way is hard that leads to life"* (Matthew 7:14) - man finds it difficult to walk in the narrow path of obedience to the plain word of God. Nadab and Abihu should have acted according to the word of God; but, instead of this, they took their own way. They offered incense with "strange" or "unauthorized" fire - fire not of divine origin. It was fire *"which He had not commanded them."* The rites and ceremonies of the law were conceived in God's mind to typify redemption by Christ; this plan was out of the reach of human wisdom. The one who altered, omitted or added any thing was assuming a right which belongs to God alone. To act in this manner was an offence against the wisdom, justice and righteousness of God. This appears to have been the sin of Nadab and Abihu, and this shows the reason why they were so severely punished. Awful judgments are threatened against those who either add to or take away from the word of God (Deuteronomy 4:2; Proverbs 30:6; Revelation 22:18,19).

Verse 2: Jehovah was dwelling in the midst of His people to govern, to judge, and to act in accordance with His nature. At the close of chapter 9 we read that *"fire came out from before the Lord and consumed the burnt offering and the pieces of fat on the altar"* (9:24). This was Jehovah's acceptance of a true sacrifice. But in this verse (10:2) the same fire pronounced judgement upon erring priest. The Lord was glorified in the former; but it would have been a dishonor to have accepted the latter. The very fire, which if properly applied, would have sanctified and consumed their gift became the instrument of their judgement. *"For the Lord your God is a consuming fire, a jealous God"* (Deuteronomy 4:24; 9:3; Hebrews 12:29). Acceptance and judgment issue from the fire on the altar (Revelation 8:3-5).

Verse 3a: (see also Exodus 19:22; 29:43) If there are those who tread the courts of God unwashed, unsanctified, unsubdued, if there are those who place on God's altar the workings of their own will, the result will be judgment. It may linger, but it will come. It could not be otherwise. He will pour out His judgment on false worship though He will never quench the smoking flax nor break the bruised reed (Isaiah 42:3; Matthew 12:20). God's holiness is as quick to reject "unauthorized fire" as His grace is ready to accept the feeblest cry of a true heart (Psalm 34:15,17; 1 Peter 3:12).

Verses 3b,6: *"And Aaron held his peace."* The personal grief could not interfere with the carrying out of the functions of the priestly office. They were to use no sign

of grief or mourning. First, because those who were employed in the service of the sanctuary should avoid every thing that might incapacitate them for that service. And, second, because the crime of their sons and brothers merited the punishment which He had inflicted (cf. Ezekiel 24:16-18). They recognized that it was the hand of God and bowed the head to His workings. The priests in the sanctuary were to worship not to wail. In prophetic testimony as well as in priestly worship we are to rise above the claims of earth.

Verse 7: They were consecrated to the divine service and this required their constant attendance and most willing and cheerful service.

Verses 8-11: Some scholars suppose that since this command is introduced here Aaron's sons had sinned through excess of wine and that they had attempted to celebrate the divine service while they were drunk. This is the same prohibition that is given in the case of John the Baptist (Luke 1:15). Wine robs one of the balance which is essential to the proper discharge of the priestly office. It devolves upon each one to decide for himself what, in his special case, would act as "*wine or strong drink*" (verse 8). Whatever it is that blunts spiritual perception or dims priestly vision it will disqualify us for priestly ministry. Furthermore it will unfit us for everything else as our success in every sphere depends upon our cultivating a spirit of worship. Our understanding must be clear and our judgment correct so that we might be able to discern between the holy and unholy (verse 10).

Verses 12-15: Though there had been failure in the tabernacle they were instructed to eat "*because it is your due*" and because it has been so "*commanded*" (verse 13). Though man had failed, the word of God could not fail. The word had secured certain privileges for the true priests which it was their place to enjoy. Aaron and his sons, notwithstanding all that had occurred, were to eat the meat offering in the holy place.

The wave offerings and the heave offerings refer to the portions of the peace offerings which were the portion of the priests and their children (verses 14,15; cf. 7:11,14,29-30,34). There was also such a portion in the consecration offering (8:22,29) which belonged to Moses.

Verses 16-20: Moses sought the goat which was offered the same day for the sins of the priests and the people (9:15,16). Through the confusion it had been burnt instead of being eaten. Though there seemed to be an irregularity here God showed no kind of displeasure because of it. In His understanding and kindness, He did not punish this irregularity. He knows the heart. The priests could eat of the sin offerings the blood of which had not been brought into the holy place (verse 17; cf. 6:26,29,30).

## II. SPECIAL LAWS GOVERNING ISRAEL Chapters 11-22

### A. Regarding Food (Unclean Meats) - chapter 11

No one can read this book without being struck with the care which God took to furnish His people with the most minute instructions upon every point connected with His worship and service. Neither the congregation nor the priest had any authority whatsoever to enact or suggest a single change in the ordinances of the Mosaic economy. The word of the Lord settled all. Man had only to obey. The priests had

great privileges but they also had great responsibilities (Malachi 2:7). They not only bore the judgment of the congregation but they also expounded the ordinances of God to them. The word which they expounded included all the phases of their lives (2 Timothy 3:17). The contents of this chapter are summed up in the last two verses (11:46,47).

1. With regard to beasts - 11:2-8

Two things were essential to render beasts clean (verse 3). One of these alone would be insufficient to mark a beast as clean. The two should go together.

- a. They should part the hoof - be cloven-footed. These two expressions have the same meaning. This refers to the hoof such as that of the ox where the hoof is divided into two toes and each toe is cased with horn.
- b. Chew the cud. This refers to the casting up of food which has been taken into the stomach for the purpose of mastication. Animals which chew the cud are provided with two, three, or four stomachs. The ox has four. The food is collected into the first or largest without being chewed or masticated, being received into it as the beast crops it from the earth. The food, by the force of the muscular coats of the stomach and the juices poured in is macerated, formed into small balls and then thrown up into the mouth. There it is chewed very small and then sent down into the second stomach.

What are we to learn from these two features in a clean beast? The divided hoof sets forth the character of one's outward walk. The chewing of the cud expresses the natural process of inward digesting that which one eats. It points to one who feeds upon the green pastures of God's word and inwardly digests what he takes in. There is a connection between the two. The inward and the outward. One who reads the Bible and digests it will walk in life as the word requires. The inward life and the outward walk must go together (1 John 3:10).

2. With regard to fishes - 11:9-12

Here, again, we find the double mark: 1) fins; and 2) scales. A fish needs a fin to enable him to move through the water, and he needs scales to resist the action of the water. In the same way a believer needs that which enables him to move onward through the world and also that which helps him to resist its influence, to prevent its penetration, to keep it out. A Christian needs spiritual energy to enable him to move onward through the element which surrounds him and power to preserve him from its action. One without the other is not sufficient (Hebrews 11:13,14; John 17:15).

3. With regard to fowls - 11:13-19

- a. All the birds that fed on flesh (carnivorous) were unclean.
- b. All the birds that could eat anything (omnivorous) were unclean.
- c. All those, which though furnished with wings, would grovel on the earth were unclean. There were some exceptions to this (11:21,22). However, the general rule was that all fowls that creep, going upon all fours, shall be an abomination to you (11:20).

The fowls that could feed upon flesh; the fowls that could swallow anything and everything; and the fowls that groveled upon the earth were pronounced unclean by God. The spiritual implication is clear - a spiritual man must be careful about what he feeds upon (Luke 8:18). A Christian must use his wings and soar above the world.

4. With regard to winged creeping things - 11:20-33

All were an abomination (verse 41). God stooped to give directions even about the creeping things. He would not leave His people at a loss as to the most trivial affair. The Israelites were not their own, hence they were not to do as they pleased. They were identified with Jehovah. Other nations might eat what they pleased; Israel had the privilege of eating only that which was pleasing to Jehovah.

5. Contact with the unclean is forbidden - 11:8,24,26-28,31-41

God not only told them that they could not eat the unclean but He also forbade contact with the unclean. They were neither to eat nor touch the unclean. The reason for this was that they were God's (verses 43-45). The requirement of personal holiness flows out of our relationship with Him. It is not a "holier than thou" principle; it is simply "God is holy" therefore all in association with Him must be holy. All these rules governing the external were emblems of the internal purity and holiness which God requires.

6. New Testament standard - Acts 10:11-16; 11:1-19

For us cleanliness now consists in being washed in the blood of the Lamb. Nothing unclean can enter heaven but a cloven hoof is not the sign - but "what God has made clean" (Acts 10:15). Peter's Jewish heart needed to be enlarged so God gave him this vision (1 Timothy 4:4,5). Consider also how God cleanses: 1) with the Word (John 15:3; Ephesians 5:25,26; 1 Peter 1:22); and 2) with the blood (Hebrews 9:13,14; 1 John 1:7; Revelation 1:5).

## **B. Unclean Persons, Garments, And Dwellings - chapters 12-15**

1. Laws concerning a mother's cleansing - chapter 12

There are several points of interest to note in this chapter.

- a. The birth of a "*male child*" involved seven days of ceremonial defilement to the mother, together with thirty-three days of separation from the sanctuary; and these periods were doubled for a "*female child*" (verses 2,4,5). There is probably no physical reason for this difference. Some suggest that this is because women sinned first (1 Timothy 2:13,14). Perhaps it was because the girl would later be a mother. In the New Testament this difference is done away with (Galatians 3:28).
- b. The "*male child*" was to be circumcised on the eighth day (verse 3). Circumcision was to every man a sign of the covenant into which he had entered with God (Genesis 17:10,11). It signified the purification of the heart from all unrighteousness as God particularly showed in the law itself (Deuteronomy 10:16; Romans 2:25-29; Colossians 2:11). And it was a seal of the righteousness which comes by faith (Romans 4:11). This was done on the

eighth day because previous to this they were considered unclean - and circumcision was ever understood as a consecration of the person to God. Neither calf, lamb, nor kid was offered to God till it was eight days old for the same reason (Leviticus 22:27).

- c. The mother was to offer a burnt offering and a sin offering after the days of her purification were over (verses 6-8). Her sorrow in conception and her pain in bringing forth children reminded the woman of her original offence (Genesis 3:16); an offence which deserved death, an offence for which she could not make atonement and for which a sacrifice must be offered. Wherever God keeps up the remembrance of sin He keeps up also the memorial of sacrifice to show that the state of a sinner was not hopeless. The woman was to bring a sacrifice to the priest according to her ability and it was offered as an atonement for her. God's graciousness is seen in the fact that the blood of a turtle dove was as efficacious for the poor as the blood of a lamb for the rich. The virgin Mary brought turtle doves so it was evident that she could not provide a lamb (Luke 2:24). We learn here the amazing depth to which God stooped in order to become the Savior. The Possessor of heaven and earth and the wealth of the world appeared in the world which His hands had made in the narrow circumstances of a poor and humble home. The Lord Jesus was preeminently a poor man (2 Corinthians 8:9).

## 2. Laws of purity in relation to leprosy - chapters 13,14

- a. The priest was to be careful and deliberate in pronouncing a case as that of leprosy (Leviticus 13:4-6,7,8, etc.). Care was to be taken so that leprosy might not be overlooked or that another condition might not be pronounced as leprosy. The priest was not to be guided by his own thoughts or wisdom as he had ample guidance in God's word. God enters the place of judgment slowly but when He does enter He must act according to the claims of His nature. He can patiently investigate; He can wait "seven days," but when the case was evident it could not be tolerated.
- b. The leper was to be shut out from the camp (Leviticus 13:46). The leper was shut out all the days of his plague. In the excluded leper we see one in whom sin is actually working. He was shut out from the enjoyment of the divine presence and the communion of his family and friends. Sin breaks communion with God and with His children (Leviticus 4:11,12; Hebrews 13:11,12).
- c. The partial leper was pronounced unclean - the person totally covered with the disease clean (Leviticus 13:13,14). Probably the partial disease was contagious, the total not contagious. Either this describes two different kinds of the disease or two different degrees. When the "*raw flesh*" appeared there was probably a discharge which made the case an infectious and contagious one; when the body was covered the hard, dry surface would be comparatively free from danger of infection.
- d. Leprosy a type of sin
  - 1) It has an insignificant beginning - began with a spot (Leviticus 13:2; 2 Kings 5:1; Mark 10:21)
  - 2) It is a progressive disease - spreading over the whole body (Romans

6:19,20; 2 Timothy 3:13).

- 3) It communicates its infectious nature to the whole of the person, to his clothing and habitation and to others (Romans 5;12).
- 4) It causes insensibility (Ephesians 4;19; 1 Timothy 4:2).
- 5) It renders the infected person loathsome (Numbers 12:12; Romans 7:24).
- 6) The infected person was obliged to be separated from society (Revelation 21:27; 22:15)
- 7) The afflicted one was obliged to publicly acknowledge his own defilement (Leviticus 13:45).

e. Leprosy in a garment - 13:47-59

Verses 52,55,57: Since there was no means of curing an infected garment, it had to be burned. This is a type of sin in ones habits and circumstances. They must be destroyed (1 Corinthians 7:31).

f. The cleansing of the leper - 14:1-32

*“The priest shall go out of the camp”* (Leviticus 14:3). Since the leper was separated from the people and obliged to dwell without the camp and could not be admitted until he was declared clean by the priest (Matthew 8:2-4), it was necessary that the priest should go out and inspect him and then offer for him the sacrifices required in order to readmit him to the camp. The leper could neither “go” nor “do.” The leper was called to stand still and behold the priest doing the work which would bring cleansing. The priest accomplished all; the leper did nothing (Luke 19:10).

Verse 4: Two birds were offered for his cleansing. Blood shedding was necessary before the leprosy could be removed. The death of a spotless victim was needed (Hebrews 9:22). The shedding of blood was the real basis for the leper’s cleansing; so the first bird was killed. The second and living bird (Leviticus 14:6,7) was dipped into the blood and the water. This was sprinkled upon the leper seven times and then he was pronounced clean. Then the living bird was let loose into the open field. The two birds typify one Christ in two stages of His redemptive work, namely, His death and resurrection. Christ’s resurrection declares the triumph of redemption. The Scriptures assure us that Jesus was nailed to the cross under the weight of our sins’ the same Scriptures assure us that He rose from the grave without one of those sins upon Him (Romans 4:24,25; 6:8-11; Ephesians 2:5,6; Colossians 2:12-15). The leper was pronounced clean on the very same ground that the living bird was let loose; on the authority of God’s word. Assurance of cleansing comes from God and not from the word of man. Christ’s work is a finished work and we need not have doubts and fears if we have met His conditions.

Verse 8: The leper was restored to the camp but not permitted to enter his home for seven days. Though he had been sprinkled with the blood there was still something to be done before he could go into his special place. There had to be the application of water and the oil, both typifying the Spirit (1 John 5:6-8).

Verses 9-20: Water - blood - oil. This was done on the eighth day. The blood of Christ is the divine basis of the operations of the Holy Spirit. The blood and the oil go together. As sinners we could know nothing of the latter save on the ground of the former. The oil could not have been put upon the leper until the blood of the trespass offering had first been applied (Ephesians 1:13).

Verses 21-32: In these verses we find special provision made for the poor. This refers to the sacrifices of the "eighth day" and not to the "*two birds alive and clean*." The latter could not be dispensed with in any case, because they set forth the death and resurrection of Christ as the only ground on which God can receive a sinner back to Himself. The sacrifices on the eighth day were "*whatever he can afford*" (14:30). The two turtle doves conferred the same privileges on the poor as the two lambs conferred on the rich. All are brought into the same place of nearness.

g. Leprosy in a dwelling - 14:33-57

This was confined to their life in Canaan as they did not live in dwellings while they were in the wilderness. The priest was to investigate and judge after which he might pronounce the dwelling clean or unclean. According to verses 46-47 all who came into contact with a dwelling while it was being investigated, were defiled. Contact defiles! The house was either destroyed (verse 45) or cleansed (verses 49-53).

3. Ceremonial uncleanness other than leprosy - chapter 15

- a. The uncleanness of men (verses 2-18) and the uncleanness of women (verses 19-30).
- b. The things referred to in this chapter are the outflow of nature and need the provisions of divine grace. God had purity of heart continually in view. Even unavoidable weaknesses required cleansing because Jehovah was in the camp. Nothing offensive, unsightly, or uncomely was to be allowed. At home and abroad, asleep and awake, by day and by night He was with them. Their clothing, their food, their most minute and private concerns were His care. Nothing was overlooked which could in any way affect the well-being and purity of those with whom Jehovah had associated Himself, and in whose midst He dwelt. All these regulations would have been a burden to the uncircumcised. To have a God of infinite holiness about his path by day and about his bed by night would not have been endured; but to be a lover of a holy God nothing could be more delightful. (cf. Genesis 6:5; Job 15:16; Psalms 14:3; 53:3; Isaiah 53:6; Jeremiah 17:9; Mark 7:21; Romans 1:24)
- c. There was cleansing for natural, unavoidable defilement (15:5,14,15,27,30). "*Washing - bathing - rinsing*" (Psalm 119:9; Ephesians 5:26; 1 John 1:7,9; 5:6-8).
- d. We must learn to watch everything that emanates from nature. Fallen human nature is an impure fountain (Romans 6:19; Colossians 3:5; 1 Thessalonians 4:3-7). We are instructed to keep our vessels in sanctification and honor, to keep within due bounds.

## C. Unclean Priests And People, With Necessary Offerings - chapters 16,17

### 1. Law of the Day of Atonement - chapter 16

Verse 1: It appears from this verse that the natural place of this chapter is immediately after the tenth where probably it originally stood.

This chapter furnishes a record of the transactions of the great day of atonement. On this day the relationship between Jehovah and the assembly was established and maintained and all the sins, failures, and infirmities of the people fully atoned for. The tenth day of the seventh month was a unique day in Israel. There was not other day like it.

Verse 2: This portion also shows that *“the way into the holy places is not yet opened”* (Hebrews 9:8). God was hidden behind a veil and man was at a distance. The way was not open for man to approach at all times into the divine presence, nor was there any provision in the entire Mosaic law for his abiding there continually (Psalm 46:1). The *“blood of bulls and goats”* could not open a permanent meeting place; a sacrifice of nobler and richer blood was needed to accomplish this (Hebrews 4:15,16; 8:1,2; 10:3,4,12,20). An imperfect man could not be a perfect priest; nor could an imperfect sacrifice give a perfect conscience. Aaron was not competent or entitled to take his seat within the veil, nor could the sacrifices which he offered rend that veil.

Verse 3: There is no mention throughout the services of this solemn day of the meat offerings and the peace offerings. The only grand subject is “atonement,” and that in a double way - first, meeting all the claims of God and secondly, meeting all man’s guilt and all his necessities. The bullock was presented as a sin offering for himself (Aaron), his family and the whole priesthood and probably the Levites. The ram was for a burnt offering to signify that he and his associates were wholly consecrated and to be wholly employed in this work of the ministry. The ceremonies with which these two sacrifices were accompanied are detailed in the following verses.

Verse 4: Aaron was to dress in the simple priestly garments because it was a day of humiliation; and as he was to offer sacrifices for his own sins it was necessary that he should appear in garments suitable to the occasion. He did not have the robe, the ephod, the breastplate or the mitre; these were his when he was the high priest of God and the representative of Christ ministering for others. Now he appears before God as a sinner, offering an atonement for his transgressions.

Verses 7-10: “Azazel” (עֲזָזֵל) meaning “to dismiss, dismissed, sent away, the sent-away goat, the goat of departure” - from “ez” = “goat,” and “azal” = “to go away, to disappear, be gone”). The essential thought is the removal of the animal: both goats represent two sides of the same thing; the second is necessary to make clear what the first one, which has been slain, can no longer represent, namely the removal of the sin (cf. Leviticus 14:5-7).

This ceremony taken in all its parts pointed out the Lord Jesus dying for our sins and rising again for our justification; being put to death in the flesh, but quickened by the Spirit. One goat is to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away



into the wilderness. By this act the animal was represented as bearing away or carrying off the sins of the people. The two goats made only one sacrifice yet only one of them was slain. One animal could not point out both the divine and the human nature of Christ nor show both His death and resurrection. The divine and human natures of Christ were essential to the great atonement. The slain goat prefigured His human nature and its death; the goat that escaped pointed out His resurrection.

This solemn business was determined by lot, the disposal of which is with the Lord (Proverbs 16:33). This shows that God alone was to select and point out the person by whom this great atonement was to be made.

Verses 11-14: Aaron offers the bullock for himself first. The blood of atonement is carried in within the veil, into the holiest of all. The cloud of the divine presence was there and in order that Aaron might appear in the immediate presence of the glory and not die, the cloud of incense ascends and covers the mercy-seat on which the blood of atonement was to be sprinkled seven times.

Verse 15: Then the offering for the people follows. Seven is the perfect number and in the sprinkling of the blood seven times before the mercy-seat we learn that whatever be the application of the atonement of Christ, whether as to things, to places, or to persons, it is perfectly estimated in the divine presence. The blood is accepted according to the perfectness of Christ.

Verse 16: The priests and their priestly service, the place of worship and everything therein must stand in the power of the blood. The Holy Jehovah could not have remained for a moment in the midst of the congregation were it not for the power of the blood. It was that which let Him dwell and act and rule in the midst of an erring people.

Verse 17: Aaron needed to offer up sacrifice for his own sins as well as for the sins of the people. He could only enter into the sanctuary in the power of the blood.

Verse 18: The atoning blood was sprinkled everywhere from the throne of God withing the veil to the altar which stood in the court of the tabernacle of the congregation (Hebrews 9:21-23). There is one way into the holiest of all and that is the blood-sprinkled way. The one sacrifice of the cross is sufficient for all; God asks no more, and He can take no less. To add anything to that sacrifice is to cast dishonor upon that with which God has declared Himself well pleased; to diminish aught therefrom is to deny man's guilt and ruin and offer indignity to the justice of God.

Verses 20-22: When this confession was finished, the goat was sent by a proper hand to the wilderness and there let loose; and nothing further was heard of it. Those who receive Christ as the only true atoning sacrifice should realize that their sins are never more brought to remembrance. The assurance that this is true is given to us by His Spirit in our consciences (Psalm 103:12).

Verses 24-28: Not only the person who led the goat away but the priest who consecrated him was reputed clean because the goat himself was unclean, being considered as bearing the sins of the whole congregation. Because of this both the priest and the person who led the goat to the wilderness were obliged to wash their clothes and bathe themselves before they could come into the camp.

Verses 29-34: The commandment of fasting and sanctifying this tenth day is again repeated in chapter 23:27-32; but in the last verse it is called the ninth day because the Jewish day began with the evening. The sacrifices which the day of atonement should have more than other days are mentioned in Numbers 29:7-11 and the jubilee which was celebrated every fiftieth year was solemnly proclaimed by the sound of trumpets on this tenth day (Leviticus 25:8,9). This is a shadow of the acceptable year of the Lord, the year of freedom which Christ has proclaimed by the trumpet of the Gospel (Luke 4:18-21; 2 Corinthians 6:2). The seventh month answers to a part of our September and October. It was the seventh month of the sacred year and the first month of the civil year.

## 2. The importance of the blood - chapter 17

In this chapter there are two special points: 1) life belongs to Jehovah (the life is in the blood); and 2) the power of atonement is in the blood.

Verses 1-4: Life belongs to God and His claim thereto must be recognized in the place which He has appointed - before the tabernacle of the Lord. That was the only meeting place between God and man. To offer elsewhere proved that the heart did not want God. God alone could direct how sacrifice could be acceptable to Him. He commanded that every animal used for sacrifice or food be slain at the door of the tabernacle. Since every animal was slain in this sacrificial way, even the daily food of the people put them in mind of the necessity of a sacrifice for sin. When the Israelites were in the wilderness it was comparatively easy to follow this command and they were therefore commanded to bring the oxen, sheep, and goats to the door of the tabernacle of the congregation that they might be slain there and their blood sprinkled upon the altar of the Lord. But when they became settled in the promised land and the distance rendered it impossible for them to bring the animals slain for domestic use to the temple, they were permitted to pour out the blood in a sacrificial way unto God at their respective dwellings and to cover it with the dust (Leviticus 17:13; Deuteronomy 12:15-21,23-25). If the blood was poured out improperly, the offender was considered as guilty of murder because that blood, had it been properly and sacrificially employed might have made atonement for the life of a man.

There is only one place where God has appointed to meet the sinner and that is the cross which is the antitype of the brazen altar. There and there alone has God's claim upon the life been recognized. To reject this place is to bring down judgment upon oneself.

Verses 5,6: The blood and fat belonged to God and when offered properly were a sweet savor unto Him - were acceptable to Him. Jesus recognized this when He surrendered His life (the blood) and all His hidden energies (the fat) to God in utmost devotion.

Verse 7: The Israelites were to be Jehovah's people throughout all generation. They were to cleave to Him and not serve other gods or spirits.

Verse 11: Life - blood - atonement. Atonement is God's gift to man and this atonement is in the blood and only in the blood. God's word is very explicitly. It attributes atonement exclusively to the blood (Ephesians 1:7; Colossians 1:14; Hebrews 9:22; 1 John 1:7; Revelation 7:14; 12:11).

The blood Christ is the foundation of everything. Our redemption is everywhere attributed to Christ's blood and the shedding of that blood. On the altar of the cross He not only bowed His head and gave up His spirit, but His side was opened and the lining of the heart was evidently pierced for His blood was poured out from the very seat of life. Thus the blood, which is the life, was poured out to make and atonement for the life of the soul.

*"For the life of the flesh is in the blood"* - this sentence had existed in the Mosaic writings for 3,600 years before the attention of any philosopher was drawn to the subject. The circulation of this important fluid through the entire human system was "discovered" and demonstrated by Dr. Harvey in 1628 (some Italian philosophers had the same notion a little before). Thus the blood preserves all the parts of the body.

In the Old Testament the life of a beast was appointed and accepted by God as a substitute for the sinner's life; but as this life is in the blood, the blood was to be poured out upon the altar. Thus the life of the beast becomes the substitute for the life of the man.

Verse 14: That which belonged to God could not be consumed by man.

Verse 15: In both cases the blood was retained in the body (Acts 15:28,29).

#### **D. Unclean Matrimonial Connections - chapter 18**

This chapter presents a most humiliating picture of the enormities of which human nature is capable. It shows also the moral standard set for those who had come into relationship with Him.

Verse 2: *"I am the Lord your God."* Israel's actions were to take their character from the fact that Jehovah was their God. His name was involved in their character and acting. They were to be governed and characterized by the revelation which He had made of Himself. Their conduct was to be founded upon what He is, not upon what they were in themselves. Jehovah's word was the standard by which all questions of right and wrong were to be settled. They were to act in a way worthy of the One who had become their God and made them His people.

Verse 3: "Egypt" (Ezekiel 20:7,8; 23:8). "Canaan" (Exodus 23:24; Leviticus 20:23; Deuteronomy 12:30,31).

Verse 6: *"Any one of his close relatives."* In the infancy of the world persons near of kin must have married each other. Necessity required this. When this necessity no longer existed, the thing became improper.

Verse 21: The name of this idol is mentioned for the first time in this place. It is very likely that this idol represented the sun especially since fire seems to have been so much used in its worship. Some think that children were actually made a burnt offering to him (Psalm 106:38; Jeremiah 7:31; Ezekiel 23:37-39). Others assert that the children were not burnt but only passed through the fire or between two fires by way of consecration to him.

Verses 22,23: The abominations were to be punished by being put out of their land.

Verse 30: The only way to be preserved in the land which God had given them was to obey the words of the Lord. The who says, *“Thus it is written and thus I will do”* is never likely to receive a false creed nor perform a superstitious act of worship.

## **E. Repetition Of Sundry Laws - chapter 19**

Many of these laws are self-explanatory, but some may be considered.

Verses 9,10: (cf. Leviticus 23:22) Liberty for the poor to glean both the cornfields and the vineyards was a divine institution among the Jews for the whole of the Mosaic law breathed of love to God and benevolence to man. The poor in Judea were to live by gleanings from the cornfields and vineyards. The Book of Ruth furnishes a fine example of one who fully acted out this most benevolent statute (Ruth 2:14-16). The same grace that had given Boaz the field gave her the gleanings. They were both debtors to God. She was the recipient of Jehovah’s goodness and he was honored by being able to act as God had commanded.

Verse 13: Here God shows Himself as knowing the thoughts and feelings that are in the heart of a poor laborer. Consideration of the poor is a God-commanded statute. The poor are the special objects of God’s care. Again and again He makes provision for them, and much of that provision is to be made through those of His children who are more fortunate (Psalm 72:12-14; James 5:4).

Verse 14: *“The deaf”* - Naturally one does not like to be called upon to repeat his words over and over again in order to meet the deaf man’s infirmity. Jehovah thought of this and provided for it. *“The blind”* - To put a stumbling block in the way of the blind is very cruel. God saw that this was a possibility of the human heart. These two ordinances teach that we should never take advantage of the ignorance, stupidity, infirmity, handicap, or inexperience of a neighbor.

Verse 16: A slanderer is sure to work mischief; he injures himself, he injures his hearer, he injures the subject of his tale. All this is done directly; the indirect damage cannot be estimated. The word “slanderer” here signifies a trader or peddler and refers to a person who travels about dealing in slander and gossip. We must not be slanderers ourselves or lend our ears to others who are.

Verse 17: *“Reason frankly”* - Instead of being a slanderer the divine method is to go directly to the neighbor if there is anything wrong.

Verse 18: Many suppose that loving our neighbor as ourselves was first instituted under the gospel as in John 13:34. This verse shows that opinion to be unfounded; but to love another as Christ loved (to lay down our lives for each other [1 John 3:16]) is certainly a new commandment. We have that simply on the authority of Jesus Christ alone.

Verse 19: It is not evident just why all these prohibitions were made but they seem to teach generally that the mixing together of unlike elements was not desirable in God’s sight.

Verses 23-25: The first good fruit is the Lord’s after which man has his share.

Verse 26: Refers to superstitious practices.

Verses 27,28: These practices were also carried on by the superstitious people who were in that part of the world.

Verses 33,34: This law was to protect and comfort the stranger, and is a divine command.

Verses 35,36: God is just; just weights, measures, and scaled were demanded of His people.

Verse 37: The bottom line: *"I am the Lord."* (Matthew 5:45-48)

## **F. Uncleaness Practices Among Idolatrous Nations - chapter 20**

Verses 1-5: *"Gives any of his children to Molech"* (2 Kings 17:17; 23:10; 2 Chronicles 33:6; Jeremiah 7:31; 32:35).

Verse 14: It is possible that the "burned with fire" was some kind of branding.

Verses 22-26: The cup of iniquity of the nations of Canaan was full; consistently with Divine justice they could be no longer spared.

Human nature without the revelation of god is evil in nature and in practice.

## **G. Laws Of Purity Regarding The Priesthood - chapters 21,22**

### 1. Family and friendship relations - 21:1-15

Verses 1-3: No priest was to assist in laying out a dead body or preparing it for internment. Any contact with the dead was considered defiling.

Verse 4: He being a chief among the people was not to be seen in a state of humiliation necessary in mourning for the dead.

Verse 5: It is supposed that these things were particularly prohibited because they were used superstitiously by the Egyptian priests. According to Herodotus they shaved the whole body every third day that there might not be an uncleanness upon them when they ministered in their temples.

Verse 9: Either strangled and then burnt, or branded with fire.

Verse 10: This is the first place where the word high priest is used and it is very emphatic. He stood above the ordinary priest.

Verse 11: The high priest could not mourn for his closest ones - his father or mother - as could the ordinary priest (cf. 21:2,3).

Verse 12: The "consecration" ("crown" KJV) represents our Lord as King. Note: The Lord was the priest's portion (Joshua 13:33; Matthew 10:37).

### 2. Physical perfection was required - 21:16-24

The great perfection required in the Jewish high priest was intended principally to point out the perfection of that priesthood of which it was a type. And yet, the law

made nothing perfect but pointed out that most perfect priesthood and sacrifice by which we draw near to God (Hebrews 7;14).

Verses 17-21: "*Has a blemish*" - Jehovah could not have a blemished priest at His altar or a blemished sacrifice upon it. The blemishes listed below might render him contemptible in the eyes of men and be the means of leading them to despise the ministry itself; or they might prove a great impediment in the discharge of the priestly duties. The Hebrews say there are in all 120 blemishes which disable the priest.

Verses 22,23: The deformed could eat at the priests' table but they could not hold office. The priest with blemish was not permitted to enter into the holy of holies, nor to burn incense, nor to offer the showbread, nor to light the golden candlestick, etc. Christ presents the church without blemish (Ephesians 5:27).

### 3. The holy portion of the priests - 22:1-16

Verses 3,10: It was not to be eaten by the unclean or by foreigners (strangers). The meaning of the word "foreigner" - one who was not of genuine Hebrew stock and who would not receive circumcision.

Verse 10,11: The third servant might not eat but the one brought with money who was one of the priest's family might eat.

### 4. Perfection required in the sacrifice as well as the priest - 22:17-33

Verses 19,21: "*Without blemish*" - These were sacrifices that the law required. Since they were from God, they demanded the perfect.

Verse 23: The animals with a blemish might be offered for a freewill offering because that was not prescribed by the law. God left it to man's piety and gratitude to offer such additional gifts as he could. It is the opinion of the Jews that the person who made a freewill offering of such things as he had sold the animal and gave its price for the support of the sanctuary. They maintain that these imperfect animals were never offered on the altar.

Verse 28: This precept was given to teach the children of Israel mercy and tenderness of heart; so the Jews understood it.

Verse 32: The one who does not implicitly believe and conscientiously obey all God's words profanes His holy name.

Verse 33: God brought them out of the land of Egypt by a series of miracles. He brought them out of Egypt to be their God - to save them from all idolatry and all superstitious and false worship. He brought them out so that they might be His glory.

## III. THE SEVEN ANNUAL FEASTS Chapter 23

The listing of the Sabbath at the beginning of this chapter (23:2,3) gives it quite a unique and independent place. The Sabbath was the basis of all the feasts. One who did not keep the Sabbath in the most religious manner was not capable of keeping any of the

other feasts properly. This stands at the threshold of all religious observance. Because this was the day God rested from His labors (Genesis 2:3) it signifies a day of rest, rest to the body from labor and toil and rest to the soul from all worldly care and anxieties. It is by the authority of God that the Sabbath is set apart for rest and religious purposes, as the six days are appointed for labor. As God formed both the mind and body of man on principles of activity, so He assigned him proper employment; as the mind improves with exercise, so the body increases its vigor and health in honest labor. He who idles away his time in the six days is equally culpable in the sight of God as he who works on the seventh. The Sabbath was not only a memorial of God's rest but also of man's redemption (Exodus 31:13; Deuteronomy 5:15).

#### **A. The Feast Of Passover - verses 4,5**

The Passover was instituted in Exodus chapter 12. It refers to the angel of God passing by or over the houses of the Israelites, on the posts and lintels of which the blood of the lamb was sprinkled, while he stopped at the houses of the Egyptians to slay their first-born (Exodus 12:14). The laws of this feast were to be an everlasting and endless statute because it represented the Lamb of God who taketh away the sin of the world (John 1:29,36; Hebrews 6:20; 7:17,24,25; 10:12,14; 13:20). Because of His sacrifice He is Mediator while time itself lasts. Therefore this statute could have no end. Even through eternity the salvation of the soul shall be ascribed to the Lamb (Revelation 5:5,6). It is remarkable that even though the Jews have ceased from their sacrificial system, so that sacrifices are no longer offered by them in any part of the world, yet they all - in all their generation and in all countries - keep up the remembrance of the Passover and observe the feast of unleavened bread. No lamb is sacrificed. Their sacrifices have totally ceased since the destruction of Jerusalem by the Romans. Even the flesh that is used on this occasion is partly roasted and partly boiled that it may not even resemble the primitive sacrifice; for they deem it unlawful to sacrifice out of Jerusalem. The truth is, the true Lamb of God that taketh away the sin of the world has been offered, and they have no power to restore the ancient type (1 Corinthians 5:7,8). This feast is held on April 14th of our year (the 14th of the first month)

#### **B. The Feast Of Unleavened Bread - verses 6-8**

The day following Passover began the feast of unleavened bread, the fifteenth of the month. The feast lasted seven days, the first and last of which were holy convocations. These convocations were for the purpose of religious worship. The putting away of leaven during this feast implied the turning to God with simplicity and uprightness of heart. Leaven typified corruption and sin (1 Corinthians 5:8).

#### **C. The Feast Of First Fruits - verses 9-14**

This offering was a public acknowledgment of the bounty and goodness of God who had given them the seed of time, the first and latter rain, and the appointed weeks of harvest. As soon as the harvest was in, before they had tasted of it themselves, they acknowledged God as the Giver (Exodus 22:29a; Leviticus 2:12). This points to Christ, the Resurrected One (1 Corinthians 15:20-23). In Him we too are the "first-fruits" (James 1:18).

#### **D. The Feast Of Pentecost - verse 15-21**

This is sometimes known as the feasts of weeks (Sabbaths). It was held at the end of

the wheat harvest (early June). It commemorated the giving of the law (Exodus 23:16; 34:22; Leviticus 23:16; Numbers 28:26; Deuteronomy 16:10; Acts 2:1).

#### **E. The Feast Of Trumpets - verses 23-25**

This feast was held the first of October and apparently marked commencement of the civil year. The Jews supposed that in this month God created the world when the earth appeared at once in all its perfection (Numbers 29:1; Nehemiah 8:2). The sacred year was started in April.

#### **F. The Day Of Atonement - verse 26-32**

See chapter 16. About the tenth of October. This was the day when the high priest entered the Holy of Holies to make atonement for the sins of the people after he had made atonement for his sins and the sins of his family (Exodus 30:10; Leviticus 16:20; 23:27; Numbers 29:7; Hebrews 9:7).

#### **G. The Feast Of Tabernacles - verses 33-44**

This feast began the 15th of October to commemorate the life in the wilderness and thanksgiving for the harvest. The people left their houses and dwelt in booths or tents made of the branches of trees. In these they lived seven days to commemorate the forty years' sojourning and dwelling in tents in the wilderness while destitute of any fixed habitation. By the institution of this feast God had two great objects in view: 1) to perpetuate their remembrance of His great providence and grace in bringing them out of Egypt and preserving them in the wilderness; and 2) to maintain in them a spirit of gratitude and obedience by leading them to consider deeply the greatness of the favors which they had received from His hands (Numbers 29:12; Deuteronomy 16:13-15; 2 Chronicles 8:13; Ezra 3:4; Nehemiah 8:14; Zechariah 14:16; John 7:2).

Israel neglected this feast for many years. They lost sight of the fact that they had been pilgrims and strangers. From the day of Joshua down to the days of Nehemiah, the feast of tabernacles had never once been celebrated. It was the remnant that returned from the Babylonian captivity that did what even Solomon neglected (Nehemiah 8:17). The feast of tabernacles shall yet be celebrated in Jerusalem and the land of Canaan (Zechariah 14:16).

### **IV. GENERAL LAWS AND INSTRUCTIONS Chapters 24-27**

#### **A. Miscellaneous Instructions - chapter 24**

Verses 1-4: (cf. Exodus 27:20,21). Here the focus is on the lights in the holy place. "*Pure oil from beaten olives*" could be easily expressed from the olives after they had been bruised in a mortar; the mother drop, as it is called, which drops out of itself as soon as the olive are a little broken, is much purer than that which is obtained after the olives are put under the press. The oil which flowed out of the fruit either spontaneously or with little application of the force of the press was of a much finer flavor than that which was obtained otherwise.

"*A light may be kept burning regularly*" - They were probably to be kept burning through the whole of the night, although there are some that think it had to be kept burning throughout the day too. Josephus says the whole of the seven lamps burned



all the night; in the morning four were extinguished and three kept burning through the whole day. 1 Samuel 3:3 implies that they were all extinguished in the morning or that some of them were put out (Exodus 30:8). It appears therefore that the business of the priests was to light the lamps in the evening; and either to extinguish them in the morning or permit them to burn out, having put in the night before as much oil as was necessary to last till daylight.

The oil and the continual flame were emblematic of the unction and influences of the Holy Spirit.

Verses 5-9: (cf. Exodus 25:23-20) These loaves or cakes were twelve, representing as is generally supposed, the twelve tribes of Israel. They were in two rows of six each. On the top of each row there was a golden dish of frankincense which was burned before the Lord as a memorial. At the end of the week when the old loaves were removed and replaced with new ones, the priests took the former for their domestic use. The twelve tribes are ever before Him. Their memorial can never perish (Zechariah 1:12,14; 2:8; 1 Kings 18:31; Ezra 6:17; Acts 26:6,7).

Verses 10-17,23: What the crime of this son was, we cannot distinctly say. It was some kind of blasphemy. It was a new and unprecedented case and it was necessary to consult God before the degree of guilt or the necessary punishment could be decided upon. The man was put in a secure place until Moses determined the mind of the Lord. In what way the Lord communicated to Moses, we do not know. The answer probably came in the tabernacle and when it came it left no doubt as to the course that was to be taken. The man was guilty and was sentenced to death. Since there was not precedent for this case, it seems that the Jews were not guilty of taking the name of the Lord in vain at this time. Blasphemy was not known among them.

Verses 18-22: This law, first mentioned in Exodus 21:24, still prevails more or less in most civilized countries. The great tendency of this law is to show the valuableness of human life. These laws are also a warning. The stranger in the land was subject to the same law. Equal laws were each individual receives the same protection and the same privileges are sound politically.

## **B. Laws Of The Sabbatical Year And The Year Of Jubilee - chapter 25**

### **1. The Sabbatical Year - verses 1-7**

As every seventh day was a Sabbatical day so every seventh year was a Sabbatical year. It was: 1) a year of rest for the land (verse 4); 2) the crops were free to all (verses 6,7) - especially the poor (Exodus 23:11); and 3) it was a year of release for those who had been sold into bondage (Exodus 21:2; Deuteronomy 15:1-11). Some reasons for this ordinance:

- a. To maintain as far as possible an equality of position and condition among the people, in setting the slaves at liberty, and in permitting all, as children of one family, to have the free and indiscriminate use of whatever the earth produced.
- b. To inspire the people with sentiments of humanity by making it their duty to give rest, and proper and sufficient nourishment to the poor, the slave, and the stranger, and even to the cattle.
- c. To accustom the people to submit to and depend on the Divine providence and

expect their support from that in the seventh year by an extraordinary provision on the sixth. During the sixth year there was to be one crop equal to its abundance to three because it must supply the wants of three years - supplying food for the normal consumption of the sixth year, supplying for the seventh year in which they were neither to sow nor reap, and supplying for the eighth year in sufficient quantity to give them food while they waited for the crop to be produced.

- d. To detach their affections from earthly and perishable things and to make them heavenly-minded.
- e. To show them God's dominion over the country, and that He, not they, was lord of the soil and that they held it merely from His bounty. "*The land is mine*" (verse 23).

## 2. The Year Of Jubilee - verses 8-55

Verses 8,10,11: Probably the fiftieth year was the real jubilee.

Verse 9: The jubilee was proclaimed on the very day when the great annual atonement was made for the sins of the people. It speaks therefore of the fact that the great liberty or redemption from sin published under the gospel could not take place till the great atonement, the sacrifice of the Lord Jesus, had been offered up. In the atonement provided by Christ we are redeemed from the bondage of sin, repossess our inheritance (the favor and image of God), having all debts cancelled.

Verses 14-17: The purchases that were to be made of lands were to be regulated by the number of years until the next jubilee. The fear of the Lord was to enforce this law.

Verse 23: As God in a miraculous manner gave them possession of this land, they were therefore to consider themselves merely as tenants to Him; and on this ground He, the Landholder, prescribed to them all the conditions on which were to hold it as tenants. Feeling that they had nothing which they could call their own upon the earth, they were frequently reminded of the permanent dwelling in the heavenly inheritance.

Verse 25: The land that was sold in the interim between jubilee and jubilee might be redeemed by the former owner or by one of his kinsmen or relatives. This kinsman is a type of the redemption of man by Christ Jesus. He became a Kinsman in order that He might redeem the human race. In this way He possessed the right to redeem man and to buy back to man that inheritance which had been forfeited by transgression.

Verses 29-31: If a man sold his house in the city he might redeem it any time within the course of a year; but if it were not redeemed within that time, it could no more be redeemed nor did it go out even in the jubilee. It was not so with a house in the country; such a house might be redeemed any time within the interim, and if not redeemed must go out at the jubilee. The house in the city might be built merely for the purposes of trade or traffic, while the house in the country was built on or attached to the inheritance which God had divided to the respective families so the same law that applied to the inheritance applied to the house.

Verses 32-34: Just the reverse applied to the house of the Levite in the city. They had no inheritance in Israel, only their cities to dwell in. Therefore these houses could not ultimately be alienated.

Verse 43: "*Rule over him ruthlessly*" - Ruthless service as defined by the Jews was service which is not determined and which is not necessary or not needed. Labor beyond the person's strength, or labor too long continued, or in unhealthy or uncomfortable places and circumstances, or without sufficient food is labor exacted ruthlessly and consequently inhuman.

Verse 55: This gives the reason for these laws. This is typical of those who are children of God by faith in Christ Jesus. However, under the gospel they are not merely servants but sons also (Galatians 4;6,7).

The purpose of this law is: 1) to prevent the rich from oppressing the poor and reducing them to perpetual slavery; 2) to prevent debts from being multiplied too much; 3) to prevent slaves from continuing always with their wives and children in servitude; and 4) to build in the people a strong affection for the land which came to them through their ancestors but originally from God. The great lesson is the redemption of man by Christ Jesus: man forfeited all right and title to the kingdom of God through sin; through Christ he becomes a joint heir of the heavenly inheritance (Isaiah 61:1; Luke 4:16-19).

### **C. Conditions Of Blessing And Cursing - chapter 26**

#### 1. The laws of blessing - verses 1-13

Verse 1: Not only idolatry in general is forbidden here but also the superstitious use of innocent and lawful things. Probably the stones or pillars which were set up and anointed by holy men in commemoration of single interpositions of God in their behalf were afterwards abused to idolatrous and superstitious purposes and therefore prohibited. This we know was the case with the brazen serpent (2 Kings 18:4).

Verse 4: Refers to the early and latter rain. The first fell in Palestine at the commencement of spring, and the latter in the autumn.

Verse 5: A promise of such entire plenty that before they could have reaped and threshed out their corn the vintage should be ready and before they could have pressed out their wine it would be time to sow again (Amos 9:13).

Verse 11: The promise of the presence, manifestation and indwelling of God. Paul refers to this promise of the law in 2 Corinthians 6:16-18.

Verse 15: There are different words which point out the different properties of the revelation of God in the divine law: Statutes - the things which God has defined, marked, and traced out that men might have a perfect copy of pure conduct always before their eyes to teach them how they might walk so as to please Him in all things. Judgments - those things which God has determined that men shall pursue by which their whole conduct shall be regulated, making the proper distinction between virtue and vice, right and wrong, justice and injustice. Commandments - those parts of the law which contain the obligation the people are under to according to the statutes, judgments, etc. already established and which prohibit

them by penal sanctions from acting contrary to the laws. Covenant - the whole system of revelation given to the Jews which was intended to separate them from all people of the earth and to make them holy.

From other parts of Scripture we add the following: Testimonies - this means "beyond, farther, besides" because the whole ritual law referred to something farther on or beyond the Jewish dispensation, even to that sacrifice which was to be made for the sins of men. Thus all the Mosaic law referred to Christ and bore testimony to Him. Ordinances - those parts of divine revelation which exhorted them to watch their ways, keep their hearts, and promised to them the continual protection and blessing of God their Maker. Precepts - the "overseers" of a man's conduct to see whether he acts according to the commands of his Master. They are suited to all circumstances of human life, adversity, prosperity, temptation, sadness, joy, etc.

## 2. Disobedience to be followed by cursing - verses 14-39

Verse 16: A whole train of evils are here appointed to be over a disobedient people. The disobedient were to be continually under the influence of dismay and fear. This explains the state of the Jews.

Verses 18-39: A series of increasingly severe judgments is presented; no rain, no crops, plagues, wild beasts, the sword, hunger, starvation, desolation, scattered among the heathen, fear, death.

From Saul to the Babylonian captivity are numbered about 490 years (see verse 34), during which period there were 70 Sabbath years ( $7 \times 7 = 490$ ). The Babylonian captivity lasted 70 years and during that time the land of Israel rested (Jeremiah 25:11). Therefore the land rested just as many years as it should have rested Sabbaths if the Jews had observed the laws relative to the Sabbaths of the land.

## 3. Prediction of final repentance and restoration - verses 40-45

Verses 40,41: God uses judgments to produce repentance (Isaiah 26:9). Though God has literally fulfilled all His threatenings upon this people in dispossessing them of their land, destroying their national power, overturning their city, demolishing their temple, and scattering them over the face of the whole earth; yet He has in His providence, strangely preserved them as a distinct people and in very considerable numbers also. He still remembers the covenant of their ancestors and He still has a very important plan for them. All Israel shall yet be saved and, with the Gentiles, they shall yet be restored to His favor. Under Christ Jesus, the great Shepherd, they shall return to the fold.

Verse 46: This appears to be the proper concluding verse of the whole book. Some suppose that the 27th chapter had been added after the book was finished.

## D. The Law Of Vows - chapter 27

In the matter of atonement all stood upon one common level. High and low, rich and poor, learned and ignorant, old and young - the requirement and demand was the same for all. In the making of vows it was different. They were not required.

Generally speaking: A vow is a religious promise made unto the Lord with prayer and

thanksgiving (Numbers 21:1,2: Psalm 66:13,14). Vows were either of abstinence (Numbers 6,30); or they were to give something to the Lord as sacrifices (Leviticus 7:16), or the value of persons, beasts, houses, or lands. If a man wished to redeem what he had thus vowed or consecrated it was to be redeemed according to the priest's estimation and the money was to be put into the hands of the priest for the service of the sanctuary. If after consecrating, the person refused to redeem them they became the Lord's property forever. The persons continued all their lives devoted to the service of the sanctuary; animals were offered for sacrifice or sold and the price devoted to sacred uses.

Verse 10: A vow could not be altered.

Verse 13: This was probably to prevent rash vows or covetous redemptions.