

**FEASTS
AND
OFFERINGS**

A Study of the Book of Leviticus

Dr. Brian J. Bailey

Version 1.3

“Feasts and Offerings”

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Front Cover Design

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Revised March 2012 (Version 1.3)

Reprinted []

in the United States of America

ISBN 1-59665-003-6

For more information, please contact:

Zion Christian Publishers

A *Zion Fellowship* ® Ministry

P.O. Box 70

Waverly, New York 14892

Phone: 607-565-2801

Toll free: 1-877-768-7466

Fax: 607-565-3329

<http://www.zcpublishers.com/>

ACKNOWLEDGMENTS

Editorial team: Betty Cavender, Sarah Heyer, Elizabeth Humphreys, Sarah Humphreys, David Kropf, Justin Kropf, Sarah Kropf, Hilary Sigsby, and Caroline Tham.

We wish to extend our thanks to these dear ones for without their many hours of invaluable assistance, this book would not have been possible. We are truly grateful for their diligence, creativity, and excellence in the compilation of this book for the glory of God.

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PREFACE

In this book “Feasts and Offerings”, we will study the book of Leviticus, with the main emphasis being on the feasts and offerings. We will also see how the feasts and offerings must be fulfilled in the life of each believer. We will study not only the requirements for the Old Testament Israelites who lived under the Old Covenant, but also the fulfilment of each sacrifice and offering through the spotless life of the Lord Jesus Christ, and their relevance to the life of each believer.

Jesus fulfilled all the spiritual requirements that His Heavenly Father had ordained for Israel. As we witness Christ’s fulfilment, we marvel at the preciseness of His life here upon earth, every movement being controlled by the Holy Spirit so that He might accomplish the will of His Father in heaven. He lived by the Word of God and walked in the Spirit, as seen in Hebrews 9:14, “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

It is our desire that through the study of this book, you may come to appreciate the perfect sacrifice of Jesus Christ upon the cross, which enables us to live a holy life, know God intimately, and ultimately, enter into heaven’s glories.

INTRODUCTION

The Book of Leviticus taught the Israelite living under the Old Covenant how to be ceremonially pure through exterior sacrifices. The Israelites were required to keep not only the moral laws given to Moses upon Mount Sinai (of which the most well known are the Ten Commandments), but also the ceremonial laws.

These consisted of numerous offerings, sabbaths, and feast days that basically dealt with the atonement of sin. They were fulfilled by the supreme sacrifice of Christ.

However, we will look into this study from the perspective of Hebrews 9:9,11-12: “Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

Concerning the history of Leviticus, it is assumed that it was written by Moses upon Mount Sinai in the first month of the second year, since Exodus 40:17 terminates with the erection of the Tabernacle of Moses on the first day of the first month of that year.

The Hebrew title of the Book of Leviticus is “Wayyiqra,” taken from the first word in the original text, which means, “And He called.” The English title “Leviticus” comes from the Greek word “Leutikon,” taken from the Greek Septuagint. It means, “That which pertains to the Levites.” However, this title is not completely accurate in its description, since the laws apply to the priests who are only a portion of the tribe of Levi. The Talmud calls it, “The Law of the Priests and the Law of the Offerings.”

Thus Leviticus 1:1 commences with God speaking about the offerings from the Tabernacle to Moses. Therefore, Exodus gives instructions for the building of the Tabernacle, and Leviticus gives instructions for the service of the Tabernacle.

The Book of Leviticus is also called “The Handbook of the Priests,” and provides us with detailed descriptions of most of the feasts and offerings which dominated the lives of the Israelites before the advent of Christ, while the New Testament provides their interpretation for us in the Church Age.

The seven major feasts of Israel are Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Atonement, and Tabernacles. These feasts and offerings were given to Moses upon Mount Sinai and were kept by the Israelites who lived under the period of the Law. This period lasted from circa 1447 BC (when the Law was given at Mount Sinai), until circa AD 70, when the Temple of Herod was destroyed by

the Romans under Titus. These sacrifices were brought to an end, spiritually, by the offering of the Lamb of God upon the cross of Calvary (circa A.D. 30).

The purpose of this study is that we may better appreciate all that was accomplished for us upon the cross by our Lord Jesus Christ. The Law is the schoolmaster that brings us to Christ, as Paul said in Galatians 3:24. It is through these feasts and offerings that we understand spiritual truth more perfectly.

We should see Christ throughout this book, for His life and death fulfilled every sacrifice and offering for our salvation. We trust that after having studied and meditated upon these many types and illustrations you will be filled with a deeper and greater admiration for our blessed Lord.

The Book of Leviticus can be divided into two main sections. The first is Sacrifice (chapters 1-17) and the second is Sanctification and related topics (chapters 18-27). However, for the purposes of this commentary, we have chosen other divisions to aid us in our study.

PART ONE

The Offerings

1:1-7:38

There are six main parts to this section on the offerings:

1. The Voluntary Burnt Offering (1:1-17)
2. The Meal Offering (2:1-16)
3. The Peace Offering (3:1-17)
4. The Sin Offering (4:1-5:13)
5. The Trespass Offering (5:14-6:7)
6. Laws Concerning the Offerings (6:8-7:38)

There were five principal offerings that an Israelite could offer upon the Altar of Burnt Offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering.

The offerings have three basic fulfilments:

1. They were fulfilled ceremonially by the Israelites.
2. They were fulfilled historically by the Lord Jesus.
3. They are to be fulfilled spiritually by Christians.

As believers, we must become these offerings, as Paul said in Romans 12:1: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

holy, acceptable unto God, which is your reasonable service.”

The New Testament sacrifice we offer is our own lives; we become the living sacrifice.

Therefore, as we study these offerings, we should not only consider how they were fulfilled by the Israelites and the Lord Jesus, but also how they are to be fulfilled in our lives. This is the whole point of the offerings. They have a relevant message of holiness and consecration for today's believer.

1. The Voluntary Burnt Offering

1:1-17

The Offering of a Bullock

1:1-9

1:1-3 - *“And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.”*

This was an offering that an Old Testament Israelite offered not out of compulsion, but rather because he wanted to express his love for God. Therefore, we can liken it to the First Commandment, which Jesus expressed in Matthew 22:37-38:

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.”

1:4 - *“And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.”* Although this was a voluntary offering from a heart that overflowed with love for the Lord, there were very precise instructions given concerning the manner in which it was to be performed.

First, the offerer had to lay his hand upon the head of the bullock. This act identified him with the animal that would die in his place to make atonement for him. This requires some explanation, as we have said that this offering was an expression of the love that an Israelite had for God. We must realize that we are all born sinners, and as such, we cannot approach a holy God.

The blood of the bullock, representing the blood of Christ, covered the sinner and permitted his offering to be accepted by God. The burnt offering was temporarily instituted by God to atone for sin, until the sacrifice of Christ dealt with the sin nature once and for all, as seen in Hebrews 9:26: “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

1:5 - *“And he shall kill the bullock before the LORD: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the*

blood round about upon the altar that is by the door of the tabernacle of the congregation.” The blood purified the altar, which would have been otherwise defiled by the sinner.

1:6 - *“And he shall flay the burnt offering, and cut it into his pieces.”* As we shall see in the following verses, this act of dividing the animal into pieces illustrates that God places great emphasis on the care with which these offerings were to be made to Him. Our offerings and sacrifices are not accepted unless we offer them God’s way.

God did not accept Cain’s offering, or the worship of the Pharisees because they did not worship Him from their hearts (Mt. 15:8).

1:7 - *“And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.”* Fire is an essential part of any sacrifice. It represents the fact that all our works must be tried by fire. “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is” (1 Cor. 3:13).

Let us pray that our works are not wood, hay, and stubble, for all our works will be tested by the fire of God, who is a consuming fire (Heb. 12:29).

Even the wood had to be placed in order, meaning that the sacrifice was to be offered in a well-ordered manner. Everything was to be done in a manner that was pleasing to

God. Wood is a symbol of our humanity; therefore, it must be presented in an acceptable and serious manner to our God.

1:8 - *“And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire, which is upon the altar.”* The burnt offering was the highest order of dedication to God. It was one that required complete and detailed consecration of each one of its parts.

The four main parts of the animal that had to be cleansed and consecrated were:

1. The head
2. The fat
3. The inwards
4. The legs

1. The Head

This is the area of our bodies where we receive information, communicate, and direct the rest of the body. Therefore, it has to be consecrated. The following are four members of the head we will consider:

1. The mind
2. The ears
3. The eyes
4. The tongue

1. *The Mind*: The mind is where our thinking process is contained and the diverse abilities of our being are governed. Proverbs 23:7 tells us that as a man thinks, so is he. Therefore, as 1 Peter 1:13 says, we must “gird up the loins of our mind.” In other words, we must control our thought life so that our thoughts are pure and fruitful. This is accomplished through constant meditation in the Holy Scriptures, as seen in Psalm 1:2: “But his delight is in the law of the LORD; and in his law doth he meditate day and night.”

The mind is the area where the greatest battles of our lives are fought. The enemy seeks to control our thoughts, for in so doing, he can control our lives and lead us out of the will of God.

The Apostle Paul puts it this way in 2 Corinthians 10:4-5: “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” As Paul states in 1 Corinthians 2:16, let us put on “the mind of Christ.”

Thoughts come from four main sources:

1. God
2. Our own spirit
3. The suggestions of others
4. The Devil

Philippians 4:8 gives us eight checkpoints whereby we can examine our thought patterns: “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

We must examine every thought that comes into our minds by these eight questions:

1. Is it true?
2. Is it honest?
3. Is it just?
4. Is it pure?
5. Is it lovely?
6. Is it of good report?
7. Is it virtuous?
8. Is it praiseworthy (does it glorify God)?

If a thought can pass all of these eight tests, then we should meditate upon it. If it fails any one of these eight tests, we should reject it.

2. *The Ears:* When our ears hear what others say, we absorb those words into our minds and hearts. We need our ears to be circumcised so that we only listen to conversations that are edifying to us and glorifying to the Lord (Acts 7:51). We must avoid all conversations that are negative and full of criticism, for they gender only strife. They are the very

conduits of Satan and his evil spirits, who seek to destroy our spiritual life and union and communion with our holy Lord.

Our ears must be attuned to hear the voice of the Lord and be able to understand what He is saying. Isaiah 50:4 says, “The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.”

Let us pray that we are not in the situation of the children of Israel who did not understand the purposes of God for their lives until they reached the River Jordan (Deut. 29:4). Our Lord Jesus often joined “hearing” and “understanding” together. He said in Matthew 15:10, “And he called the multitude, and said unto them, Hear, and understand.”

3. *The Eyes:* Jesus called the eye “the light of the body” in Matthew 6:22. However, He continued by issuing this warning in verse 23: “But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” It is vital for us to make a covenant with our eyes, even as the patriarch Job did in Job 31:1: “I made a covenant with mine eyes; why then should I think upon a maid?” Paraphrasing Habakkuk 1:13, we might say that our eyes, like the eyes of God, should be too pure to look upon evil. May we ask the Lord to purify our eyes.

4. *The Tongue*: As King Solomon stated in Proverbs 18:21, “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.” May we speak always those things that produce life. Let us remember the warning of Jesus in Matthew 12:36, “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”

Let us read the words of the Apostle James describing the tongue: “For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be” (Jas. 3:2-10).

2. The Fat

Fat is associated with strength. Therefore, our strength must be used for and devoted to the Lord if we are to truly love Him with all of our strength, as He commands us in Mark 12:30: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.” We should only use our strength for things that are part of God’s perfect will for our lives. Do not become tired through the useless pursuits of worldly vanities.

**We should only use our strength
for things that are part of God’s
perfect will for our lives.**

3. The Inwards

1:9 - *“But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar; to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.”*

The inwards include the heart. The heart is the centre of the body, and out of it flow the issues of life. Proverbs 4:23 says, “Keep thy heart with all diligence; for out of it are the issues of life.”

Our heart must be continually washed through obedience to the Word, as seen in Ephesians 5:26: “That he might sanctify and cleanse it with the washing of water by the

word.” The blood of Christ also continually cleanses us as we walk in the light, as seen in 1 John 1:7: “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

It is only through obedience and coming into the light that our hearts are washed. If we walk outside of the will of God and do not deal with issues in our lives, we will become bitter and frustrated. Neither will we receive our heavenly reward. However, a heart that is in the centre of God’s will is a merry heart, continually feasting upon the goodness of the Lord Jesus Christ.

4. The Legs

The legs are associated with our daily and spiritual walk, for they take us to places both naturally and spiritually. Therefore, there are many warnings in Scripture concerning our walk. The Lord said to Abraham, “Walk before me and be thou perfect” (Gen. 17:1). We must walk in God’s commandments, as seen in Leviticus 26:3: “If ye walk in my statutes, and keep my commandments, and do them.”

Our walk must be cleansed by the Word of God. We must not only be filled with the Spirit, but also led by the Holy Spirit. Paul said in Romans 8:14, “For as many as are led by the Spirit of God, they are the sons of God.” This is achieved through obedience to the written and the spoken word of God, for Jesus declared, “Man shall not live by bread alone,

but by every word that proceedeth out of the mouth of God” (Mt. 4:4).

Our feet should be firmly planted upon the pathway of righteousness, and we must heed the warning of the Lord not to turn aside out of the way (Deut. 11:28). We must not walk in the counsel of the ungodly (Ps. 1:1), but rather with the wise, that we may become wise. Proverbs 13:20 says, “He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.” As we do so, our life will be a sweet savour to our God.

The Offering of Sheep

1:10-13

1:10 - *“And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.”* We now come to what is so often termed the “offering of the second degree,” since a sheep is inferior in value to a bullock.

We can make the analogy that the bullock offering can apply to a pastor or ruler, whereas the offering of a sheep can refer to the offering of an elder. The consecration of a pastor affects the whole congregation; therefore, it is to be offered at the door of the tabernacle and the blood is to be sprinkled around the whole altar. However, the offering of an elder is different; it was killed at the side of the altar. The bullock offering can represent the strength of a ruler or pastor, and the sheep offering can represent the submissiveness of the supporting ministries.

1:11 - *“And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar.”* The offering was to be killed on the north side of the altar.

The north is often associated with sin, especially with respect to idols that move God to jealousy, as seen in Ezekiel 8:5-6: “Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.”

1:12-13 - *“And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.”* The rest of the instructions concerning the sheep offering were identical to those of the bullock.

The Offering of Fowls

1:14-17

1:14 - *“And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or*

of young pigeons.” This sacrifice is associated with the poor or those in the Outer Court. Joseph and Mary offered this offering at the dedication of Jesus, clear evidence that they were poor (Lk. 2:24).

1:15 - *“And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar.”*

We note in this sacrifice that there is little or no division of the bird. This signifies spiritually that this offering represents one who in his simplicity desires to present himself as a living sacrifice to the Lord. No division in the sacrifice shows that spiritually this offering of love is perhaps from a young Christian who is ignorant of the requirements of a deeper consecration.

1:16 - *“And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.”*

The crop is an enlarged part of the bird’s oesophagus and is used for storage of food. Because it is used to store the food instead of assimilating it, the crop is unclean and, therefore, not part of the sacrifice. The feathers are a covering and not part of the flesh, and likewise unclean.

1:17 - *“And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt*

sacrifice, an offering made by fire, of a sweet savour unto the LORD.”

There is another illustration that could be used to help us understand the degrees of these offerings; namely, the three levels of Christian maturity seen in 1 John 2:12-14: “I write unto you, little children, because your sins are forgiven you for his name’s sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.”

Little children, young men, and fathers are the three basic levels of Christian maturity. Little children can be typified by those who offer fowls. Young and immature Christians love God, but are not extremely committed to Him. The young men are strong, having overcome the wicked one, and offer the sheep. The fathers in Christ offer the bullocks, for they know the Father, and thus the fullness of His requirements.

2. The Meal Offering

2:1-16

For the meal offering, no blood was shed. It consisted solely of the fruit of the soil, representing that it is the duty of man to man. Therefore, the second offering, the meal offering,

can be compared to the Second Commandment, given by Jesus in Matthew 22:39, “And the second is like unto it, Thou shalt love thy neighbour as thyself.”

Loving others is the fulfilment of the Law, as seen in Romans 13:8-10: “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”

The commandments that deal with our relationship with others can be summarized by the phrase, “love your neighbour as yourself,” because if you love others, you will not kill them, steal from them, bear false witness against them, or covet what they have. The golden rule is to treat others like we want to be treated, as Jesus said in Matthew 7:12: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

2:1 - *“And when any will offer a meat [meal or grain] offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.”*

The meal offering was made of fine flour and topped with oil and frankincense.

Fine flour represents the Word of God. Jesus said in John 6:35, "I am the bread of life." Jesus is the Word made flesh (Jn. 1:14). We must be rooted and grounded in love so that we may know the love of Christ which passeth knowledge, and be filled with that love that seeks not its own, but the good of all men everywhere (Eph. 3:16-20). Then we can truly fulfil this Second Commandment to love others as ourselves.

In order to love others, we must be ground like fine flour. We must not have any lumps or rough parts remaining in our character, meaning that no irritation or complaining mars the smooth flowing love of the Holy Spirit toward others.

Oil represents the anointing of the Holy Spirit, the Spirit of Peace. The Holy Spirit is the source of the unity of the brethren. Frankincense represents faith tried in the fire, since it is only through the faith of God that we can receive God's love and release that love to others. The spiritual interpretation of frankincense can be seen by comparing the nine plants and spices mentioned in Song of Solomon 4:12-14 and the nine fruits of the Spirit in Galatians 5:22-23.

First Degree of Love

2:2 - *"And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an*

offering made by fire, of a sweet savour unto the LORD.”

There are different degrees of love. This is the first degree of love. All the offerings had to be offered by fire. Thus our love for one another must be purified by fire so that it might be divine and not human. Our love must be purified by fire so that the pure love of Christ may flow through us.

Christ laid down His life for His disciples and for the world. As our love is tested and purified by faith and we are anointed by the Holy Spirit, God’s love flows out from our hearts to others.

This offering is very costly to us, since we need faith to perform this act of love for another. We must lay down our lives for others, which can include exposing ourselves to danger to meet or defend another; caring for another at the expense of our own health for a long period of time; or extending support to a loved one who has been unfaithful, and still exuding the love of Jesus to that person. Human love and sweetness, represented by honey, cannot stand the test of fire; only divine love can.

2:3 - *“And the remnant of the meat offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of the LORD made by fire.”*

This meal offering is shared by the priests (ministers of God). They are blessed when the members of the congregation are filled with thoughts and acts of love toward each other.

Second Degree of Love

2:4 - *“And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.”*

No frankincense was included with this offering. Thus this degree of love is not a test of our faith. Rather, it is an expression of the love that we would have toward a friend perhaps in a time of rejoicing.

Third Degree of Love

2:5 - *“And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.”* This offering is smaller than that which is baked in an oven. It is a love gift, but on a smaller scale. It can be compared perhaps to a cake or goodies that we give to our friends in appreciation of their friendship.

2:6 - *“Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.”* This offering, however, is larger than that which is offered from a frying pan, and therefore can be divided into parts. This signifies an offering brought by a believer who is sufficiently mature to submit his thoughts and actions to examination.

Fourth Degree of Love

2:7 - *“And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.”* This offering

is the least of those that portray the Second Commandment of loving our neighbour. It represents one who simply projects good will and kind thoughts toward others without much cost to himself.

2:8-10 - *“And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. And that which is left of the meat offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of the LORD made by fire.”*

Each kind thought, smile, and action toward others is noted and is precious in the sight of the Lord. This offering is shared with the priests or ministers because they are blessed by the love that flows from the members of their congregations to others.

2:11 - *“No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.”* These last instructions concerning the fact that neither leaven or honey must be offered need explanation.

Leaven is a type of sin, hypocrisy, and false doctrine. We understand this from the teachings of Jesus in Matthew 16:6,12, where He warned his disciples against the

doctrines of the scribes and Pharisees, which He likened to leaven. “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (Mt. 16:12).

Their doctrines were filled with falsehood, and the lives of those who propagated them were filled with sinfulness and hypocrisy. Jesus also said in Luke 12:1, “Beware ye of the leaven of the Pharisees, which is hypocrisy.”

In certain contexts, honey can be likened to the life of the Spirit, since the Lord promised Israel a land that flowed with milk and honey, symbolically a land of the Word and the Spirit. Honey can represent the anointing and illumination of the Holy Spirit, for when Jonathan ate honey, his eyes were enlightened (1 Sam. 29:14).

However, honey can also represent human sweetness and love. When heated, honey loses its salient properties, becomes acidic, and ferments. According to Pliny, honey was used for the preparation of vinegar. Therefore, in this context, it refers to human sweetness which, when heated, becomes bitter.

Well do I remember over the years how many Christians, formerly known for their natural sweetness, turned acidic when the situation heated, becoming very argumentative. Human sweetness is a natural way of appearing to be nice, but in reality it lacks true feeling and purity that only divine love can manifest.

2:12 - *“You may bring them to the LORD as an offering of the firstfruits, but they are not to be offered on the altar as a pleasing aroma”* (NIV). We may bring our own feelings and desires to the Lord. However, they were not to be offered upon the altar, for they are not a pleasing savour unto the Lord.

The Covenant of Salt

2:13 - *“And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.”* The properties of salt are always associated with life and purity because it is used to preserve, preventing corruption and putrefaction. When alliances are made in Arab lands, bread and salt are often eaten as a sign that the newly formed treaty is indissoluble.

Salt is associated with the virtues of sincerity, faithfulness, and truth. Paul said in Colossians 4:6, “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.”

The Meal Offering of the Firstfruits

2:14 - *“And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.”*

The meal offering of the firstfruits consisted of crushed heads of corn roasted in the fire. This speaks of the Lord as the corn of wheat that fell into the ground and died, coming to life again and being acceptable to the Father.

Jesus said in John 12:24, “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” In like fashion, we are to “die daily” (1 Cor. 15:31) so that we become mature sons of God who bring forth one hundredfold fruit.

The fact that the ears of corn were to be dried by the fire speaks of the fact that all relationships are tested and tried as by fire to purify us of human affection, because human affection will never be able to endure in the trials of life.

The Lord Jesus, who fulfilled all these sacrifices, was the finest of the wheat. His life can be compared to a spray of wheat that achieved maturity and bore much fruit. From Christ, the countless millions of the members of the Church sprang forth.

2:15 - *“And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.”* Oil symbolizes the blessed Holy Spirit, the Spirit of peace and unity that flows among the brethren. Frankincense represents the faith of God, which enables us to endure the purification and testing of our love. All our works will be tried by the holy fire that burns continually before the Majesty on High.

2:16 - *“And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.”* This offering can be presented to the Lord and will be accepted by Him. We must never forget, in studying these offerings, that even though they speak of the supreme sacrifice of Christ, they have applications to our own lives.

3. The Peace Offering

3:1-17

This offering is translated variously as a peace, prosperity, or voluntary offering of thanks. All definitions are acceptable, for, in a certain sense, they epitomize the generally used term of “peace.” Where there is peace, there is also prosperity and a general attitude of thankfulness.

The purpose of this offering is to bring us into peace and unity with God and man. Only the Lord Jesus could accomplish this. The chastisement of our peace was upon Him, as declared in Isaiah 53:5: “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” In order for there to be peace, someone has to pay a price.

Many years ago, I was in a situation in which two ministers were out of fellowship with each other. They were very critical of each other. I was later placed in close proximity to the one who had betrayed the trust of the other minister.

I had to suffer through two weeks of anguish and heartache because of the unkind words and actions directed against me by this minister at a convention.

Afterwards, I was at the house of the former minister whose trust had been betrayed, and to my surprise, as I walked up the pathway to his house he came out arm in arm with the offending minister who had caused us both so much sorrow. I inquired of the Lord the reason for this sudden transformation in their fellowship.

**In order for there
to be peace,
someone has to
pay a price.**

His response was simply that He wanted their fellowship restored and He had used me to suffer the chastisement of the unkind words and actions to bring them into unity again.

Jesus is our peace and He fulfilled the peace offering by His death on the cross, as depicted in Ephesians 2:14-18: “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.”

3:1 - *“And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD.”* Now we see those requirements of the peace offering that Jesus Christ fulfilled upon the cross to bring us into unity with God and the Church.

The prime requirement was that the offering could not have any blemishes. Whatever we offer to God must be without blemish. This is His standard for His Church, as seen in Ephesians 5:27: “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Of course, we know that Christ was our peace offering without blemish. First Peter 1:19 says, “But with the precious blood of Christ, as of a lamb without blemish and without spot.”

3:2-5 - *“And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron’s sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron’s sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.”*

The peace offering is described, including the inwards. God wants to search every corner of our heart and cleanse us of hidden sins and bondages. David exposed his whole heart to the Lord, praying in Psalm 139:23-24: “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.”

3:6-13 - *“And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the LORD. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron’s sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.”*

The peace offering was to be an animal without blemish taken from the herd. There was to be no fault in it. Obviously, this was necessary since a holy God cannot be satisfied with that which is less than perfect. Jesus was taken from the congregation of Israel to die for them and for the Gentile Church.

The ceremonial act of laying the hand upon the head identified the offerer with the animal. The animal was a substitute for the one who deserved death because of his sinful deeds. We must identify with the Lord Jesus Christ who died in our place. We should have died on the cross, but He “who knew no sin” took our sins and died in our place.

Paul said in 1 Corinthians 15:3, “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.”

We read in Galatians 1:4, “Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” This is also made clear in 1 Peter 2:24: “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

The fat, which speaks of strength, was taken off the backbone of the animal sacrifice. This represents “strength of burden” or “burden-bearing.”

Paul speaks of keeping the peace in Ephesians 4:3, “Endeavouring to keep the unity of the Spirit in the bond of peace.” The word translated “endeavour” means that with all our strength, we must try to keep the peace.

The fat was then burnt upon the altar as a sweet savor unto the Lord (Lev. 3:5). The reason for this is that the strength is

in the fat, which has been totally expended in the service of the Lord. Thus it is precious in the sight of God.

The Lord said in Isaiah 49:4, “Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.” The Lord used all of His strength doing the will of His Father, and as such, His life was a sweet savour to Him.

We want to be those who spend all of our strength and energy in the work of the Gospel, like Paul, who said in 1 Corinthians 15:10, “But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”

The Offering of a Goat

3:12-17

3:12-16 - *“And if his offering be a goat, then he shall offer it before the LORD. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the*

altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD'S."

The goat symbolizes rebellion. Jesus made a difference between the obedient and the disobedient, comparing them to sheep and goats. Jesus said in Matthew 25:32-33,46: "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. And these shall go away into everlasting punishment: but the righteous into life eternal."

The Lord atoned for the rebellion of man with His death on the cross. Isaiah 50:5 says prophetically of Christ, "The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back."

3:17 - *"It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood."*

This passage closes with the injunction in verse 17 not to eat the fat or the blood.

The strength of the animal is in the fat, and the life is in the blood. This is also a New Testament commandment, as seen in Acts 15:20: "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

4. The Sin Offering

4:1-5:13

The sin offering was instituted to deal with unintentionally committed sins—sins of ignorance. One of the awesome truths enunciated in the Word of God is that ignorance is no excuse for breaking the laws of God. This is made clear in the Old Testament, where we read in Leviticus 5:17, “And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.”

This is made clear also by the Lord Jesus in Luke 12:47-48: “And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.”

Paul said that God was merciful to him because he sinned in ignorance, saying in 1 Timothy 1:13, “Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.” We need to know that there is forgiveness for sins of ignorance.

The sin offering was also instituted to deal with the nature of sin. We sin because we are sinners. It is not sin that makes us sinners; we were born sinners because of the sin nature. We

will continue to sin and break God's commandments unless our sin nature is dealt with.

This is what Jesus accomplished upon the cross. He defeated the power of sin and provided for us to have victory in our individual battles with sin. The trespass offering deals with actual trespasses or acts of sin.

The Offerings for Sins of Ignorance

4:1-12

4:1-2 - *“And the LORD spake unto Moses, saying, “Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them.”* The assumption is that all the following conditions are the result of ignorance on the part of the offenders.

The phrase “sin through ignorance” in the Hebrew refers to unintentional sins. The Hebrew word used here for sin is “chata,” meaning literally “to miss.” It is the same concept behind the Greek word for sin “hamartano,” which literally means “to miss the mark.” *Strong's Concordance* says that this word means, “to miss the mark, and so not share in the prize.” Sin is anything that does not hit God's intended mark or goal.

4:3 - *“If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he*

hath sinned, a young bullock without blemish unto the LORD for a sin offering.” If a priest sinned, he had to offer a bullock for a sin offering. This is the most expensive and highest form of offering. It is equivalent to the sin offering for the whole congregation, as seen in Leviticus 4:13-21. Therefore, we see the gravity of a minister’s sin. His sins can stop the whole congregation from moving on with the Lord.

4:4 - *“And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock’s head, and kill the bullock before the LORD.”* The animal was first brought before the Lord as an indication that it was to be offered to Him. This shows that even when we have sinned in ignorance, we have offended a thrice-holy God.

The offerer had to lay his hand upon the head of the sacrifice, thereby identifying with the animal that would die in place of the offerer because of his sins. It must have been difficult for a man to look at that bullock in the eye, knowing that it was his fault that the bullock would lose its life.

This speaks so eloquently of Christ who was without fault, but died for our sins, taking our place. In laying the hand upon the bullock there was also the sense that the sins of the priest were transferred vicariously to the animal. The priest had to kill the animal. This represents the fact that in reality, we killed Christ, for if it were not for our sins He would not have died.

4:5 - *“And the priest that is anointed shall take of the bullock’s blood, and bring it to the tabernacle of the congregation.”*

The Lord required the blood to be brought before Him because it had to be approved and accepted by Him. All this prefigures the sacrifice of the shed blood of Christ. This sacrifice was accepted by God the Father, as shown by the fact that He raised Christ from the dead for our justification and peace with God. Romans 4:25 says, “Who was delivered for our offences, and was raised again for our justification.”

4:6 - *“And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.”* The blood had to be brought before the veil that separates the Holy of Holies from the Holy Place. Thus, the blood was sprinkled seven times before the Holy of Holies, the very presence of God. The number seven is a perfect number and represents perfection and completeness. Therefore, this symbolizes Christ’s perfect work of atonement for our sins.

4:7 - *“And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.”* In Scripture, incense represents prayer. David compared his prayer to incense in Psalm 141:2, “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.” We also read in Revelation 8:3-4: “And another angel came and stood at

the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

Therefore, placing the blood upon the horns of the Altar of Incense denotes that the prayer of the priest was sanctified and accepted by the future sacrifice of the blood of Christ. The rest of the blood was poured out at the bottom of the altar of burnt offering to atone for sin, since this is the altar where the sin offering is presented.

4:8 - *"And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards."* As we have already noted, the fat symbolizes strength. Thus the strength and power of the sin had to be removed.

In order for people to be truly set free from sin, the strength or power of their sin must be broken. Otherwise, they will continually fall into sin in that area of their life. For instance, unless the power of the addiction to cigarettes is broken, the person will not be delivered from smoking no matter how hard he tries to stop smoking.

4:9-10 - *"And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the*

bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.”

Whereas the fat of the peace offering symbolizes our strength, the fat of the sin offering can symbolize the strength that produces sin. The strength of sin (symbolized by the fat) was destroyed by the fire.

We should ask the Lord to destroy, by the spirit of burning, the root and strength of that which has caused us to sin. We read of this in Isaiah 4:4: “When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”

4:11-12 - *“And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.”*

The sin offering had to be carried and burnt outside the camp in the unhallowed place where the refuse was burnt. As we have previously stated, this sacrifice portrays the sacrifice of Christ who suffered without the gate, as seen in Hebrews 13:12: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” We are likewise called to suffer without the camp among the heathen and unbelievers, as seen in Hebrews 13:13: “Let us

go forth therefore unto him without the camp, bearing his reproach.”

The Sin of the Whole Congregation

4:13-21

Essentially, the sacrifice of the anointed priest and the sacrifice of the whole congregation were identical. However, in the case of the sin of the congregation, the elders (representing the congregation) laid their hands upon the bullock. Then the priest carried out the requirements of this offering on behalf of the congregation. Only the priest was permitted to come before the Lord and perform the sacrificial duties that the law prescribed.

4:13-21 - *“And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock’s blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil. And he shall put some of the blood upon the horns of*

the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.”

Not all sin is immediately revealed. Many years may pass before God reveals a person's sin. Sometimes the sins of previous members of the congregation are hidden for several years. Many things are hidden from the eyes of leaders until the Holy Spirit reveals them. It can also be a generational or geographical sin where a community has partaken of a certain sin. When sin is dealt with, revival is often the result.

We have several Biblical illustrations, one of which is the sin of Saul when he slew the Gibeonites, even though Israel had sworn not to destroy them. In the time of David, God sent a famine upon the land. When David inquired the reason for this, the Lord said that the famine was a judgment for Saul's slaying of the Gibeonites decades before (2 Sam. 21:1-9).

When Isaiah saw the Lord, the prophet cried out in Isaiah 6:5, “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of

unclean lips: for mine eyes have seen the King, the LORD of hosts.”

Having unclean lips was a national sin at that time, but it only came to light as the prophet came into the literal presence of the Lord. The prophet obviously was ignorant of his own sin since, being the mouthpiece of God, he would have immediately corrected his sin, had he been aware of it. Thus, it was a sin of ignorance until he was confronted with the truth in the presence of the Lord.

We, too, may be carrying a bondage or the burden of a sin ignorantly for years, and then at a given point in time, in His wisdom, the Lord chooses to reveal it to us. When we repent, we receive forgiveness and are gloriously delivered. Praise the Lord!

The Sin of a Ruler

4:22-26

4:22-26 - *“When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger; and put it upon the horns of the altar of burnt*

offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar; as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.”

The sacrifice for the sin of ignorance of a ruler was a male goat. A male goat is of substantially less value than a young bullock, which was the highest offering. In this sacrifice the degree of the offering is considerably reduced from that of the anointed priest and that of the whole congregation. This is because the ruler essentially holds an administrative position, and is not, therefore, on the same spiritual plane as the priest.

The Sin of a Common Person **4:27-35**

The sin offering for a common person was a female goat or sheep. It was inferior to the offering for the sin of a priest, ruler or the whole congregation. The Lord is clearly indicating that an individual in the congregation has a diminished responsibility compared with that of a priest, the whole congregation, or a ruler. This shows that punishments are graduated according to the position that a person holds, whether it be spiritual or administrative.

4:27-35 - *“And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which*

ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.”

The key truth is that, in every case when the offence is acknowledged and repented of, there is blessed forgiveness.

Sins of Omission and Folly

5:1-13

5:1 - *“And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.”*

The NIV says, “If a person sins because he does not speak up when he hears a public charge to testify regarding something he has seen or learned about, he will be held responsible.”

We should report the sins of others to our overseer, as we are led by the Lord. If we do not, we are guilty of those same sins. The Israelites were to report sin even if they did not witness it firsthand, but heard about it second hand.

We are taught to do quite the contrary in our culture. We are looked upon as being talebearers or betrayers if we do so. In the sight of God, we are unfaithful if we do not report the sins of others to our overseer. However, we must always do so in a spirit of love and not with the motive to hurt the person. We must always have the ultimate good of others in mind.

To balance this, we need wisdom to know when to report the sins of others and when to keep silent if we see that there is true repentance. Proverbs 10:12 says, “Hatred stirreth up strifes: but love covereth all sins.” We read in Proverbs 19:11, “The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.”

5:2 - *“Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.”* From these verses we receive perhaps a greater understanding of the carefulness and the circumspection of the scribes and Pharisees with respect to the “touch not, handle not” code that they developed over the years and formed part of their traditions.

We can become unclean through ignorantly touching something that was defiled. However, we must balance this by walking in faith and not living in fear.

Paul develops this thought in Romans 14:1-3: “Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.”

Although we may now eat in a liberty that the Old Testament believers or the Jews did not have, let us avoid judging others in these matters. The Apostolic Council in Jerusalem made this clear when they gave forth the decree recorded in Acts 15:28-29: “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”

5:3 - *“Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.”*

A man could become unclean by touching another man who was unclean. As New Testament believers, we must apply these commandments to our own lives.

Psalm 1:1 says, “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” The ungodly, sinners, and the scornful will defile us if we consort with them and partake of their conversations and ways.

5:4 - *“Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.”* The making of oaths is strictly prohibited except in special circumstances, such as congregational or national vows to follow the Lord. This occurred during times of national revival. In 2 Kings 11:17, the High Priest Jehoiada made a vow unto the Lord that the king and the nation would be the Lord’s people.

However, we read in Ecclesiastes 5:1-6: “Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business;

and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?"

The New Testament makes this truth even clearer in Matthew 5:34-36, where Jesus said: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

The Apostle James reiterates this: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (Jas. 5:12).

Therefore, let us be very careful about making vows. Let us rather say, "If God gives me grace, I will do such and such a thing," for we are kept uniquely by the power of God. As Paul says, we are what we are by the grace of God (1 Cor. 15:10).

5:5-6 - *"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: And he shall bring his trespass offering unto the*

LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.”

While we cannot condone sin, nonetheless, we should note that God does make a difference in the degrees of sin. This is borne out in the fact that for the above-mentioned sins of omission and folly, the sacrifice is considerably less than the sacrifices for the sins mentioned in Leviticus 4. The offering was to be a female animal, not a male animal, which was more costly in olden days.

The Offering of the Poor

5:7-13

5:7-10 - *“And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder: And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.”*

In these offerings prescribed for the poor, one should note that poverty did not exclude anyone from forgiveness. The

riches of the rich did not procure them privileges above their poorer brethren. In the offerings of both pigeons, one was for the shed blood and the other was to be burnt for the sin offering. Unlike the larger offerings, the parts of the bird would not and could not be washed in water to purify them. The pigeon was not to be divided, as specified in the burnt offering. Perhaps the opening of the bird's body before the Lord would expose the source of sin, and sin is odious in His sight.

5:11 - *“But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.”*

The poorest of the poor were able to receive forgiveness through the offering of a tenth part of an ephah of flour, signifying the tithe, the required duty of a man toward God. Their offering was to be made of fine flour, which symbolizes the Word of God, and in this case, obedience to the Word on the part of the believer and the offerer of the sacrifice.

There was to be no oil, which represents the Holy Spirit, or frankincense, which symbolizes the faith of God. This is understandable for this was not a sacrifice in which the Lord delighted.

5:12-13 - *“Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and*

burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering."

The Lord could not take pleasure in this offering because it was a sin offering and sin is offensive to God. The priest was rewarded for his services since the remainder of the flour could now be considered as a meal offering, fulfilling the duty that the believer had toward the priest.

5. The Trespass Offering

5:14-6:7

The trespass offering is very similar to the sin offering. It is also called the "guilt offering" because the Hebrew word means "guilt." The trespass offering required restitution and placed a value on the price of restitution for the particular trespass committed.

Ignorant Trespass in Holy Things

5:14-19

5:14-15 - *"And the LORD spake unto Moses, saying, If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering."*

The thought here is that an Israelite has done wrong by not paying his tithes or other dues to the sanctuary, and the sanctuary has suffered loss thereby. A ram had to be offered for his sin.

This helps us understand the gravity with which the Lord views a Christian who does not pay his tithes, since He requires a costly sacrifice to atone for this sin. Those who do not pay their tithes are considered thieves in God's eyes.

The Lord makes this very clear in Malachi 3:8-11: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts."

5:16 - *"And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him."* In addition to the sacrifice, a penalty was applied.

5:17-19 - *“And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: he hath certainly trespassed against the LORD.”*

Although he may have done these things through ignorance, he is still accountable for his actions. Therefore, he has to offer a trespass offering as atonement for his sin. Ignorance is no excuse. The Lord has given us the Word of God, which describes all of our duties and responsibilities and we are held accountable for finding out what is acceptable in God’s eyes. As was the case with the Israelite of old, our duty as Christians today is to know the laws of God and keep them.

Sins of Lying, Deceitfulness, and Theft

6:1-7

It is a testimony to the longsuffering of our Heavenly Father that He can be filled with such tender mercies. He not only foresees the sins of His people, but also provides for their redemption and forgiveness from such degrading behaviour as deceiving, lying, and stealing.

6:1-7 - *“And the LORD spake unto Moses, saying, If a soul sin, and commit a trespass against the LORD, and lie unto*

his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.”

We note in verse 2 that if a man sins against another person, he is in actuality sinning against the Lord. Whereas this was Old Testament Law, the fact that the thief had to make restitution and add one-fifth to the principal must surely be the rule for the New Testament. The New Testament has a higher standard of righteousness than the Old Testament, which was brought to an end by the sacrifice of Christ.

Therefore, if a believer today should take anything that is lawfully another's property, he must return the principal plus any interest that the wronged party has lost between the time

of the theft and the restoration of his property, as well as any costs that may have been incurred during this time.

6. The Laws Concerning the Offerings

6:8-7:38

The Offerings for Aaron and His Sons

6:8-30

In this passage there are very precise laws given to the priests so that they would know how to perform their duties with respect to the offerings. We have sought to give spiritual applications for our day at the end of each passage.

The Law of the Burnt Offering

6:8-13

6:8-13 - *“And the LORD spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in*

order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out.”

Essentially, the spiritual lesson to be learned from this passage is that the fire of the altar of burnt offering must always be burning. Remember, the burnt offering can symbolize the first commandment—loving God with all of our hearts. Thus our love for God must always burn within our hearts and never go out. His mercies are renewed every morning, and so our love must burn brightly, within our spirits, for our blessed Lord and Saviour.

Our spiritual garments must be clean in order for us to love the Lord with all of our hearts. How can we truly love

God and at the same time wear spiritual garments that are sullied by the works of the flesh? The linen garments speak of the righteousness of God through faith in Christ, as seen in Revelation 19:8: “And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”

The linen breeches of the priest can represent purity in our sexual life, since the breeches covered the reproductive parts of the priest’s body. In this matter let us always remember

**Our spiritual
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the exhortation of King Solomon in Ecclesiastes 9:8: “Let thy garments be always white; and let thy head lack no ointment.”

The priest, however, could not wear the garments that he wore in the service of God when he carried the ashes out. This speaks of the fact that, in one sense, we cannot take our precious union and communion with God out into the world. As Jesus said, “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you” (Mt. 7:6).

The Law of the Meal Offering

6:14-15

6:14-15 - *“And this is the law of the meat [or meal] offering: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.”*

As we noted before, the meal offering can represent the Second Commandment (to love our neighbour as ourselves) as well as Christ’s New Commandment to love one another as He has loved us. Jesus said in John 13:34, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

Love and unity among the brethren is most precious in the sight of the Lord. It is described in all its beauty in Psalm 133:1-3: “Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.”

In order to have unity, we must be purified of pride and selfish ambition and have humility and love for others, as described in Philippians 2:1-5: “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife [selfish ambition] or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.”

6:16-18 - *“And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the*

offerings of the LORD made by fire: every one that toucheth them shall be holy.”

The meal offering was most holy in the sight of God, Aaron, and his sons. Aaron and his sons ate the remainder of the meal offering. In a spiritual sense, the ministers of the Lord delight when their congregation is flowing in the love of God (represented by the meal offering).

This speaks of the fact that God is nourished by our love for one another, as are pastors when the members of their congregations love one another with a pure heart.

It is also noteworthy that those who touch these holy sacrifices become holy. Such is the power of love, which is the bond of perfection (Col. 3:14), to affect the lives of others. Praise the Lord!

The Offering of the Priest When Anointed

6:19-23

6:19-23 - *“And the LORD spake unto Moses, saying, This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD. And the priest of his sons that is anointed in his stead shall offer it: it is a*

statute for ever unto the LORD; it shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.”

Remember, the goal of this book is to bring out the relevance and spiritual application of Leviticus for believers. There may be many spiritual interpretations of this passage, but there is one that burns in my heart as I am writing this commentary. The anointed priest must be filled with the love of Jesus as he is anointed to minister to His people.

A minister must love his brethren, the other ministers and pastors, as well as the members of the congregation to be an effective minister of the Lord. By doing so, the anointing will flow without hindrance into, through, and from him as he delivers the message of the Lord from the pulpit.

The Law of the Sin Offering

6:24-30

6:24-30 - *“And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein*

it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water. All the males among the priests shall eat thereof: it is most holy. And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.”

The sin offering was to be considered most holy. It represents the holy sacrifice of Christ for the sins of the world. Therefore, the eating of the flesh was, in effect, to partake of the body of Christ, and certainly nothing could be more holy.

Remembering that Christ is the Word made flesh (Jn. 1:14), we are to eat the Word. We are purified as we obey the Word. This is made clear in 1 Peter 1:22: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

We see, too, the reverence shown to the blood in that any garment spotted with the blood of the sin offering had to be washed in the Holy Place. The blood symbolizes the shed blood of the Son of God, which must never be treated lightly.

The Law of the Trespass Offering

7:1-10

7:1-7 - *“Likewise this is the law of the trespass offering: it is most holy. In the place where they kill the burnt offering shall*

they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.”

As we study the laws relating to the trespass offering, we note that these laws are identical to those of the sin offering, as the purpose of the two offerings was to obtain forgiveness. They are both for the acknowledgment and atonement of the failings of mankind.

The Lord gave instructions for the provisions of the priest from the offerings of the people. In effect, the priest lived from the portions he received from his priestly duties. The same principle applies to pastors. They should be recompensed and cared for by the offerings of God’s people.

Quoting Deuteronomy 25:4, Paul explains this truth in 1 Corinthians 9:7-11: “Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or

saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?”

7:8-10 - *“And the priest that offereth any man’s burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered. And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest’s that offereth it. And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.”*

The parts of the offerings to be given to the priest for his duties in offering the sacrifices are given in detail.

The Sacrifice of the Peace Offerings and the Flour Offerings

7:11-21

7:11-16 - *“And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his*

offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten."

Three kinds of offerings are mentioned here:

1. A praise offering to God for His kindness or blessings that He has bestowed (v.12)
2. A vow offering (v.16)
3. A voluntary offering (v.16)

In the spiritual sense, we should offer spiritual sacrifices, as Peter exhorts us in 1 Peter 2:5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

What God really desires is that we sacrifice our lives to Him and that we delight to do His will, as seen in Psalm 40:6-8: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

What God really desires is that we sacrifice our lives to Him and that we delight to do His will.

Paul tells us in Romans 12:1-2 that we should present ourselves as a living sacrifice: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

Three kinds of cakes are also mentioned:

1. Unleavened cakes mixed with oil
2. Flat cakes anointed with oil
3. Cakes kneaded or saturated with oil

One of each of these cakes was to be waved before the Lord as a heave offering. Then the priest who had sprinkled the blood of the peace offering, as God’s representative, would eat it. Leavened bread was offered as well. These different cakes represent our lives saturated with the oil of the Holy Spirit and filled with the Word of God.

7:17-21 - *“But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh*

of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.”

The spiritual implications and lessons to be learned from these sacrificial laws are vital. We must not become defiled by the sin of others. We do not realize how powerfully sin and uncleanness affect Christians. For example, when we touch the opposite sex with impurity, it develops a sinful bondage that draws us into their world of lust and unrighteousness. Walking and talking with those who practice sin can have the same deadly effect and draw us away from the path of righteousness.

Flee dead works and youthful lusts, as Paul exhorted Timothy: “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart” (2 Tim. 2:22). Let us take this to heart, dear friends.

The Eating of Fat and the Blood of Animals

7:22-27

7:22-27 - “And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.”

Eating blood is strictly forbidden in Scripture. God said in Genesis 9:4, “But flesh with the life thereof, which is the blood thereof, shall ye not eat.” This is upheld in the New Testament in Acts 15:28-29: “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”

Paul said in Acts 21:25, “As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.”

We should not eat food that contains the blood of the animal, for in it is the life of the beast. I have noticed that those nations and peoples who do not adhere to this commandment have very belligerent and angry natures, almost akin to the nature of the animal whose blood they eat.

Laws Pertaining to Peace Offerings

7:28-30

7:28-30 - *“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD.”*

The spiritual significance of these commandments is as follows:

- 1. Others cannot sacrifice on our behalf.** We must bring our own sacrifice to the Lord. So often the tendency is to think that if we pay our tithes, then the pastor or minister will take our place in praying or living in the presence of God on our behalf. We must bring ourselves as living sacrifices unto the Lord.
- 2. The breast represents our affections, which we must present before the Lord.** Our own hearts full of love

and affection must be laid out on the altar before the Lord for His approval.

The Portions for Aaron, His Sons, and the Priests

7:31-38

7:31-38 - *“And the priest shall burn the fat upon the altar: but the breast shall be Aaron’s and his sons’. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel. This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest’s office; Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations. This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.”*

The priests were given the best portions of the offerings, including the breast and the right shoulder. Paul speaks of the rewards of those who desire to serve the Lord, “For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus” (1 Tim. 3:13).

The right shoulder represents government, as seen in Isaiah 9:6: “For unto us a child is born, unto us a son is given: and **the government shall be upon his shoulder**: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” The Lord said in Luke 19:17, “Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.”

The breast, in this setting, would mean that the Lord Himself is their portion, as they were promised in Numbers 18:20: “And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.” May we so qualify that the Lord be our inheritance and our portion in the land of the living and for all eternity.

Summary of the Offerings

1. The Burnt Offering represents the First Commandment to love to the Lord with all of our heart, soul, and mind (Mt. 22:37).

2. The Meal Offering represents the Second Commandment to love our neighbours as ourselves (Mt. 22:39).
3. The Peace Offering represents Christ our Peace who has brought us into peace and unity with God and man (Eph. 2:14-18).
4. The Sin Offering deals with involuntary unintentionally committed sins and also the nature of sin. Christ has provided for victory over our sin nature.
5. The Trespass Offering deals with actual trespasses or acts, sins for which restitution was required. Christ has provided for victory over every sinful act.

PART TWO

The Priesthood

8:1-10:20

<p>The Consecration of Aaron and His Sons <i>8:1-36</i></p>
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The Garments of the High Priest

8:1-9

The Lord laid down very precise instructions in Leviticus concerning the clothing of those who were privileged and ordained to appear before Him from the tribe of Levi. There were seven main garments of the High Priest:

1. The Breeches
2. The Linen Coat
3. The Robe of the Ephod
4. The Ephod and the Curious Girdle
5. The Breastplate of Judgment
6. The Mitre or the Bonnet
7. The Holy Crown

We will examine these garments and their spiritual significance for our day. These garments have a spiritual meaning for those of us who are in the priesthood after the order of Melchizedek. Our great High Priest is our lovely Lord and Saviour, Jesus Christ. Paul said in Hebrews 3:1, “Wherefore, holy brethren,

partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”

We should seek the Lord for a change of our spiritual garments, even as Joshua the High Priest of the Restoration Period. We read concerning Joshua in Zechariah 3:4-7: “And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.”

In the words of King Solomon, “Let thy garments be always white; and let thy head lack no ointment” (Eccl. 9:8). We should have the same horror for garments spotted by the flesh that we find expressed by Jude 1:23: “And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.”



**We should seek the
Lord for a change of our
spiritual garments.**

The Washing of the Priests

8:1-6

8:1-6 - *“And the LORD spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the LORD commanded to be done. And Moses brought Aaron and his sons, and washed them with water.”*

Aaron and his sons first of all had to be washed with water. The first requirement to be a minister is to be washed with the pure water of the Word of God. Water represents the Word of God, in this sense.

We read in Ephesians 5:26-27: “That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

So important is this that we read in Exodus 30:20-21: “When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto

the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.” If the priests did not wash themselves before ministering, they were in danger of losing their lives.

I was once at an all night prayer meeting in France, during which the Lord gave a prophecy, saying, “How dare you come into My presence unwashed?” He was not talking about literal washing of the hands, but rather that there was a minister there who had been defiled with sin. His sin had not been cleansed by obedience to the Word of God.

This evangelist had not truly repented before the Lord. He had indeed confessed his sins of immorality, but had not come before the Lord to have them washed away by obedience to the Word. He was not willing to forsake immorality.

1. The Linen Breeches

Ex. 28:42-43

We read in Exodus 28:42-43: “And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.”

Linen speaks of the righteousness of God through faith in Christ (Rev. 19:8). Paul said in Philippians 3:9, “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

The nakedness and sexual life of the priest were covered by the righteousness of God. When the Lord covered the nakedness of our first parents, Adam and Eve, with the skins of animals, those animals had to die. Our nakedness can only be covered with the righteousness of God. For this purpose Christ, who is Jehovah-Tsidikenu (meaning, “The Lord our Righteousness”) had to sacrifice His life on the cross.

Let us also remember that with reference to the sexual life of the believer, the Apostle Paul said, “For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour” (1 Th. 4:3-4). Moreover, the Apostle Peter, in his eight steps to perfection (2 Pet. 1: 5-8), places virtue as the next step after salvation in the life of a Christian. Remember, ministers are supposed to be examples of purity (1 Tim. 4:12).

When we come now to the actual outer garments we find these instructions concerning them: “And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make

Aaron's garments to consecrate him, that he may minister unto me in the priest's office" (Ex. 28:2-3).

These garments were made of very costly material. They are termed FINE Linen, PURE gold, PRECIOUS stones, and COSTLY ointment, and they were to be made by cunning or wise hearted workmen. Moreover, it required the Spirit of Wisdom, one of the Seven Spirits of the Lord (Isa. 11:2), to enable the workmen to make the garments.

Therefore, that same wisdom is required for us to know how to be clothed with spiritual garments. The garments enhanced and dignified the office of the High Priest, who entered into the presence of Almighty God.

The Lord wants His Church, His Bride, to be clothed with beautiful spiritual garments, as described in Psalm 45:13-14: "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee."

2. The Linen Coat

Ex. 28:39; 39:27

Exodus 28:39 says, "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework." We read in Exodus 39:27, "And they made coats of fine linen of woven work for Aaron, and for his sons."

All the priests were to wear this linen coat. Although from afar it might have appeared ordinary, this coat was made from the most costly of Egyptian linen. The quality of this material was unrivalled and it was treasured throughout the ancient world. The fabric was embroidered and very beautiful, with a silk-like texture that cannot be reproduced any longer. There are no artisans today capable of reproducing such weaving.

The priestly linen coats would have been worthy of the righteousness that they represented and of the true beauty of holiness with which the priests had to be clothed as they performed their service in the Tabernacle of Moses and later in the Temple of Solomon.

Isaiah speaks of these spiritual garments as he bursts forth into rejoicing in Isaiah 61:10: “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.”

The garments of the saints in heaven are variously decorated with precious jewels according to their lives here below.

Incidentally, this gives a very good idea of our heavenly robes, since those robes are adorned with very precious jewels and

diamonds, to the degree that we have triumphed here upon earth in our various circumstances and have attained to well doing toward God and our fellow man.

Those who have had visions of heaven declare that the garments of the saints are variously decorated with precious jewels according to their lives here below.

In contemplating the intrinsic beauty of these garments, it should be our desire as believers and ministers to be appropriately clothed, naturally and spiritually, as we enter church, thus showing respect to the glorious and holy God whom we serve.

The girdle of needlework represented the faithfulness of the righteousness of Christ, as seen in Isaiah 11:5, “And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” May we also be faithful in our private and personal lives, and so honour the One who died for us.

3. The Robe of the Ephod

Ex. 28:31-35; 39:22-26

We read in Exodus 28:31-35: “And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and

of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.”

As distinct from a garment, the robe is a symbol of authority or ministry. It set apart the High Priest from the other priests. In the New Testament age it would mean that ministers in the fivefold ministry are clothed spiritually with an authority that members of the congregation do not possess.

The robe of the ephod was seamless, symbolizing the eternal existence of Christ. We read in John 19:23 that Christ was wearing a seamless robe when He was arrested and then crucified: “Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.”

Christ is eternal; He has no beginning or end. Hebrews 7:3 says of Melchizedek, who is a type of Christ: “Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.” For us in the Church Age, this aspect of the robe signifies that if we are faithful on earth, we will have an eternal ministry throughout the ages to come.

The ephod was blue, which speaks of the Word of God. In Numbers 15:38-39 the Lord instructed the children of Israel to put blue ribbands (or tassels) on the borders of their garments to remind them of the Word of God: “Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of **blue**: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring.” The ephod covered the priests who ministered the Word of God.

Upon the hem of the robe there were pomegranates, speaking of the fruit of the Spirit. The ministry should be harmoniously blended with the character of Christ, such that the messenger portrays his message. There were blue, purple, and scarlet pomegranates.

1. Blue represents the ministry of the Prophet.
2. Purple represents the ministry of the King.
3. Scarlet represents the ministry of the Priest.

Purple garments were often associated with kings in olden times (Jdg. 8:26, Mk. 15:17-18). Scarlet can represent the priest because they are associated with the offering of the animal sacrifices and the shedding of blood. Since blue represents the Word of God and prophets speak the words of God, blue can represent the prophetic ministry.

Golden bells were attached to the bottom of the ephod. When the High Priest went into the Holy Place, as long as the bells sounded, the other priests knew he was still alive. Bells are not mentioned again in the Scriptures except in Zechariah 14:20, where the bells of the horses represent holiness unto the Lord: “In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’S house shall be like the bowls before the altar.”

The spiritual interpretation of the bells has been the subject of much interest among commentators. They have invariably been associated with the proclamation of the Word, or speaking in other tongues, and prophecy.

All these interpretations, when applied to relevant circumstances as illustrations of the work and ministry of the High Priest or New Testament pastor, may be acceptable.

However, the Scriptures definitely say that the purpose of the bells was for the High Priest to be heard when entering and leaving the Holy Place. An obvious and valid explanation is that bells were used to announce the approach of an important person in the days of the town crier.

The High Priest was to come boldly into the presence of the Lord. His departure was to be similarly announced. We, too, are to come boldly to the throne of grace to obtain mercy in times of need (Heb. 4:16). We are to come with joy and gladness into the presence of our Heavenly Father, not secretly, and above all, not like the thief (Jn. 10:1).

4. The Ephod and the Curious Girdle

Ex. 28:5-8; 39:2-4

We read in Exodus 28:5-8: “And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.”

We see how this garment was made in Exodus 39:3: “And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.”

These colours, always in the same order, are mentioned twenty-four times in the Book of Exodus. The truths of the ephod are found in the fact that it was made of these colors, along with gold.

1. Gold represents the divine nature of God in His holiness and goodness.
2. Blue represents the Word of God.
3. Purple represents the royalty of Christ.
4. Scarlet represents the sacrifice of Christ.

Linen is a symbol of righteousness. Our ministry must be rooted and grounded in righteousness. We are warned by the

Apostle Paul in 2 Timothy 2:5, “And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.” The complete message of the ephod could read as follows: God, the Word made flesh and the Just One, is the King of Kings who laid down His life for His people.

The message for us contained in the ephod may be summarized as follows: we are sons of God by adoption through new birth. We become the Word made flesh as we receive truth in our inward parts. We are made kings and priests unto our God as we partake of the righteousness of God through faith in the Lord Jesus Christ.

The girdle represents faithfulness, as seen in Isaiah 11:5: “And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” The curious girdle of the ephod, made of the same material as the ephod, typifies faithfulness with respect to the ministry, whereas the girdle of the linen coat typified faithfulness in the realm of character. The difference could be illustrated in the lives of certain key scriptural ministers. In the Old Testament, Joab was faithful to his post as general in the army of David, but was not faithful in the realm of his character. Abiathar the priest was faithful in his ministry, but not in his character. The same might be said of Samson, who was faithful in ministry, but not in righteousness. Ahithophel may perhaps be described as one who used his ministry unfaithfully in the cause of Absalom and was not faithful to David. Balaam is certainly an example of this as well. He was willing to use his ministry for his own earthly gains.

Let us be those who “buy the truth and sell it not,” as we are admonished in Proverbs 23:23. May we be faithful in the realm of ministry, that we use it for the glory of God and not for our own glory or financial gain.

The ephod essentially consisted of two pieces of woven material, fine twined linen (of gold, blue, purple, scarlet). They were joined together at the top with shoulder pieces. As we read in Exodus 28:7,9-12: “It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together. And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.”

The shoulders carry burdens. The names of the twelve tribes engraved upon the onyx shoulder stones emphasize that the High Priest carried the burdens of the tribes before the Lord. The Apostle Paul develops this in 2 Corinthians 11:28, “Beside those things that are without, that which cometh upon me daily, the care of all the churches.” It is an important truth that a minister carries the burden of his church or fellowship of churches daily before the Lord.

The shoulder is also symbolic of government, for it is written in Isaiah 9:6 that “the government shall be upon His shoulder.” The priests had the responsibility to govern the people, for they determined judgments. The High Priest is referred to as the ruler of the people in Acts 23:4-5. The pastor, likewise, governs the church, as do the angels who have responsibility for their respective churches, as seen in the letters to the seven churches in Revelation 2-3.

Exodus 28:13-14 describes the gold chains of the ephod: “Make gold filigree settings and two braided chains of pure gold, like a rope, and attach the chains to the settings” (NIV). The ephod was thus joined by these golden chains, speaking of the fact that the ministry is held together by the power of God. We cannot perform the ministry entrusted to us in our own strength, but only by the Lord’s power and grace (Eph. 4:7, 1 Pet. 1:5).

5. The Breastplate of Judgment

Ex. 28:15-29; 39:8-21

We read in Exodus 28:15-29: “And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a

sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder pieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.”

The breastplate of judgment that was worn by Aaron the High Priest showed that he should bear the judgment of the

children of Israel. To a certain extent, it is a type of Jesus, who bore our judgments upon the cross of Calvary. For a minister it is an awesome reminder that he has to bear the judgment of the congregation before the Lord.

The Apostle Paul poignantly declared, “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church” (Col. 1:24).

A minister is called to a life of suffering, which he might experience in his body, his soul in the form of emotions, or his spirit through conflicts against spiritual wickedness in heavenly places. Paul relates his experience in Colossians 2:1, “For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.”

As well as being the result of judgments for sin, suffering helps us learn obedience. Suffering with the right attitude also brings us to perfection. We suffer vicariously to bring others to perfection and to bear the judgment of their sins.

Types of Suffering

1. Suffering as a consequence of sin (1 Pet. 4:15)
2. Suffering to learn obedience (Heb. 5:8)
3. Suffering to bring us to perfection (Heb. 2:10)
4. Vicarious suffering for others (Col. 1:24; 2:1).

The Relationship Between the Twelve Stones and the Tribes of Israel

The twelve stones relate to the character of each tribe and their God-given purpose. In the chart (Appendix D), the names and significance of their stones are briefly explained.

For a further study of the tribes, please refer to these Scriptural passages:

1. Their Birth (Gen. 29: 31-30:14)
2. The Blessing of Jacob their Father (Gen. 49)
3. The Blessing of Moses (Dt. 33)
4. New Order of Tribes (Rev. 7:4-8)

The Urim and the Thummim

We read in Exodus 28:30, “And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.”

These two stones, Urim (meaning, “lights”) and Thummim (meaning, “perfection”) were in the sack of the breastplate and determined the judgment for Israel. They were white and black, respectively. The High Priest would reach into the sack and the stone that he picked out, white for “yes” and black for “no,” would reveal God’s answer. Sometimes, he would not pull out either stone, meaning that God was not answering.

6. The Mitre

Ex. 28:39-40

We read in Exodus 28:39-40: “And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.” The mitre of the High Priest was similar to the official turban of a king, thereby denoting dignity and authority. The bonnet that covered the priest’s head typifies submission to the will of God.

7. The Holy Crown

Ex. 28:36-38; 39:30-31

We read in Exodus 28:36-38: “And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.”

Exodus 39:30-31 says: “And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.”

The crown (from the Hebrew word, Nezer) can denote dedication. Aaron, the High Priest, was set apart and dedicated to the Lord. Aaron's symbolic external holiness sanctified the gifts of the children of Israel that he bore before the Lord. We, however, are to have inward holiness, and not just a mere outward appearance of holiness.

The Consecration of the High Priests **8:10-13**

We now return to the text of Leviticus 8 to consider the consecration of Aaron by Moses.

8:10-12 - *“And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.”*

The constituents of the anointing oil are given to us in Exodus 30:22-25: “Moreover the LORD spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.”

The spiritual significance of the principal spices of the anointing oil is as follows:

1. Myrrh represents meekness
2. Sweet cinnamon represents goodness
3. Sweet calamus represents gentleness
4. Cassia represents humility
5. Olive oil represents peace

The spiritual interpretation of the first three ingredients of the ointment can be obtained by comparing Song of Solomon 4:12-14, which lists the nine plants and spices in the garden (heart) of the Bride of Christ, and Galatians 5:22-23, which enumerates the nine fruits of the Spirit that God desires to cultivate in the garden of our hearts. Thus myrrh represents meekness, cinnamon typifies goodness, and calamus represents gentleness.

Meekness is the strength of character to accept everything that comes our way as coming from the Lord. It is the virtue that enables us not to retaliate when people attack us. It is best portrayed by the Lamb of God, of whom we read in Isaiah 53:7, “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

Goodness is the quality of being good and incapable of doing evil to anyone. On one occasion, the Lord appeared to me and said, “Touch me; I am altogether good.” He is the Good

Shepherd and is full of goodness (Ex. 34:6). We want to be filled with goodness as well.

Gentleness is a precious virtue. Paul said in 1 Thessalonians 2:7, “But we were gentle among you, even as a nurse cherisheth her children.” Paul uses a nurse to illustrate the virtue of gentleness. David said in Psalm 18:35, “Thy gentleness hath made me great.” Paul said in 2 Timothy 2:24 that the servant of the Lord should be “gentle unto all men.”

The fourth ingredient, cassia, represents humility in Scripture. Humility can be illustrated by the attitude of a slave toward his master. He is nothing and has nothing, and his whole life depends upon the will of his master. This is the attitude that we should have toward the Lord, depending upon Him for everything. First Peter 5:6 says, “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”

Olive oil was the fifth ingredient in the ointment. Olive oil has been a symbol of peace in Scripture since the time when the dove brought back an olive branch to Noah (Gen. 8:11). The olive branch today is a universal sign of peace. There are two aspects of divine peace: having peace with God (meaning our sins are forgiven), and having the peace of God (which covers us like a canopy). However, peace also speaks of being at one with those around us, not having any hard feelings or offences toward others.

May those precious fruits permeate our very being as we are so anointed to minister before the holy Lord. In order that

we do not misunderstand this anointing oil, it is important to differentiate between the anointing to minister before the Lord and the anointing to preach.

The anointing to preach is one of the seven spirits of the Lord spoken of in Isaiah 11:2: “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.”

We read more about the anointing to preach in Isaiah 61:1, “The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

The differentiation between these two anointings is that the anointing oil to minister before the Lord affects our character; the anointing to preach or minister to His people involves our abilities. We are judged in this life by our character, ability, and productivity, or to what good use we put our abilities and character. Do we use them to influence others so that we have an inheritance in many of the Lord’s saints, the riches of the glory of His inheritance (Eph. 1:18)?

8:10-12 - *“And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his*

foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him."

The anointing oil, which in its entirety typifies unity (Ps. 133), was sprinkled over the Tabernacle furniture to symbolize peace, unity, and oneness between God and man. Thus the Tabernacle was reconciled to God for His service and the entry of Aaron and the priesthood into its hallowed courts.

8:13 - *"And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses."*

The clothing of the priests was essentially the robe of righteousness, for the righteous Lord loves righteousness (Ps. 11:7). All who approach Him to perform the duties of a priest must be clothed with the righteousness of God through faith in Jesus Christ. The bonnets speak of submission to the will of God, and girdles represent the faithfulness of a life lived in righteousness.

The Sin Offering

8:14-17

8:14 - *"And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering."*

The explanation of this verse is found in Hebrews 5:3, which says, "And by reason hereof he ought, as for the people, so

also for himself, to offer for sins.” We must never forget that there is only One who is sinless, the only begotten Son of God. Therefore, as Aaron and his sons, we need to approach the Lord to be covered with the blood of the Lamb of God that takes away the sins of the world.

The sin offering was a bullock, the highest of the offerings. The anointed priest, and in this case, the High Priest, was the one closest to the Lord and the highest authority in the land. Also, we should contemplate that this sin offering was far more costly than the other sacrifices that he had to offer, signifying the depth of sin in our lives. We must constantly guard against sin and walk in the light, so that the blood of Jesus may continually cleanse us of all sin (1 Jn. 1:7).

8:15-17 - *“And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.”*

It is only through the blood of Christ that we are reconciled to the Father. Paul said, “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” (2 Cor. 5:18).

The fact that the altar had to be purified by the blood is seen in Hebrews 9:23: “It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” Lucifer’s rebellion defiled the Temple in heaven. It had to be purified by the blood of Jesus Christ. If the heavenly Temple had to be purified, how much more the earthly Tabernacle.

The Burnt Offering

8:18-21

8:18-21 - *“And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.”*

This sacrifice represents the First Commandment to love the Lord with all of our heart, soul, mind, and strength. This sacrifice is well pleasing in the sight of the LORD.

The Offering of Consecration

8:22-36

8:22-24 - *“And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon*

the head of the ram. And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about."

The solemn act of dedication is of special interest and interpretation for New Testament believers. The blood was placed upon the right ear of Aaron and his sons. This signifies that our ears must be consecrated and purified by the blood of Jesus Christ. Our ear must be obedient and respond to every word that proceeds out of the mouth of God. Proverbs 25:12 says, "As an earring of gold, and an ornament of fine gold, so is a wise reprove upon **an obedient ear.**"

The right thumb and right toe of the priests also had to be consecrated by the blood. Spiritually, our service (represented by the right thumb) must be dedicated wholly to the will of God and our walk (represented by the right toe) must be one of righteousness.

8:25-26 - *"And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder."*

This represents the three levels of consecration of the Outer Court, Holy Place, and Holy of Holies. The right shoulder refers to government, and the fat refers to the strength of the consecration.

8:27 - *“And he put all upon Aaron’s hands, and upon his sons’ hands, and waved them for a wave offering before the LORD.”* They waved their offering to be accepted before the Lord, and in the same manner we lift up holy hands in prayer. First Timothy 2:8 says, “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.”

8:28 - *“And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.”*

Having been accepted by God, the sacrifices then are consumed upon the altar. This shows us that our consecration should be offered with a heart that burns brightly with the fire of the Holy Spirit within us.

8:29 - *“And Moses took the breast, and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses’ part; as the LORD commanded Moses.”*

Moses waved the breast of the sacrifice as a wave offering before the Lord. The breast represents the heart and one’s affections. Our heart and affections must belong to the Lord and be completely consecrated to Him.

8:30 - *“And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons’ garments with him; and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him.”* Aaron was sanctified by the blood and the anointing oil. The blood represents the blood of Jesus Christ and the oil represents the Holy Spirit. We must always be covered with the blood of Christ and anointed with the Holy Spirit.

8:31 - *“And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.”* As the Israelites of old, we must not only offer the Passover Lamb, but also eat it. We must consume the truth of salvation so that it becomes a vibrant part of us. Similarly, the truth of our consecration must not just be in the form of lip service, but be engraved on our inward parts (Ps. 51:6).

8:32 - *“And that which remaineth of the flesh and of the bread shall ye burn with fire.”* Nothing that is holy can be wasted or consumed by those who are not consecrated.

8:33-35 - *“And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you. As he hath done this day, so the LORD hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the tabernacle of the*

congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.” The priests had to remain in the Tabernacle for seven days. The purpose of this was to conserve their consecration so that it might not be just a vow of a moment’s emotion, but that it might become part of their very lifestyle.

Consecration must be worked into every fibre of our being. The seven days signify that the consecration had to be perfect and lifelong, as the number seven represents “completion” and “perfection.”

8:36 - *“So Aaron and his sons did all things which the LORD commanded by the hand of Moses.”* May we, dear ones, be obedient to His commandments, as was Aaron.

The Ministry of the Priesthood

9:1-24

We fervently desire to see God’s glory throughout all the earth, especially in these last days. Here we have the Lord’s decree for the manner in which we must live in order to see His glory. Let us meditate much upon the spiritual significance of these sacrifices that the priests were ordered to offer for themselves and the people. The following additional offerings were necessary after the wholehearted consecration of God’s ministers.

The eighth day is a symbol of a new beginning, and surely this is what we desire as the Church Age comes to its close and

the Church comes to its promised maturity in a time of great glory and revival.

9:1-2 - *“And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.”*

In Old Testament times, as Paul explains in Hebrews 7:27, the High Priest had to daily offer sacrifices, first for his own sins and then for the people’s sins. However, in the New Testament, we have a more excellent sacrifice, that of God’s own beloved Son, so that God is able to say He will no longer remember our sins and iniquities. Hebrews 8:12 says, “For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

Nevertheless, it is important when we offer a sacrifice to God that we remember the words of Christ: “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Mt. 5:23-24). We must maintain a very tender conscience toward each other so that we come with a joyful heart before the Lord.

A young calf is not as costly as a bullock, which was offered for the consecration, since this dealt specifically with Aaron’s consecration. Here he is making an offering

for daily cleansing, since the bullock had already been offered seven days previously. Thus we see in our own lives that sometimes the Lord is dealing with deep issues in our lives, while at other times He seeks to purify us from daily defilement from the world.

The ram for the burnt offering is for the kindling of our love for Him. The flame of our love for the Lord must burn brightly within our hearts every day. We must not allow the love of this world to interfere with our relationship with the Lord.

9:3 - *“And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering.”*

A kid of the goats represents an offering to atone for rebellion, while a calf and lamb represent love for the Lord. Abraham offered a tender calf to the Lord as a token of his friendship with the Lord (Gen. 18:7). Therefore, according to the law of first mention, a tender calf represents love for the Lord.

The Peace Offerings

9:4-16

9:4 - *“Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.”*

The bullock speaks of strength and is the symbol of those who keep the peace. The ram speaks of the act of consecration, which is required by those who are peacekeepers.

9:5-6 - *“And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.”* As we consecrate ourselves unto the Lord, His glory will appear. The Church today needs a fresh consecration before God’s glory covers the earth as the waters cover the sea (Hab. 2:14).

9:7-14 - *“And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded. Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself. And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar: But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. And the flesh and the hide he burnt with fire without the camp. And he slew the burnt offering; and Aaron’s sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon*

the altar. And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar.”

The following offerings were prepared:

- 1. The Sin Offering:** Aaron the minister, the other officiating ministers, and the people were covered by the blood as they confessed their sins.
- 2. The Burnt Offering:** Their love toward God was affirmed.
- 3. The Peace Offerings:** Their unity in mind and purpose with God and one another was ready to be offered.

9:15-16 - *“And he brought the people’s offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt offering, and offered it according to the manner.”* We see here that the ministers must first be accepted before the Lord, and then the people must be prepared in the same order as the priests.

The Meal Offering

9:17-24

9:17 - *“And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning.”*

The meal offering signifies our love for others. It had to be offered with the burnt offering, which typifies love for God. The Apostle John asks, “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” (1 Jn. 4:20).

Furthermore, the Lord Jesus Himself said in Matthew 5:23-24: “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” In order to be accepted by the Lord, we must not only present our spiritual burnt offering, but we must also present our meal offering, loving God with all of our hearts and others as ourselves.

9:18 - *“He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron’s sons presented unto him the blood, which he sprinkled upon the altar round about.”* Peace is only possible because the blood of Christ, the Prince of Peace, was shed upon the cross of Calvary. It is only through the blood of our precious Lord Jesus that we can experience peace with God and our brothers and sisters in Christ. It is where the brethren dwell together in unity that God commands blessing (Ps. 133:1-3).

9:19-20 - *“And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver: And they put the fat upon the breasts, and he burnt the fat upon the altar.”*

The fat, which is the strength of commitment, was placed upon the breast, representing the emotions or the heart, and then offered up. Keeping the peace or the unity of the brethren requires all of our strength.

**Keeping the peace or the unity
of the brethren requires all
of our strength.**

9:21 - *“And the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded.”*

The breast was waved before the Lord, along with the right shoulder, indicating that government and the burden of the ministry were to be first accepted by the Lord.

9:22 - *“Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.”* Therefore, the blessing of the Lord comes upon the people after sin is confessed. The love of God is rekindled in our hearts and we are at one with God and others. The result of confession of sin, and subsequent unity, is that the glory of God descends upon us.

9:23 - *“And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.”* With the glory came the fire of His presence, which consumed the sacrifice. For us, this would be the baptism of the Holy

Ghost with fire. John the Baptist said in Matthew 3:11, “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.”

9:24 - *“And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.”* When the glory and the fire come, we will be upon our faces before the Lord, the all-consuming fire.

The Sin of Nadab and Abihu *10:1-11*

This is one of the most solemn events and awesome lessons in the Word of God with respect to worship. Fire represents the Holy Spirit. We are to offer ourselves without spot to God through the eternal Spirit of God, as Jesus did before us. Hebrews 9:14 says, “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

Worshipping the Lord under the influence of another spirit is an abomination unto the Lord. Jesus said in John 4:24, “God is a Spirit: and they that worship him must worship him in spirit and in truth.” We are commanded to worship our blessed Heavenly Father through the Holy Spirit and in truth.

God put this account of the sons of Aaron in His Word as a warning to us in the Church Age. All these things are recorded for our instruction (2 Tim. 3:16). Therefore, let us beware of offering worship to the Lord under the influence of another spirit.

The Judgment for Offering Strange Fire

10:1-7

10:1 - *“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.”* This action of Aaron’s eldest sons seemed to onlookers much like the sacrifice the Lord had commanded Aaron to offer (Ex. 6:23). There was fire and incense, but the fire did not come from the altar. It was not holy fire.

Strange fire can typify worship that does not come from the Holy Spirit. It would appear that although all fire is fire, there is a specific fire that alone is holy, and only this is acceptable to a holy God. We must ensure that our worship is birthed by the Holy Spirit and not by another spirit or carnal emotions.

10:2-3 - *“And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.”* Throughout Scripture we find that the Lord severely judges

those who are first to perpetrate evil actions. He destroyed Sodom and Gomorrah with fire, although He has not chosen so to do with others who are homosexuals. Jude 1:7 makes it clear that Sodom and Gomorrah serve as an example of the eternal judgment in the fire of hell that awaits those who commit fornication and homosexuality.

First occurrences of evil are judged in a severe manner that reveals God's displeasure and hatred for sin. Therefore, to show that He was displeased with this strange fire, God slew Nadab and Abihu with holy fire.

10:4-5 - *“And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said.”* Those who offend have to be taken out of the presence of the Lord and the congregation so that others are not defiled.

10:6 - *“And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.”* The ministers were not to mourn for the dead, for in so doing they would have allied themselves against the Lord. The congregation could mourn, for in so doing they were lamenting the folly of the disobedient, which served as a warning to them that God was indeed a holy God.

10:7 - *“And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.”* They could not go out of the Tabernacle because the anointing oil, which symbolizes the anointing of the Holy Spirit, was upon them and they would have been defiled by death. If they had become defiled, the Lord would have again been obliged to judge them severely. In concluding this passage, let us again meditate upon the holiness of God. He is to be worshipped in holiness through the Spirit of God.

Laws Concerning Clean and Unclean

10:8-11

10:8-9 - *“And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.”* The question of whether or not one should drink wine or other liquors as a Christian has plagued the Church in many countries, since there is no general agreement on the matter. Drunkenness is condemned and forbidden in Scripture, but drinking is not.

However, here there is a clear-cut commandment not to drink wine when one is performing the service of the Lord, since wine adversely affects one's mental faculties. Let us also seriously consider the admonition of King Solomon: “Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise” (Prov. 20:1). Ministers should be very

careful about drinking wine when ministering because too much wine can affect their judgment.

10:10-11 - *“And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.”* The priests were to be teachers of righteousness like Ezra who caused the people to understand the Word of God, as seen in Nehemiah 8:8: “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”

The priests were to teach the people of God the difference between the holy and unholy and between that which is acceptable to God and that which is not. Although this mainly concerned meats, it is important to note that the rule has been laid down for New Testament believers in Acts 15:28-29: “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”

Nonetheless, it is important to know the difference between the Old and New Testaments. In the Old Testament, the laws were inscribed in tables of stone, but in Hebrews 8:10, we are told that they are to be written upon the fleshly tables of our hearts. A far higher standard is required of us, as the Lord taught in His Sermon on the Mount (Mt. 5:27-28; 31-32).

Jesus quoted Old Testament laws and then said, “But I say unto you,” followed by a demand of greater commitment. Let us strive for perfection, by God’s grace, so that we may attain to this standard of excellence.

The Sin of Eleazar and Ithamar

10:12-20

The Distribution and Eating of the Offerings

10:12-15

10:12-13 - *“And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy: And ye shall eat it in the holy place, because it is thy due, and thy sons’ due, of the sacrifices of the LORD made by fire: for so I am commanded.”*

The meal offering that symbolizes the second commandment, “Thou shalt love thy neighbour as thyself,” was to be eaten by the priests, for all partake of the blessing when love prevails. It is a special blessing for the minister when love burns brightly within the congregation. This love is holy, and as such, the offering was to be eaten in the Holy Place. Ministers today are blessed when they see that their members love each other.

10:14-15 - *“And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters*

with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel. The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded."

The wave breast, symbolizing the heart and pulse beat of the animal, is the minister's portion since he is the heart and energizing life of the congregation. The right shoulder represents government. As with Jesus, who bore the government upon His shoulder, the minister bears the weight and blessings of the government of the congregation.

The Goat of the Sin Offering **10:16-20**

10:16-20 - *"And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded. And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering to day,*

should it have been accepted in the sight of the LORD? And when Moses heard that, he was content.”

The diligent lawgiver Moses, intent upon every jot and tittle of the law being observed, and Aaron, a very distressed father who had lost his two sons that day, pleaded pardon for the negligence of Aaron's other two sons. In this case, mercy overruled the law.

We must have the mind of the Lord in each situation, for God's mercy may overrule justice in some cases, like when Jesus forgave the woman caught in the act of adultery in John 8. Ministers must understand that God at times makes allowances for extenuating circumstances for His people.

PART THREE

Purity

11:1-15:33

1. Food

11:1-47

Leviticus 11 deals essentially with instructions of how to distinguish between clean and unclean animals. Animals are divided into two categories: clean and unclean. In the same way, God makes a difference between clean and unclean people, between the children of God and the children of the wicked one. There are vessels of mercy and vessels of wrath.

The Difference Between the Clean and the Unclean Animals

11:1-8

The difference between the clean and unclean animals provides us with many spiritual lessons. It also helps us to discern between the children of this world and those who are of God.

The Clean

11:1-3 - *“And the LORD spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts*

that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.” These two qualifications have deep spiritual significance: the split hoof signifies a divided or circumspect walk, meaning that one does not walk with the world; to chew the cud means to meditate upon the Word of God for one’s spiritual food.

The Unclean

11:4-6 - *“Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.”* As we see here, there are unclean animals that chew the cud but have not a divided walk. They represent people who perhaps come to church, read their Bibles, but do not have a separated walk and walk in the way of sinners. They will be rejected by God unless they repent and live a holy life.

11:7-8 - *“And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.”* The swine was the sacrifice by which Antiochus Epiphanes IV defiled the Restoration Temple in the second century B.C. It will undoubtedly be the sacrifice of the Antichrist as well.

By all standards, swine, which grovel in the refuse and eat the swill, are a picture of all that is unclean. Yet, this animal is a type of one who has a circumspect walk. This shows the true life of those who are condemned in Isaiah 65:4-5: “Which remain among the graves, and lodge in the monuments, which eat swine’s flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.”

Swine can typify those who are self-righteous like the Pharisees. They seem holy outwardly, but inwardly they are unclean because they do not spiritually chew the cud.

The Fish of the Sea

11:9-12

11:9-11 - *“These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you: They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.”*

A quotation from *Barnes Notes* sheds some light on this passage: “The fins and scales are the means by which the excrescences of fish are carried off, the same as in animals by perspiration. I have never known an instance of disease

produced by eating such fish; but those that have no fins and scales cause, in hot climates, the most malignant disorders when eaten: in many cases they prove a mortal poison.”

The fish is an insignia of Christianity. Christians are likened to fish in Scripture. We should ask the Lord to remove all the evil that is in us so we will be acceptable to Him.

However, we must remember that when revival comes and the rivers of life are flowing, other fish will also swim into the churches. In fact, I had a vision of the river of God dividing, and the stream that went away from God, being filled with wrong doctrine, was full of unclean fish.

May God grant that we may be clean and acceptable to the Lord, swimming in the clear waters of revival, not the muddy waters of those whose doctrine is not from heaven above, but from the pit below.

The parable of the net refers to the end time revival in Matthew 13:47-50: “Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

In revival, fish (or people) of every kind will be swept into the churches. It is for the angels, not the minister, to do the

sorting; we simply throw out the net and whosoever will may come. Nevertheless, those who do not avail themselves of the grace of God to be transformed will be discarded in the end.

The Fowls of the Air

11:13-22

The Unclean

11:13-20 - *“And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckoo, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat. All fowls that creep, going upon all four, shall be an abomination unto you.”*

Essentially, it is the birds of prey, those that feed upon the flesh of others, that are unclean. In essence, they have an evil nature.

However, as with the lesson of the net ministry, we must realize that all kinds of birds (representing various types of people) will seek to shelter under the branches of the Church in revival. We must let them come, but unless transformed, they will be rejected in the end as well.

The Clean

11:21-22 - *“Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.”*

These creeping things were the food of John the Baptist. They feed upon clean food, the vegetation that is available to them. We must not feed upon the evil of this world, the dead works, and the sins and failings of others, but rather upon the pure things of God.

Other Flying Things

11:23-28

11:23-26 - *“But all other flying creeping things, which have four feet, shall be an abomination unto you. And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even. And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even. The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.”*

Whoever touched any of these dead creatures would become unclean. Death is a spirit and it produces grief and sadness

and sorrow wherever it strikes. The Apostle Paul states that it carries a sting. As such, death is unclean because its power is rooted in sin (Rom. 5:12).

11:27-28 - *“And whatsoever goeth upon his paws, among all manner of beasts that go on all four; those are unclean unto you: whoso toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.”* Paws symbolize the predator, cunning, crafty and a danger to other animals upon whom they prey. They are a symbol of sinfulness.

The Creeping Things

11:29-31

11:29-31 - *“These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.”*

The act of creeping is in itself a form of judgment, for God said to the serpent, “Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (Gen. 3:14). The act of creeping is associated with darkness, deceit, evil, and sin. Righteousness is likened unto walking uprightly, straight and tall—the very opposite of furtively creeping and crawling.

Therefore, insects that creep and crawl are symbols of iniquity and the underworld.

Laws Concerning Dead Animals

11:32-40

11:32-40 - *“And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it. Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean. And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you. Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean. And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean. But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.”*

Stagnant water is the abode of that which is murky and unclear. Flowing water symbolizes sparkling purity and cleanness.

The Unclean Creeping Things

11:41-47

11:41-47 - "And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten."

Essentially, the practical outworking for Christians is that we should not be contaminated or defiled by evil people. We should not feed upon that which gives them pleasure

like pornography, tavern lifestyles, or those things that are generally termed worldly. What we eat naturally affects our physical well being, but what we feed on in our mind, spirit, and soul affects our spiritual life and influences our character.

2. Childbirth

12:1-8

12:1-2 - *“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.”* The reason for a woman being deemed unclean after the birth of a child is that the child is born with original sin. As David said in Psalm 51:5, “Behold, I was shapen in iniquity, and in sin did my mother conceive me.”

12:3 - *“And in the eighth day the flesh of his foreskin shall be circumcised.”* The act of circumcision began with God’s commandment of God to Abraham as a confirmation of the covenant in Genesis 17:11: “And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.”

Physically, the act of circumcision is the cutting away of the flesh with which one is born. Spiritually, circumcision is an act of God cutting away the hardness of our hearts, so that we may love Him with all of our hearts. We read in Deuteronomy 10:16, “Circumcise therefore the foreskin of

your heart, and be no more stiffnecked.” Deuteronomy 30:6 says, “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.”

12:4 - *“And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.”* This further thirty-three days brings the woman to the fortieth day after the birth of her child. The number “forty” is first mentioned in Genesis 7:4: “For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.” The number “forty” in this case shows the Lord’s displeasure with the original sin of man.

12:5 - *“But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.”* A girl causes the mother to be unclean for double the time, because it was Eve who was deceived and thus responsible for bringing sin into the world.

12:6-8 - *“And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her; and she shall be*

cleansed from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.” The fact that women must bring an offering for sin makes it clear that we are born with a sinful nature, as we are of Adam’s race; therefore, as descendants of Adam, we inherit his nature at birth.

3. Leprosy **13:1-14:57**

In studying the laws relating to leprosy, the spiritual application must be understood in that leprosy is a type of sin. The different types of leprosy mentioned refer to different types of sins that we have proposed as matching examples.

The Leprous Scab

13:1-8

13:1-8 - *“And the LORD spake unto Moses and Aaron, saying, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce*

him unclean. If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days: And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more: And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again: And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.”

As mentioned in Leviticus 21:20-21, a scab in the flesh prevents a man from entering the priesthood. This signifies one who is easily offended.

Raw Flesh Leprosy

13:9-17

13:9-17 - *“When the plague of leprosy is in a man, then he shall be brought unto the priest; And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising; It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him*

up: for he is unclean. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. But when raw flesh appeareth in him, he shall be unclean. And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy. Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest; And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.”

This form of leprosy represents one who has received a wound from another, which has not healed due to the fact that the one is not able to forgive and forget, as did Joseph. We notice it is also called an “old leprosy.” Therefore, it represents a wound that has existed for a long time. It is a wound that one has received from another which is always remembered until the antidote of forgiveness is applied.

The Leprous, Spreading Boil

13:18-23

13:18-23 - *“The flesh also, in which, even in the skin thereof, was a boil, and is healed, And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be showed to the priest; And if, when the*

priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days: And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.”

A boil (or an inflamed ulcer) is produced by fretfulness, worry, and anxiety, which can come through one's will being crossed. We read in Psalm 37:1, “Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.” The solution to fretting is to rest in the Lord, as seen in Psalm 37:7: “Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.”

The Burning Leprosy

13:24-28

13:24-28 - *“Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest*

shall pronounce him unclean: it is the plague of leprosy. But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days: And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.”

The burning leprosy can represent anger. Spiritually speaking, that which burns is anger, as shown in Psalm 89:46: “How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?” We see one aspect of this in Amos 1:11, “Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.”

The Leprous Scall or Itch

13:29-37

13:29-37 - *“If a man or woman have a plague upon the head or the beard; Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or*

beard. And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days: And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair; and the scall be not in sight deeper than the skin; He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more: And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. But if the scall spread much in the skin after his cleansing; Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean. But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.”

The word translated “scall” could also be rendered “scurf, itch, or dry skin.” It signifies lack of moisture. Thus, due to the lack of the Holy Spirit in one’s life, one becomes spiritually dry. The health of the skin reveals the health of the body.

The condition of the skin in this instance speaks of a dryness and lack of joy on the part of the spiritual life of the believer. We read of this in Joel 1:12, “The vine is dried up, and the fig tree languisheth; the pomegranate tree, the

palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.”

The Leprosy of the White Reddish Sore in the Head
13:38-46

13:38-44 - *“If a man also or a woman have in the skin of their flesh bright spots, even white bright spots; Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean. And the man whose hair is fallen off his head, he is bald; yet is he clean. And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean. And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.”*

In this affliction, the plague in the head represents those who fall into the category of evil thinkers, as the prophet cries out, “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isa. 55:7). Proverbs 23:7 says, “For as he thinketh in his heart, so is he.”

This is an extremely dangerous form of sin, as thoughts direct our words and actions, controlling the whole of our being, including our walk and the path we choose to follow in life.

13:45-46 - *“And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.”*

The physical leper had to be separated from the congregation to preserve them from his disease. In much the same way, those who are living in sin are outside the spiritual covering of the Church as long as they continue in rebellion against God.

Leprosy and Garments

13:47-59

The garments spoken of in this passage are those worn by the Israelites of old to cover themselves. However, there is also a spiritual truth here. Garments may be divided into different categories, such as those worn as personal apparel, and others worn to denote the position and authority of the office that the wearer holds. They are also divided into textures, some being of wool and others of linen.

Spiritually, wool denotes the natural garments, which cause perspiration and sweat, as seen in Ezekiel 44:17-18: “And it

shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.”

Wool garments could not be worn by the priests since they denote one’s own efforts that cause us to perspire. Linen, however, represents the righteousness of the saints, and they are the garments to be worn by the ministers of God.

Therefore, we may say that the woollen garments represent the personal life, while the linen garments represent our ministry or function in the kingdom of God. The finding of leprosy in either of these types of garments would be, spiritually, an indication of sin in either the private or ministerial life of the person wearing them.

13:47-59 - *“The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be showed unto the priest: And the priest shall look upon the plague, and shut up it that hath the plague seven days: And he shall look on the plague on the seventh day: if the plague be spread in the*

garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean. He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin; Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without. And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire. And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.”

We may briefly summarize the laws of the plague of leprosy in garments from a spiritual perspective as follows:

The wool garment represents the personal life of the believer. It had to be free of leprosy. In other words, our personal life must be free of sin. If sin breaks out in our personal life, we become unclean and unfit for the service of the Lord. We will have a period in which we may put things right, but if we choose not to do so, we shall have our part with the hypocrites.

Jesus warns in Matthew 24:48-51: “But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

If the leprosy is in the linen garment, speaking of the ministry, it may be that what we are teaching is not according to the Word of God, and all of our ministry must be tested by fire. First Corinthians 3:15 confirms this: “If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

We should note the words of our Lord in Matthew 5:19: “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” May God grant that both our personal life and

ministerial life be free from the deadly effects of spiritual leprosy, sin, hypocrisy, and false doctrine.

The Cleansing of Lepers

14:1-57

When the spiritual sin of leprosy is discovered in our lives, or in the lives of those for whom we are responsible, we need to understand these laws for the cleansing of the leper, so that we may be cleansed from sin because these laws apply to Christians.

14:1-3 - *“And the LORD spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper.”*

Here the thought is, spiritually, “Has the man forsaken his sin?” The pastor must first be assured of this before he can permit him to come back under the covering of the church or be restored into fellowship again.

14:4-7 - *“Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed*

over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.”

There were two distinct ceremonies, separated by an interval of seven days, whereby the sinner was first brought back into fellowship with the congregation, and afterwards into fellowship with God, once again being admitted into the sanctuary.

This first ceremony indicated that the Lord, as on the Day of Atonement, had truly borne the sin of this leprosy in His death. Therefore, the bird that is set free shows that the leper is now free of his defilement. The significance of the cedar is that it symbolizes the strength of the Lord's commitment in going to the cross.

Scarlet symbolizes the blood of Christ shed upon the cross. Hyssop is associated with purging (Ps. 51:7). This power of the blood of Christ to perfectly cleanse the leper from his defilement is again illustrated by the fact that the blood of the dead bird is to be sprinkled seven times, the number of completeness, upon the leper. Let us be encouraged by this ceremony in knowing that those who have sinned may know that the Lord Jesus is able also to save them to the uttermost that come to Him with a repentant heart (Heb. 7:25).

14:8-9 - *“And he that is to be cleansed shall wash his clothes, and shave off all his hair; and wash himself in water; that he*

may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water; and he shall be clean.”

In the realm of purification for sin, much is made of the necessity of washing in water. Christ is preparing His Church to be a spotless Bride through the washing of water by the Word of God. This is seen from Ephesians 5:26-27: “That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Water represents the Word of God, the Holy Scriptures. As we read, study, and obey the Word, we are purified and purged.

The leper had to wash his garments. We, too, must wash our spiritual garments from the spots of the flesh (Jude 1:23). The period of seven days is symbolic of a complete cleansing. The act of shaving off his hair represents separation from the past, since the hair is a symbol of separation (Num. 6:2-5). We must be separate from our sins and our sinful past.

14:10-14 - *“And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and*

those things, before the LORD, at the door of the tabernacle of the congregation: And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD: And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot."

This second set of sacrifices reveals the seriousness of sin and the consequences of our actions. Remember, Christ fulfilled all of these sacrifices. These sacrifices commenced for the leper on the eighth day, the day of new beginnings. We experience this when we receive forgiveness and cleansing from the sins we have committed.

The lamb is considered most holy because it represents Christ, the Lamb of God. It is first waved before God to be accepted as the offering for trespasses, and then killed in the Holy Place.

The lamb's blood was then placed upon the right ear, signifying that the one who has sinned will now have an ear that is cleansed from listening to the voices of this world. The thumb of the right hand signifies that his service is now devoted to the Lord. The big toe signifies that his walk is now sanctified and he will walk in the ways of God.

The Oil
14:15-18

14:15-18 - *“And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: And the remnant of the oil that is in the priest’s hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.”*

The oil was applied, as was the blood, upon the right ear to signify that his ear is anointed to hear the voice of God, the right thumb to signify that his service is anointed, the right toe to signify that he now walks in the Spirit. The rest of the oil is poured upon the head of the leper, signifying that his head or mind is now directed by the Holy Spirit.

14:19-20 - *“And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.”*

The purpose of these sacrifices was to cleanse the leper completely from his uncleanness. After this purification, he was in a fit state to offer the burnt offering, indicating that he could offer himself unto God as an acceptable sacrifice. Also, he could enter into the service of others by reason of the meal offering.

The Offerings of the Poor
14:21-32

Throughout Holy Scriptures, there is ever flowing from the heart of the Heavenly Father compassion and concern for the poor. Proverbs 19:17 tells us that giving to the poor is like giving to God Himself: “He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.” God cares for the poor, as seen in Psalm 140:12: “I know that the LORD will maintain the cause of the afflicted, and the right of the poor.”

There is a blessing pronounced upon those who care for the poor in Psalm 41:1-2: “Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.”

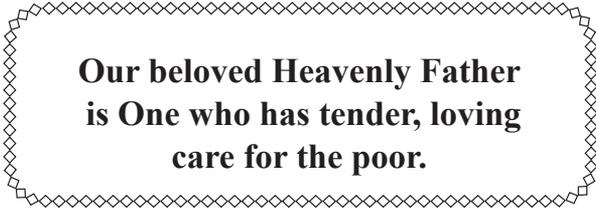
Those who were unable to afford the offerings that had been ordered in the preceding twenty verses were not to be excluded from restoration to fellowship with the congregation and God because they were poor. Their offerings were diminished

according to their ability to pay, but were nonetheless considerable because of the gravity of their sin.

14:21-32 - *“And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: And the priest shall pour of the oil into the palm of his own left hand: And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: And the rest of the oil that is in the priest’s hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; Even such as he*

is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.”

This little phrase, “even such as he is able to get,” expresses the tender, loving care of our beloved Heavenly Father for the poor. He wants everyone to experience His mercy for His needy and suffering creation.



**Our beloved Heavenly Father
is One who has tender, loving
care for the poor.**

Houses Smitten with Leprosy
14:33-57

As we examine carefully the meaning of this passage as it applies to us, we realize that the house can apply to a literal building (either that in which a person lives or the literal church building). It can also apply to the spiritual building where the stones are the members of the congregation.

Another important truth that must not be overlooked is contained in verse 34, where it is clearly stated that the Lord is the One who puts the plague upon the house. This

is obviously a sign of judgment so that sinful situations are dealt with to His satisfaction. Also, the house, whether it be a church, home, or building, is the God-given inheritance to that congregation.

14:33-34 - *“And the LORD spake unto Moses and unto Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession.”* This plague of leprosy can take many forms. It can manifest itself in visible streaks of mould that stain the walls of the house, but the plague can also take a purely spiritual form. The latter would be in the form of a spirit that plagues the congregation.

Perhaps a situation I experienced many years ago will help us to understand this aspect of a spiritual plague. I was invited to speak at a church, but when I did so, I soon became aware of the fact that the presence of God was not there. Rather, a spiritual mantle was upon the place that prevented the congregation’s worship from ascending to the throne of God. The whole atmosphere seemed to be one of darkness rather than the light that comes from the presence of God in a church. The new pastor was well aware of this fact, and so, together we sought the Lord.

The Lord revealed to us that there was the plague of leprosy in the building due to the sin of a former pastor who had committed adultery on numerous occasions in the church offices. It became clear that the sin was so serious that there

was no other remedy than to tear down the building and for the congregation to go to other premises.

In His own marvellous way, the Lord arranged for a publishing company to buy the property, tear down the building, and build new offices. The church was then able to move to another location with the money they received from the sale. Praise the Lord!

14:35-41 - *“And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house: Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall; Then the priest shall go out of the house to the door of the house, and shut up the house seven days: And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city: And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place...”*

We would do well to stop here and meditate on these instructions. Obviously, some forms of visible leprosy were

limited to certain areas and had not spread to the whole building, existing in only a few stones, which had to be removed.

This speaks of certain members of the congregation, for we are all called living stones that are built up into a spiritual temple (1 Pet. 2:5). Therefore, some members can be living contrary to God's will and His wrath and judgment can come upon them individually, as was the case with King Saul. They can be afflicted with evil spirits and they must leave the church in order that the blessing of God can return.

An example could be that of Achan who took the accursed treasure from Jericho. His sin caused the Israelites to be defeated by the small enemy force of Ai. Thus, in some cases, certain people have to leave the congregation if they do not repent of their sin, in order for the congregation to enjoy the blessing of God again.

**Great care should be taken concerning any step in the removal of church members.
Pray and leave the matter to God.**

Great care should be taken concerning any step in the removal of members, since the young who might not understand could be adversely affected. Pray and leave the matter to God who, generally speaking, will raise up a stumbling block and cause them to be offended and leave. This is not always the case, but

when we inquire of God, He will show His will in each case. Then as we see in the following verse, God will bring others to replace those who were in key positions so that the church may go on in their spiritual walk.

14:42 - *“And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.”* In some instances, it is possible for the sin to be of such a nature that it affects so many other members of the congregation that the church has to be closed. Regrettably, this has happened in many places. We must keep this in mind, for it can happen in our churches as well.

14:43-47 - *“And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.”*

These verses are important, since where we worship affects our spiritual life. Where there is sin in the form of immorality, false doctrine, or hypocrisy, we must ask God to cleanse us from any influence it may have had in our own lives.

14:48-53 - *“And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: And he shall kill the one of the birds in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.”*

After either an individual or the congregation as a whole has repented of their sin, some form of cleansing should be performed.

Ever since the Old Testament under the law and under the Church times, water that has been prayed over by a minister is holy. The concept is that this water is then sprinkled over a room to cleanse it from evil spirits.

However, our Catholic friends tend to take this too far, sprinkling dead bodies in the belief that such a ceremonial action would purify the deceased, making him or her ready for heaven. This is of course erroneous teaching. The water,

which depicts the Word of God, purifies us when we obey it. (1 Pet. 1:22).

We have known praying over a glass of water and then sprinkling the water throughout the building to be very powerful in cleansing a house from evil spirits. Sprinkling rooms and buildings I have seen to be efficacious but should be done at the direction of the Lord, and not people. I have seen small idols fall down before prayer and holy water.

14:54-57 - *“This is the law for all manner of plague of leprosy, and scall, And for the leprosy of a garment, and of a house, And for a rising, and for a scab, and for a bright spot: To teach when it is unclean, and when it is clean: this is the law of leprosy.”* This teaching with respect to leprosy is very important for today. Our churches and people must be free from sin. When God afflicts, we need to be able to discern the reason and then repent and be cleansed.

4. Discharges

15:1-33

A Running Issue

15:1-15

All discharges from the human body are unclean; therefore, in the spiritual sense one is unclean. However, we will not, in a commentary of this nature, examine the physical aspects, but rather concentrate upon the spiritual interpretations of them. So, in this section the running

issue is discussed and the remedy required from the point of the law is given.

15:1-15 - *“And the LORD spake unto Moses and to Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even. And what saddle soever he rideth upon that hath the issue shall be unclean. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed*

in water. And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.”

The fact that this particular uncleanness is associated with the flesh, as distinct from a sexual problem, is seen in Leviticus 22:4. This gives us an understanding of its spiritual application for us. It would refer to one of the works of the flesh that is constantly flowing from us and has not been healed. The works this most likely refers to would be those of hatred, anger, and bitterness. The complete cleansing process took seven days. Then on the eighth day, a day of new beginning, the sin was to be acknowledged and a burnt offering sacrificed to the Lord.

The Seed of Copulation

15:16-18

15:16-18 - *“And if any man’s seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom man shall*

lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even."

This refers to sexual impurity, against which we should guard ourselves, as Paul exhorts us in 1 Corinthians 6:18, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." While the significance of this particular sexual excess might not necessarily lead to fornication, it can point to sexual thoughts that should be controlled.

The Woman with an Issue of Blood

15:19-33

15:19-33 - *"And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even. And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of*

her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.”

The preceding passage dealing with a woman and her period makes it clear that during this time she is unclean and must not be touched sexually. She is passing through a time when she must be separated. The whole of this chapter shows that the Lord is holy and He expects His people to be holy or separate from all uncleanness, in order that we do not defile the sanctuary of God through uncleanness.

PART FOUR

The Day of Atonement

16:1-34

16:1-2 - *“And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.”*

The Mercy Seat, the seventh and last piece of furniture in the Tabernacle of Moses, was the place where God revealed His glory. It was also the Mercy Seat from where God chose to speak, as recorded in Numbers 7:89: “And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.”

On the following page is a diagram of Moses’ Tabernacle showing the three divisions of the Tabernacle and its furniture.

16:3-4 - *“Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall*

have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.”

The Day of Atonement was the holiest day in the Hebrew calendar. It was the only day of the year on which the High Priest was permitted to enter within the veil that separated the Holy Place from the Holy of Holies. Special instructions were given for the procedures for the Day of Atonement. The preparation of the High Priest was as follows:

1. He had to wash himself, which represents being clean through obedience to the Word of God.
2. He had to put on his linen breeches, which represent sexual purity.
3. He had to put on his linen coat, which represents the righteousness of Christ.
4. He had to put on his girdle, which represents faithfulness in our daily walk.
5. He had to put on the linen mitre, which can represent the majesty and authority of the ministry.

16:5-6 - *“And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram*

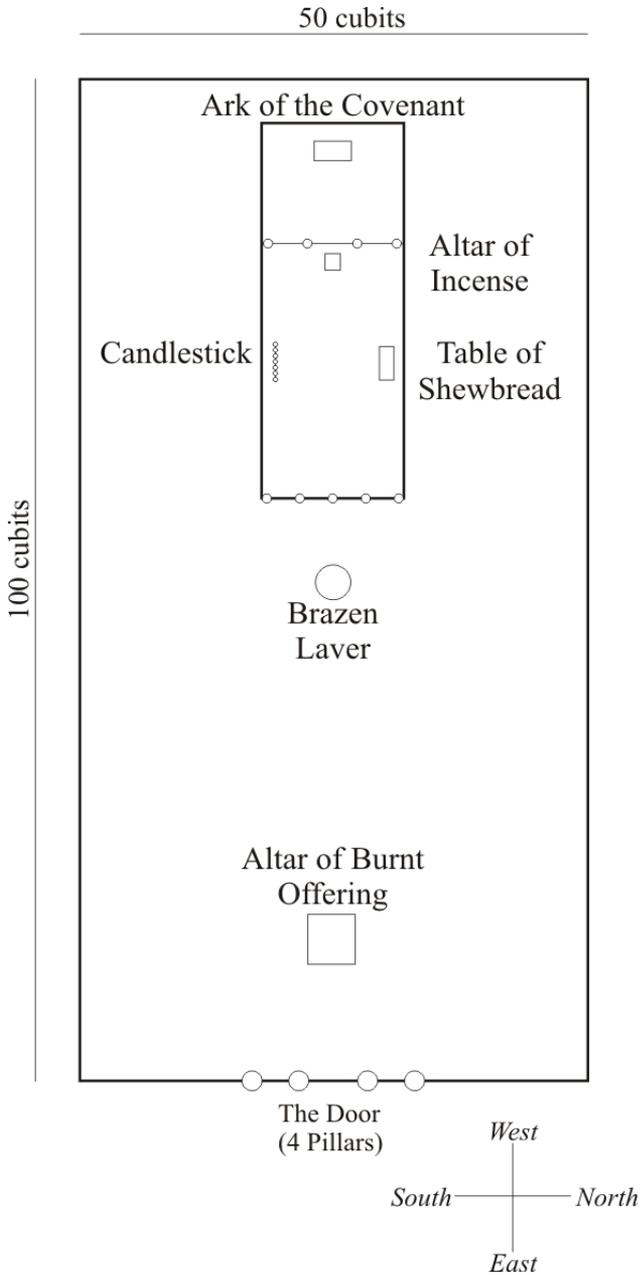
for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.” There is always a deep emphasis in the Old Testament ceremonies on the need to be purified from sin in order to approach unto a holy God.

While in that age this involved external acts of piety, we must realize that for us it is heart circumcision and purity of heart. Proverbs 22:11 says, “He that loveth pureness of heart, for the grace of his lips the king shall be his friend.”

16:7 - *“And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.”* The ceremonial act whereby the two goats were taken symbolizes the two men, Jesus and Barabbas. Both were accused of the act of sedition or rebellion against the authority of Rome. One was innocent while the other was guilty. The innocent one, Christ, died, and the guilty one, Barabbas, was set free.

We read in Luke 23:18-19: “And they cried out all at once, saying, Away with this man, and release unto us Barabbas: who for a certain sedition made in the city, and for murder, was cast into prison.”

16:8 - *“And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.”* Here the wording is very important since the Lord’s lot is the goat that will die. Therefore, it is the Lord, the Innocent One who became sin, who died for His people.



16:9-10 - *“And Aaron shall bring the goat upon which the LORD’S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”* The other goat is permitted to go free into the wilderness, representing Barabbas, as seen in Matthew 27:26: “Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.”

16:11 - *“And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself.”* The sin offering, which the High Priest had to offer for himself before giving the offering for the people, was also for his household.

This is important because our household can disqualify us from obtaining God’s best for our lives. Eli lost his position because his sons disobeyed God’s laws. On the other hand, Abraham received the blessing of God because he raised his sons to walk in God’s ways.

May the same be said of us that God said of Abraham in Genesis 18:19: “For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.”

16:12-13 - *“And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.”*

Exodus 30:34 gives us the spices comprising the incense: “And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight.”

The four main ingredients of this incense were:

1. Stacte
2. Onycha
3. Galbanum
4. Frankincense

1. Stacte. Stacte is translated as “gum resin,” a very costly powder taken from hardened drops of myrrh (the embalming fluid of the East). Myrrh, which represents meekness, is often formed through a prolonged session of false accusations or attacks.

When we come into the presence of God, we are coming into the presence of a king—the King of Kings—and we must have the right attitude in prayer. You never demand something of a monarch; you entreat his

favour. We must have meekness in our prayer life so we do not demand things from the Lord.

The Lord Jesus said, “Blessed are the meek, for they shall inherit the earth” (Mt. 5:5). The Greek word for meekness is used in the classical Greek of a mature dog that has been trained. Meekness did not refer in the Greek to a puppy that responds only to incentives. So often God’s people are like little puppies. They need incentives from God to do things, especially in their prayer life. We need to mature to the point where we are disciplined enough not to move until God tells us to move. This attitude of meekness is one of the constituents of prayer. Our prayers should be birthed by the Holy Spirit.

We should ask only according to God’s will. First John 5:14-15 says: “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” We must never command God, but in a spirit of meekness we should wait upon Him to know what His will is, and then pray in that direction. Our prayers will only be answered if we ask according to His will!

2. Onycha. Onycha is the bone that holds the two shells of an oyster together. When this bone is broken, the life of that oyster is over because it has not power

to shut its shell. Its significance is a laying down of one's life in prayer for another.

Spiritually, this speaks of the attitude in prayer that Esther had as she was preparing to go in before the king. She knew that if the king did not extend his scepter, she could lose her life—because in her days, it was unlawful to go into the presence of the king without first being summoned. Yet as she was going into the presence of the king to obtain life for her people, she said, “If I perish, I perish!” (Esth. 4:16).

When we go into the presence of the King of Kings, we must have this same attitude in prayer. As Hebrews 4:16 says, we must “come boldly to the throne of grace, that we may obtain mercy” and obtain life for others. There is a price to pay for prayer. The costliness of intercessory prayer can be seen from the life of Praying Hyde. He had prayed so fervently for such great lengths at a time that his physical heart actually became enlarged because of his burden for the lost souls in India. Prayer costs us everything. Will we risk all like Esther to go into the presence of the King of Kings?

3. Galbanum. Galbanum is a very strong-smelling gum resin extracted from an Asiatic plant that is a relative of parsley. Galbanum actually resembles tears. Galbanum represents tears because its leaves had to be broken for the juice to flow out. It typifies strong crying in prayer.

Hebrews 5:7 says of Jesus, “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.” This speaks of Christ’s ministry of intercession. This is not referring, however, to His prayers upon the cross, but His prayer life while upon earth. King David said to the Lord, “Put thou my tears into thy bottle: are they not in thy book?” (Ps. 56:8). There is strong crying in prayer also in the Golden Altar ministry.

4. Frankincense. Frankincense is derived from certain trees in the balsam family. It represents faith tried in the fire (compare Song of Solomon 4:12-14 with Galatians 5:22-24). Hebrews 11:6 gives us a tremendous key in prayer: “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Our prayers must be mixed with faith so that we believe that He hears and that He will answer us.

Christ said in Mark 11:22-23: “[Have the faith of God.] For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.” When we have the faith of God (the literal rendering from the Greek), we then can pray and speak forth the promise of God in faith, and it will come to pass. Remember,

however, that all this is predicated upon having God's faith—and God only gives His faith for things that are His will.

The cloud that the burning incense formed typifies the prayers of the Lord. We enter into the presence of the Father through the prayers of Christ. The various aspects of those prayers symbolized by the constituents of the incense must be worked out in our lives and be manifest in the prayers that we present before the throne of His glory.

16:14 - *“And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.”* We now have the account enacting the instructions for the ceremony. The blood of the bullock was for the sin of the High Priest. Therefore, it had to be brought within the veil into the presence of God, who dwelt between the cherubims upon the Mercy Seat.

The blood was sprinkled on the east side of the Mercy Seat because it was facing the entrance to the Tabernacle, and in particular, the Holy of Holies. The east entrance in the Millennial Temple is reserved for Christ the Sun of Righteousness (Ezek. 44:1-3), since the sun rises in the east. The blood was sprinkled seven times, representing that it had to be perfectly cleansed since “seven” represents perfection and completion.

16:15 - *“Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.”* It is noteworthy that the sin offering for the whole congregation is less than that of the High Priest. In much the same way, the person who approaches God on behalf of the congregation, as does the pastor, must have a deeper cleansing than that of the members of the church.

It is the spiritual sense of this ceremonial act that is important for us to understand. The purpose of the Day of Atonement is to deal with the sin of God’s people. The Church has already spiritually celebrated the following feasts:

1. The Feast of Passover, which represents salvation
2. The Feast of Unleavened Bread, which represents feeding upon the Word of God
3. The Feast of Firstfruits, which represents water baptism
4. The Feast of Pentecost, which represents the baptism of the Holy Spirit
5. The Feast of Trumpets, which represents a fresh call to move on with God

In spite of all these blessed experiences, the nature of sin has not been dealt with in the lives and hearts of His people. This is the reason for the Day of Atonement, which deals with sin in the lives and hearts of the people of God.

16:16-17 - *“And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.”*

This holy Tabernacle had been defiled by the fact that it dwelt among a people who were unclean, born of Adam’s race with original sin. The reason that no one could be in the Tabernacle during the time of the cleansing by Aaron was that their sinful nature would defile the Tabernacle.

16:18-19 - *“And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.”*

It is noteworthy that with the fall of man, the whole of creation was also defiled. We find this stated categorically by the Apostle Paul in Romans 8:20,22: “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. For we know that the whole creation groaneth and travaileth in pain together until now.”

16:20-22 - *“And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”* This ceremonial act reveals two important spiritual truths. First, Christ, our sin bearer, carried our sins for us. Second, this act provides a glorious experience whereby we are freed from our sin and we receive a revelation that our old man was crucified upon the cross by Christ.

16:23-24 - *“And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.”* There is a fragrance in the glorious experience of being crucified with Christ, which enables us to enter within the veil (Heb. 10:20). In one sense, it cannot be taken into the congregation.

16:25 - *“And the fat of the sin offering shall he burn upon the altar.”* The fat, the strength of sin, was burnt or consumed by the fire of God.

16:26 - *“And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.”* This man had to be purified because he had been in contact with the goat, which represents the rebellion and sin of the congregation of Israel.

16:27 - *“And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.”* This is to typify the fact that the sin offering must be taken out of the camp. Otherwise, the congregation would be contaminated with the sin.

16:28-30 - *“And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.”*

The Day of Atonement was the holiest day in the Jewish calendar. Once a year, the congregation of Israel afflicted their souls and mourned because of their sinful condition on the tenth day of the seventh month. The tenth day is a symbol of trials, as seen in the ten trials of the wilderness journey (Num. 14:22).

Spiritually, the Day of Atonement represents the promise found in Ezekiel 36:25-27,29 that God will cleanse us from sin and give us a new heart: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. I will also save you from all your uncleannesses.”

This is not an automatic experience for God’s people; we must earnestly seek God for a new heart, as seen in Ezekiel 36:37: “Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them.”

**We must earnestly seek
God for a new heart,
a heart of flesh.**

16:31 - *“It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.”* The Day of Atonement was a High Sabbath, meaning that it is not an ordinary Sabbath on the seventh day. It was to be a holy and solemn day of rest when the people of God ceased from their own works and pleasures (Isa. 58:13-14).

16:32-34 - *“And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest’s office in his*

father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses."

Now instructions are given to future generations of High Priests who will perform this ceremony, with emphasis laid upon the need to be anointed and to wear holy linen garments.

The key word is ***atonement***, which essentially means a covering for sin, which for us was effectuated when the Lord crucified our old man on the cross. It is an experience that is eternal, or as long as this earth lasts.

PART FIVE

The Blood

17:1-16

The Sacrifices Brought to the Tabernacle

17:1-9

17:1-9 - "And the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the

strangers which sojourn among you, that offereth a burnt offering or sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.”

The purpose of this very strict law concerning the killing of animals for sacrifices was necessary so that all offerings would be made to God, and not to devils.

The Life of the Blood

17:10-16

17:10-14 - *“And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.”*

This law, which forbids God's people from eating any manner of blood, is not only for the Old Testament saints, but also for us living in the Church Age. This is made clear by the edict of the Apostles in Acts 15:20: "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." The reason is clearly stated that the life of all is in the blood; therefore, we would be receiving the nature of the person or animal whose blood we would eat.

The life is in the blood. That is why there is so much power and life in the blood of Jesus Christ. Jesus said in John 6:53-54: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

**We have to
be covered
by the blood
of Jesus
Christ in
order to
have eternal
life.**

We have to be covered by the blood of Jesus Christ in order to have eternal life. It is the blood of Christ our Passover Lamb that protects us from death, just as the blood of the lamb protected the Israelites in Egypt from the angel of death.

17:15-16 - *"And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be*

one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.”

So serious is this commandment that those who did not obey would be cut off or put out of the congregation. Those who did not cleanse themselves by ritual washing after eating something that died of itself bore their iniquity if they did not repent and obey God’s commandment.

PART SIX

Sanctification of the People

18:1-20:27

1. Laws of Sexual Sins

18:1-30

18:1-3 - *“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.”* In this passage we see the sexual abominations of the heathen countries and how God wanted His people to be pure and make a difference between clean and unclean sexual acts.

18:4-5 - *“Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.”* These verses clearly state God’s standards which are to be obeyed by all of God’s people, whether living in the Old Testament or New Testament dispensations.

Family Relationships

18:6-18

18:6 - *“None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.”*

This one verse sums up family propriety whereby one was not to permit the nakedness of those who were of near of kin to be seen by other members of the family.

18:7-18 - *“The nakedness of thy father, or the nakedness of thy mother; shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father’s wife shalt thou not uncover: it is thy father’s nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son’s daughter, or of thy daughter’s daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness. The nakedness of thy father’s wife’s daughter, begotten of thy father, she is thy sister; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father’s sister: she is thy father’s near kinswoman. Thou shalt not uncover the nakedness of thy mother’s sister; for she is thy mother’s near kinswoman. Thou shalt not uncover the nakedness of thy father’s brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son’s wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother’s wife: it is thy brother’s nakedness. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son’s daughter, or her daughter’s daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.”*

Unclean Women

18:19

18:19 - *“Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.”* When a woman is bleeding she must remain covered and no sexual intercourse is permitted.

Adultery

18:20

18:20 - *“Moreover thou shalt not lie carnally with thy neighbour’s wife, to defile thyself with her.”* This is breaking the seventh commandment, which states that one must not commit adultery. Sexual purity is of the utmost importance for a Christian, as we read in 1 Thessalonians 4:3-5: *“For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God.”* Virtue or sexual purity is the second of eight spiritual steps to love and perfection given in 2 Peter 1:5-8.

Heathen Fire Baptisms Condemned

18:21

18:21 - *“And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.”*

One of the abominable practices of the heathen was to pass their children through fire to dedicate them to Molech, an Ammonitish deity (2 Ki. 23:10). Regretfully, King Solomon permitted this abomination in Israel (1 Ki. 11:7).

We read in Jeremiah 32:35, “And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.”

Homosexuality and Bestiality Condemned

18:22-30

18:22 - *“Thou shalt not lie with mankind, as with womankind: it is abomination.”* Throughout history we find God’s stern condemnation of homosexuality. Every righteous king removed those who practiced this wickedness and broke up their houses.

The Apostle Jude, the brother of our Lord Jesus, gives this warning concerning homosexuality for us living in the New Testament Age: “Even as Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire” (Jude 1:7).

18:23-24 - *“Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before*

a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.” These were horrid practices of the heathen nations, especially Egypt and the people living in the land of Palestine.

18:25 - *“And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.”* It is a fact that the lifestyle of the inhabitants of any nation does affect the land upon which they live.

18:26-27 - *“Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled).”* We shall see later on that there are specific laws to be kept for the sake of the land that it, too, might be cleansed and become fruitful.

18:28-30 - *“That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.”* Those who commit acts with strange flesh, as the homosexuals, are to be cut off from the nation of Israel, and thus, in our days from the Church.

2. Social Laws Governing Relationships

19:1-37

19:1-2 - *“And the LORD spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.”* All these laws are prefaced with the thought that the God whom the Israelites serve and worship is holy. Holiness has the root meaning of being “different” or “separate.”

God is holy and incapable of doing wrong or evil. He is the perfection of righteousness, hence Abraham’s cry: “That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right” (Gen. 18:25). We are called to be holy. We are holy to the degree that we are filled with God’s nature and living in obedience to Him.

The Law of Family Relationships

19:3

19:3 - *“Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.”* This is a restatement of the fifth commandment: “Honour thy father and thy mother that thy days may be long upon the land” (Ex. 20:12). Here we are ordered to pay reverential fear and respect to our parents. We must not disgrace them in any way, but rather bring them glory. King David admonished Solomon, “My son, hear the instruction of thy father, and

forsake not the law of thy mother” (Prov. 1:8). Paul said in Ephesians 6:2, “Honour thy father and mother; which is the first commandment with promise.”

Idolatry

19:4

19:4 - *“Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.”* This is a restatement of the second commandment: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me” (Ex. 20:4-5).

The Apostle Paul said in 1 Corinthians 10:19-20: “What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.” While idols essentially are nothing in themselves, they become the habitats of devils. Those who worship idols are worshipping Satan, arousing the jealousy of a holy God.

Paul said in 1 Corinthians 10:14, “Wherefore, my dearly beloved, flee from idolatry.” The Apostle John ends his first epistle with this warning in 1 John 5:21: “Little children, keep yourselves from idols. Amen.”

The Sacrifice of the Peace Offerings

19:5-8

19:5-8 - *“And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.”* This is a repetition of Leviticus 7:15-21, where the strict laws for eating the peace offerings are first mentioned. The reason for not eating the offering on the third day would no doubt have been that putrefaction would have set in, and the offering would become abominable and unclean.

However, there is also a spiritual reason. Referring to the third day, we read in Hosea 6:2, “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.” Therefore, the third day is holy and alludes to the day of Christ’s resurrection.

The Care of the Poor

19:9-10

19:9-10 - *“And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of*

thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God."

The outworking of Christ's Second Commandment to love others as ourselves is that we care for the poor. This is expressed in the concern of the early church for the poor as we read in Paul's account of the charge given him by Peter, James, and John, "Only they would that we should remember the poor; the same which I also was forward to do" (Gal. 2:10).

The Apostle James writes, "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit" (Jas. 2:15-16).

The Eighth and Ninth Commandments

19:11

19:11 - "*Ye shall not steal, neither deal falsely, neither lie one to another.*" These really are an outflowing of the commandment to love our neighbour as ourselves. It is the fulfilment of the admonition of the Lord when He said in Matthew 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." In seeking to do good to all we shall fulfil these commandments from our heart, for in the New Testament dispensation, He desires that they be written upon those fleshly tables of our hearts.

The Third Commandment

19:12

19:12 - *“And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.”* The third commandment is first stated in Exodus 20:7: *“Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.”*

The Lord Himself taught even more forcibly concerning this: *“Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil”* (Mt. 5:33-37).

Diverse Laws Culminating in the Second Great Commandment

19:13-18

19:13 - *“Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.”*

We should at all times be right in the matter of what we owe another, and pay our debts. Paul addressed this in

Romans 13:8: “Owe no man anything but to love another: for he that loveth another hath fulfilled the law.” King Solomon wrote, “A false balance is abomination to the LORD: but a just weight is his delight” (Prov. 11:1). An important aspect of this is prompt payment of wages to those hired to do a job.

19:14 - *“Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.”* We stand in awe of the infirmities of others as we remember Exodus 4:11: “And the LORD said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?”

Cruelties to the handicapped are among the most odious of all crimes. I have known of children putting obstacles in the way of the blind just to have the joy of seeing them fall. It is so despicable and detestable; how depraved can even the nature of children be who do such things!

19:15 - *“Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.”* Speaking of the Lord, Isaiah said, “And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the

wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins” (Isa. 11:3-5).

In like manner, we ourselves should seek to deal righteously with our neighbours, remembering Samuel’s words to Saul in 1 Samuel 15:22: “Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

Our Lord also taught this in several Scriptures. Jesus said in Matthew 9:13, “But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” He said in Matthew 12:7, “But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.”

Jesus also declared in Matthew 23:23, “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

The Apostle James also teaches us in his epistle that we should not be respecters of persons, even as God is not: “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him” (Jas. 2:1-5).

To sum up these commandments we could say that the righteous Lord loves righteousness, and that as we do right by one another, we give pleasure to our blessed Lord.

**“For the righteous Lord loves
righteousness; His countenance
doth behold the upright” (Ps. 11:7).**

19:16 - *“Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.”* Life and death are in the power of the tongue, as seen in Proverbs 18:21. For every idle word we shall have to give an account on the day of judgment. Jesus said in Matthew 12:36-37: “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

We should especially not uncover the faults of others by our words because to do so is to judge them, in a certain sense. Jesus said in Matthew 7:2, “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” We shall be judged in the same way that we judged others.

19:17 - *“Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour; and not suffer sin upon him.”* The thought here is that we should openly rebuke our brother if he is doing wrong rather than despising him for his evildoing. In correcting him, we shall deliver him from the yoke and bondage of sin. Proverbs 27:5 says, “Open rebuke is better than secret love.”

19:18 - *“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”* The Apostle Paul made it clear in Galatians 5:14: “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.”

The Lord went even further, saying in Matthew 5:43-48: “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the

same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Purity of the Species

19:19

19:19 - *“Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.”* Mixture of any kind is an abomination to the Lord. Therefore, He has given strict rules concerning the purity of the species, whether it be in the animal kingdom, vegetable, or the garments we wear.

Spiritually, it implies that we should not be unequally yoked with unbelievers. Paul warned in 2 Corinthians 6:14-15: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?” Mixture in marriage can ruin our spiritual lives and even prevent us from attaining to the eternal position that God had ordained for us.

Sexual Purity

19:20-22

19:20-22 - *“And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at*

all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.”

Here is a case of a poor slave girl who has been seduced, but apparently willingly, by a man who was not her husband, while she was the betrothed of another. Therefore, her case was different from a married woman who was to be put to death. She was to be scourged, which, according to the Mishna, consisted of forty lashes. The man, however, had to bring a ram, a costly offering for the atonement of his sin.

The Laws of Agriculture

19:23-25

19:23-25 - *“And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the LORD withal. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.”*

The fruits were unclean for the first three years because they had not matured. On the fourth year, they were to be treated as

firstfruits. As such, they were offered to the Lord and eaten by the priests. The fifth year was the year of grace wherein the Lord blessed and multiplied their harvest.

The Occult

19:26-28

19:26 - *“Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.”* The clear-cut repetition of the commandment not to eat flesh with the blood still in it was to reinforce that which has already been stated in Leviticus 17:10. We are so created that constant repetition is necessary in order for truth to enter into the innermost parts of our being.

The practice of witchcraft, which has its roots in Babylonian worship of the mysteries of Satan, is forbidden. How can we who are the children of God have fellowship with devils (1 Cor. 10:20)?

19:27 - *“Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.”* This was a heathen custom associated with the worship of the celestial bodies, which are round. The cutting of the hair and beard to resemble a round object was, in effect, a sign of a worshipper of heavenly bodies.

19:28 - *“Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.”* Deuteronomy 14:1 says, “Ye are the children of the LORD your God: ye shall

not cut yourselves, nor make any baldness between your eyes for the dead.” This is a heathen custom and, in a certain sense, denotes allegiance to the gods of the underworld where the departed souls of the heathen have gone. Marks upon the flesh are demonic and profess allegiance to the demonic.

The Antichrist will demand a mark of his followers, as we read in Revelation 13:16-17 (NIV): “He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.”

Prostitution Forbidden

19:29

19:29 - *“Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.”*

As the Apostle Paul reminds us, “Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge” (Heb. 13:4). However, when adultery is in a family or in the leadership of the nation, it causes a mantle of immorality to cover that family or nation. The result is that other members of the family or nation tend to fall into the sin of immorality.

As I have been writing this book, I have had to deal with a family whose mother was divorced and remarried. Her

children all fell into immorality and fought against the godly pastor who taught people the way of holiness. God severely judged the whole family.

The Keeping of the Fourth Commandment

19:30

19:30 - *“Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.”* Christians should keep Sunday as the Lord’s day and spend the day worshipping the Lord, since Jesus rose from the grave on Sunday. We are told that we are to work six days and then rest on the seventh.

We were created for a seven-day cycle. The sanctuaries set aside for God must be revered as well. They are holy, since every dedicated thing is holy unto the Lord (Lev. 27:28).

Laws Against Spiritualists

19:31

19:31 - *“Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.”*

Any consultations with spiritist mediums, who are servants of Satan, defile us with the presence of evil spirits (Deut. 18:11, Isa. 8:19). They can attach themselves to those who come to them for counsel or to know the future. Therefore, we must flee them in order to be holy.

Respect for the Elderly

19:32

19:32 - *“Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.”*

God’s laws teach that at all times we are to honour those older than we are. In so doing, we are honouring the Lord, for He is called the Ancient of Days. It is a biblical principle that even in a family, the eldest takes the preeminence and, in fact, has the higher reward. It is called the right of the firstborn. Proverbs 23:22 says, “Hearken unto thy father that begat thee, and despise not thy mother when she is old.”

Kindness to Strangers

19:33-34

19:33-34 - *“And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.”*

The Israelites were commanded to have compassion on strangers, since they themselves were strangers in Egypt. The Lord said in Exodus 22:21, “Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.”

They were even to love strangers, as seen in Deuteronomy 10:19: “Love ye therefore the stranger: for ye

were strangers in the land of Egypt.” Zechariah 7:10 says, “And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.”

Having been a stranger myself in many lands, a heart of compassion has been developed within me to understand the plight of those who are far from their own lands. Everything is different when we are foreigners: the customs, food, and often the language. A feeling of loneliness grips one’s soul, and there is a longing for one’s own homeland.

However, those of us who are called to live permanently in foreign lands are under an obligation, as we read in Psalm 45:10-11: “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.” Therefore, we need all the compassion of those in the land of our adoption to help us and make us feel welcome and at home.

Righteous Measures

19:35-37

19:35-37 - *“Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.”*

We read in Deuteronomy 25:13,15: “Thou shalt not have in thy bag divers weights, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.” Proverbs 20:10 says, “Divers weights, and divers measures, both of them are alike abomination to the LORD.”

One aspect of righteousness is that we must be honest in all of our business dealings. We must give our employer an honest day’s work for our wages. In return, employers must give employees their rightful due.

Psalm 45:7 says, “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” If we love righteousness and hate wickedness, God will anoint us with the oil of gladness above our fellows.

3. The Worship of Molech **20:1-8**

20:1-2 - *“And the LORD spake unto Moses, saying, Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.”*

As we have already mentioned, Molech was an Ammonite god to whom human child sacrifices were offered on an

altar of fire as a burnt offering. All who gave their children as a sacrifice to Molech were to be put to death. All children, especially the first born, were to be dedicated to the Lord. Therefore, to offer one's children to the god Molech was to repudiate the true God of Israel. It was, in effect, an offering to Satan, to make an alliance with the devil.

20:3 - *“And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.”*

All alliances with Satan are worthy of death. Satan is the king of the underworld. All who worship him will be eternally doomed in the darkness of hell forever. Their death is a mere hastening of their eternal judgment. Actually, it is an act of mercy, for it prevents those who do such acts from influencing others in their evil way, thereby increasing the severity of their eternal pains.

20:4 - *“And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not.”* Not dealing with this sin in others is tantamount to condoning it and allying oneself with the sinner. Therefore, that person is also worthy of death because he did not choose to dwell in the light of God's laws.

20:5-7 - *“Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and*

will cut him off from among his people. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.”

We are commanded to be holy; it is not an option. We read in 1 Peter 1:15-16: “But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy.” Another aspect of holiness is separation from the world, the flesh, and the devil.

20:8 - *“And ye shall keep my statutes, and do them: I am the LORD which sanctify you.”* To be joined to God means to know and keep His Laws, even as Jesus said in John 14:21, “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” Jesus continued by saying in John 14:23, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

4. Various Laws & Commandments

20:9-27

Respect for Father and Mother Enjoined

20:9

20:9 - *“For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.”*

Exodus 21:17 says, “And he that curseth his father, or his mother, shall surely be put to death.” Jesus said in

Matthew 15:4, “For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.”

According to the fifth commandment, we must always honor our parents. To curse them is a terrible mark of disrespect, for it also puts upon them the evil spirit behind our curse. Deuteronomy 27:16 says, “Cursed is the man who dishonors his father or his mother. Then all the people shall say, Amen!” (NIV).

Proverbs 20:20 says, “Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.” Proverbs 30:17 warns us not to mock or despise our parents: “The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.”

We are not in any manner to criticize our parents, as we read in Isaiah 45:10, “Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?” Thus, in order to have long life, let us always regard them highly in our thoughts, words, and actions.

Judgment Upon Adultery

20:10-12

20:10-12 - *“And the man that committeth adultery with another man’s wife, even he that committeth adultery with*

his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them."

Deuteronomy 22:22 says, "If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel." There are many forms of adultery, which is essentially the sin of having sexual intercourse with a woman other than one's lawful wife. It is so wrong that God decreed that only by death could the sin be put away from the land.

Make no mistake about it. Adultery that is not repented of and forgiven by God will cause a person to go to hell. Paul makes this very clear in 1 Corinthians 6:9-10: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Hebrews 13:4 says, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

Sexual Intercourse with Strange Flesh Condemned
20:13-16

20:13 - *“If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.”*

Again, that which was condemned in Leviticus 18:22 is repeated here so that the truth will enter into our hearts. God commanded that the death sentence should be mandatory also for the homosexual, to prevent him from seducing other unstable souls.

Homosexuality comes out of a reprobate mind, as seen in Romans 1:27-28: “And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.” All homosexuals will have their part in the lake of fire.

20:14 - *“And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.”* The sin of a man having sexual relations with his mother-in-law is inspired from the pit of hell.

20:15-16 - *“And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman*

approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.” Deuteronomy 27:21 says, “Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.” This condemnation of sexual intercourse between mankind and animals is surely proof that there is no such thing as evolution. Man is supposed to have dominion over the animal kingdom, not degrade himself to have sexual relations with animals.

Further Laws Concerning Sexual Purity

20:17-22

20:17 - *“And if a man shall take his sister, his father’s daughter, or his mother’s daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister’s nakedness; he shall bear his iniquity.”* How carefully the Word of God stresses the necessity of sexual purity among siblings so that the family is holy.

20:18 - *“And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.”* It is necessary to understand that a woman is unclean and should not be touched sexually during the time that she is bleeding. Everyone who violates this law becomes unclean. The enormity of the punishment is meant to stress this fact.

20:19-20 - *“And thou shalt not uncover the nakedness of thy mother’s sister, nor of thy father’s sister: for he uncovereth his near kin: they shall bear their iniquity. And if a man shall lie with his uncle’s wife, he hath uncovered his uncle’s nakedness: they shall bear their sin; they shall die childless.”* The strict laws concerning the intercourse between near relations, as already stated, were given to preserve family holiness.

20:21 - *“And if a man shall take his brother’s wife, it is an unclean thing: he hath uncovered his brother’s nakedness; they shall be childless.”* A man could not have sexual relations with his sister-in-law while his brother was alive. If his brother died childless, he was commanded to marry his brother’s wife.

20:22 - *“Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.”* The sins of the inhabitants of the land defile the land, and the land has to be atoned for. The land of Israel remained desolate while the Israelites were in Babylonian captivity because of their sins. We read in Jeremiah 50:34: “Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.”

The Key to Abiding in One’s Inheritance

20:23-27

20:23-27 - *“And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things,*

PART SEVEN

Sanctification of the Priests

21:1-22:33

1. The Defilement of the Priests

21:1-15

21:1 - *“And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.”* When a person dies, the spirit of death envelops his body. Paul said in Romans 5:17 that death reigns over mankind because of Adam’s sin.

The spirit of death is unclean. It is the last enemy we must overcome, as Paul declared in 1 Corinthians 15:25-26: “For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”

Years ago I had an experience that helped me understand the uncleanness of death. When I was a young minister, I visited one of my parishioners in the women’s ward of a Roman Catholic hospital in France where about 70 women were in the last stages of life. They were cared for by nuns.

One of these patients climbed out of her bed, collapsed, and died on the floor. The only nun present at the time called me to come and help her carry the deceased woman back to her bed. It was with great reluctance that I helped the nun,

because I knew the Scriptures warning ministers not to touch the dead. However, I could not see how I could avoid it since I was the only man in the hospital at the time. That night, the spirit of that dead woman visited me and I literally felt the uncleanness of the spirit of death.

21:2-4 - *“But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother, And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. But he shall not defile himself, being a chief man among his people, to profane himself.”* The priest, being a man of dignity, could not be like a common person. The priests were not permitted to touch the dead, with the exceptions of the near relatives mentioned.

21:5 - *“They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.”* The priests who are holy and dedicated to God must not make upon themselves these marks by which the heathen defile and mutilate their bodies.

21:6 - *“They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.”* The priest or minister of God is holy by virtue of the fact that he approaches and does the service that pertains to a holy God. Therefore, he must be different from other men. This pertains to every aspect of his life, especially with respect to marriage, as we now read.

21:7 - *“They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.”* When married we are joined to our spouse, and, therefore, Paul says in 1 Corinthians 6:16, “What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.” Therefore, a minister should not take such a woman to be his wife.

21:8 - *“Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.”* The priest is to be set apart since he approaches to a holy God. All that pertains to the priest must also be holy. This also applies to the family of the priest as the law states.

21:9 - *“And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.”* Fire cleanses; therefore, the sin of the daughter could only be purged by burning. Here we see the seriousness of the moral behaviour of the priest and his family in the eyes of God.

21:10-12 - *“And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.”*

There are very strict instructions given for the High Priest by virtue of the fact that he is anointed with the oil described in Exodus 30:23-25: “Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.”

This oil was so holy that it was not to come upon man’s flesh. Therefore, when the High Priest was anointed, he could not come into contact with that which defiles and is unclean so that the holy anointing oil would not sanctify that which was unclean.

21:13-15 - *“And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the LORD do sanctify him.”* There were very strict rules governing the High Priest’s marriage partner. The whole emphasis concerning the High Priest was purity because he approached unto the Lord who alone is holy.

2. The Twelve Blemishes

21:16-24

21:16-17 - *“And the LORD spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed in their*

generations that hath any blemish, let him not approach to offer the bread of his God.” The following twelve blemishes prevented a priest from performing the service of God. While these were natural blemishes, they are recorded for us that we might know that the Bride of Christ will conform to the description given in Ephesians 5:27: “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”

21:18-20 - *“For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, Or a man that is brokenfooted, or brokenhanded, Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken.”*

1. Blindness. This is essentially the lack of vision. This has the spiritual meaning of those who cannot see where they are going. The Lord applied this to the Pharisees, saying in Matthew 15:14, “They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

How important it is to have leaders who have a progressive vision, who know what God is saying, and who are walking in present truth. These are the ones who will lead their people in the pathway of righteousness, which is a shining light, that shines more and more unto that perfect day (Prov. 4:18).

Ministers must be filled with the Spirit of God, who will lead them to reprove sin, righteousness, and judgment. He

will guide them into all truth, showing them things to come (Jn. 16:8-13). It is these ministers, filled with the glorious Holy Spirit, who do not move in the wisdom of man but in the wisdom of God. They have the mind of Christ and teach under the anointing of the Spirit of Truth, comparing spiritual things with spiritual things (1 Cor. 2:9-16).

2. Lameness. This is the inability to walk in a straight path. The Apostle states in Hebrews 12:13, “And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.”

So many who have once known the paths of righteousness turn aside into other doctrines, and in some cases, other gospels. Therefore, the prophet cries in tones of profound lamenting, “Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein” (Jer. 6:16). Spiritual lameness leads one astray into forbidden pastures whereby one feeds upon unhealthy doctrines (Ezek. 20:25).

3. A flat nose. The nose smells the scent and is the physical symbol of discernment, as we read in Song of Songs 7:4, “Thy nose is as the tower of Lebanon which looketh toward Damascus.” Damascus, the capital of Syria, is the traditional enemy of Israel. Therefore, this signifies being able to discern the movements of the enemy and to be on guard. Thus, we need to be able to discern the enemy. It is an interesting fact that demons have a terrible odor, which

at times can be smelt by humans. By contrast, the Lord has the most beautiful fragrance. His garments are permeated: myrrh, aloes, and cassia (Ps. 45:8).

The Apostle John bids us to try the spirits, saying in 1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” Only those of keen discernment are able to discern between the true and the counterfeit.

May we be those who are able to discern between good and evil, as stated in Hebrews 5:14: “But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

4. Anything superfluous. Physically, this could refer to any member of the body that is incorrectly formed or over or undersized for the body’s shape. Spiritually, it signifies truth taken to extreme, which always produces error. We should avoid majoring on some truths to the exclusion of others, for that produces Christians who become abnormal in their spiritual lives.

God desires balance; and this can only be attained by preaching and teaching the whole counsel of God, as Paul stated in Acts 20:27: “For I have not shunned to declare unto you all the counsel of God.”

5. Brokenfooted. In the natural, this speaks of a person who is unable to walk at the same speed as a normal person.

He certainly would not be sure footed, but inclined to stumble. Spiritually, this symbolizes a person who is unable to keep pace with the rest of the flock and would be inclined to fall behind. There is great danger in being at the rear of the flock, for there the enemy picks off the stragglers.

The Israelites who straggled behind were attacked by the Amalekites, who represent the works of the flesh (Deut. 25:17). I have noticed even in times of great revivals that those who are spiritual stragglers fall into temptation and often into gross immorality.

6. Brokenhanded. Naturally, those with a broken hand are unable to perform their service well, as hands represent service. A broken hand causes a person to let things slip. Spiritually, this represents the inability to hold on to the things we have received. Paul warns in Hebrews 2:1, “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”

These are Christians who have received salvation, special truths, or special privileges, but then let them go. Regretfully, I have known many people in my lifetime who once were given great spiritual blessings by God, and then they let them slip away. They disqualified themselves and became unworthy to approach unto the Lord.

7. Crookbacked. The back carries burdens. A malformed back cannot carry heavy burdens. However, the Christian ministry consists of being a burden bearer. We are

called not only to carry our own burdens, meaning the cares that the ministry entails, but also the burdens of others. Paul said in Galatians 6:2, “Bear ye one another’s burdens, and so fulfill the law of Christ.”

We might have the responsibility for our congregation or for several churches, even as Paul, who said in 2 Corinthians 11:28, “Beside those things that are without, that which cometh upon me daily, the care of all the churches.” Many people walk away from burdens, or quite frankly announce that they cannot support the burdens of the ministry any more. These people disqualify themselves because, spiritually, their backs cannot carry the load of the people of God who are entrusted to them.

8. Dwarf. This refers to a person who has not grown to the full maturity and stature. Today, a mother told me that her son, although saved, had not grown for many years in the ways of God. He was, in effect, a spiritual dwarf. Regretfully, that applies to many people in churches throughout the world.

The purpose in creation is clearly revealed through nature. All farmers desire that their crops grow to maturity. All parents want their children to grow and reach maturity. It is surely no wonder that we read in Ephesians 4:11-13: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, **unto a perfect man,**

unto the measure of the stature of the fulness of Christ.”

God’s desire is that we come to full spiritual maturity.

Of the Lord Himself it is written, “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb. 2:10).

The Lord desires to bring us to spiritual maturity or fatherhood, as we read in 1 John 2:12-14: “I write unto you, little children, because your sins are forgiven you for his name’s sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.” The cry of the Apostle Paul is that we go on unto perfection (Heb. 6:1). Spiritual dwarfs are an abomination to the Lord.

9. Blemish in the eye. This signifies diminished sight in the sense that there are blind spots in our vision. Often we are not able to see the whole picture, problem, or truth. So often we are completely unaware of these blind spots. We have not because we ask not (Jas. 4:2).

We assume we see perfectly when, in reality, we do not. So often I have had to pray, “Show me the situation as You see

it, Lord.” When He does, it is often so different from my limited vision of the problem.

10. Scurvy. This disease afflicted many people in olden times, especially sailors, because of their poor diet and lack of vitamins. Spiritually, many are undernourished because they are content to feed on the milk of the Word when they should be feeding upon strong meat appropriate for their spiritual age.

Hebrews 6:1-3 lists the elementary principles of Christ: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.”

Writing to the church of his day, Paul lamented in 1 Corinthians 3:1-3: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”

The meat of God’s Word gives us strength and health. It is for those who are mature, even as Paul writes in Hebrews 5:12-14: “For when for the time ye ought to be

teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

Let us feed upon the finest of the wheat of God’s Word, as we are admonished in Psalm 81:16: “He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.” It is the Lord’s will to feed us with the hidden manna of the Word (Rev. 2:17). Psalm 78:25 says of the manna that the Israelites ate in the wilderness: “Man did eat angels’ food: he sent them meat to the full.”

Hidden manna represents the hidden secrets of the Word that angels feed upon. The remedy for scurvy is to feed upon the strong meat, the finest of the wheat, and the hidden manna of the Holy Scriptures. This privilege is given to those who are the overcomers (Rev. 2:17).

11. Scabbed. This speaks of those who have wounds that have not been fully healed. We will all have wounds by the very fact that we are human, and especially because we are Christians. They are caused through adverse circumstances, enemies, and even through betrayal by our friends (Zech. 13:6). These are, of course, the most difficult to heal, even as King David said: “Yea, mine own familiar

friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me” (Ps. 41:9).

What is the remedy to heal spiritual wounds that have not been completely healed? First, we must understand that “all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28). The word “all” here really does mean all.

As the Lord said to my dear wife as she cradled the lifeless body of her father in her arms, “Audrey, Romans 8:28 works all the time, or it never works at all.” Therefore, we must understand that all things, both the bitter and the sweet, are permitted to come into our life by the divine wisdom and sovereignty of God.

Second, we must not be too sensitive about what people say or do to us, and we certainly must not take it personally. I have known many people who are easily offended. They eventually leave the church and the path that God has ordained for them, wandering hopelessly and aimlessly for the rest of their lives.

Third, we must enter into the victory that we see in the life of Joseph. Genesis 41:51 says, “And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father’s house.” We, too, can ask God for our Manasseh, which means “forgetfulness,” whenever we are betrayed or hurt by others. Then it is very easy to forgive, for we cannot remember what others have done to us.

Regretfully, I have known those who remember hurts for decades with the result that they become bitter. That root of bitterness in their hearts defiles many others with whom they come into contact. Pastors who have that root of bitterness can cause a mantle of bitterness to be over their congregations.

Hebrews 12:15 warns us of the danger of a little root of bitterness that can grow and defile many people: “Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.” As seen from this verse, bitterness is the result of failing to appropriate the grace of God to overcome offenses.

12. Broken stones. This means the inability to reproduce. The command of God to Adam is recorded in Genesis 1:28, “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

The promise of God to Abraham is recorded in Genesis 17:6: “And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.” Also, after he had offered up Isaac it is repeated in Genesis 22:17, “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.”

The curse upon man was that he would be childless (Lev. 20:20-21). Jeremiah 22:30 records this curse: “Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.”

God is the God of abundance, and He rewards the fruitful. Those who bring forth much fruit glorify their Father who is in heaven, as Jesus stated in John 15:8: “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

It is those who turn many to righteousness who shall shine as the stars forever and ever (Dan. 12:3). Isaiah 56:3-5 declares: “Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.”

May God grant that we will bring forth the abundance of the fruit of the Spirit in our lives, and also be those who bring many sons to glory (Heb. 2:10).

21:21-24 - *“No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD*

made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them. And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.”

A priest in the Old Testament who had a blemish could not do the following things:

1. He could not make any offerings by fire.
2. He could not offer bread.
3. He could not go within the veil.
4. He could not come near to the altar.

Spiritually, this would mean that those with one of the aforementioned twelve blemishes could not approach within the veil, unto the literal presence of God in the Holy of Holies. (For further study on this subject, please refer to the excellent notes by Dr. Paul G. Caram in his book “*True Christianity*,” pages 58-61.)

THE TWELVE BLEMISHES	
Blindness	Crookedbacked
Lameness	Dwarf
Flat nose	Blemish in the eye
Anything superfluous	Scurvy
Brokenfooted	Scabbed
Brokenhanded	Broken stones

3. Reverence for Sanctified Things

22:1-16

An Unclean Priest Could not Touch that which was Sanctified

22:1-9

22:1-2 - *“And the LORD spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.”* The thought here is simply that objects which had been sanctified were holy, but could become defiled if touched by a priest who himself was unclean. Thus the name of Jehovah would be profaned.

22:3-9 - *“Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD. What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he*

wash his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food. That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.”

So serious was this commandment that if a priest broke it, he would bear his sin and die.

Holy Meat Reserved for the Priests

22:10-16

22:10-16 - *“There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. If the priest’s daughter also be married unto a stranger, she may not eat of an offering of the holy things. But if the priest’s daughter be a widow, or divorced, and have no child, and is returned unto her father’s house, as in her youth, she shall eat of her father’s meat: but there shall no stranger eat thereof. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.”*

These laws are important in that the children of Israel were to make a difference between the holy and the profane. That is the reason for the detailed explanation of that which is holy and that which is not. The nation of Israel had been chosen of God from out of all the other nations to walk with a holy God; therefore, they had to be holy.

The lesson for us is simply that we, too, are a holy nation, a royal priesthood that we should show forth the praises of Him who hath called us out of darkness into His wonderful light (1 Pet. 2:5,9).

4. Acceptable Sacrifices

22:17-25

22:17-22 - "And the LORD spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD."

Here the truth is reiterated that offering any animal with a blemish was unacceptable to the Lord. Jesus said in Matthew 5:48, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Therefore, all that is offered to our perfect God must be perfect.

In the time of the Restoration Period, the hearts of the people were lukewarm. They were rebuked by the prophet for their sacrifices in Malachi 1:6-8: “A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.”

We, too, must only give our best to the Lord. This brings to mind a story of a godly lady who had just bought some new sheets for her bed. A lady, who was a member of the church knocked at the door and asked if she had any sheets that she could give to her, as she had none. The lady of the house looked around and gave her some very old ones. As she was about to give them the Lord said, “Are you going to give Me your old sheets? I want your new ones.” Little did she understand that in giving those old sheets to the lady, in reality she was giving them to the Lord. Jesus said,

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Mt. 25:40).

22:23 - *“Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.”*

Here we must know that there is a difference between an offering and a vow. We may offer ourselves to the Lord as we are, but when it is an act of consecration we will only be accepted if we are living in a manner that glorifies the Lord.

22:24-25 - *“Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land. Neither from a stranger’s hand shall ye offer the bread of your*

God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.”

**We must
only give
our best to
the Lord.**

We must make a difference in our conduct between that which is acceptable before the Lord and that which is not. Offering the Lord something that is spoiled is not acceptable. Also, offering something that an unbeliever has given us is not holy. In fact, remembering that we are the priests of the Lord, there are times when the Lord forbids us even to accept gifts from certain people who are unacceptable in His eyes.

I well remember an elder in a church I pastored years ago. He gave me a large sum of money to buy a new suit, which

I really needed. I reluctantly accepted the money, which was offered before many witnesses, so as not to embarrass him. However, that night the Lord said to me: “Return that money because I will not accept it. He is not walking uprightly before Me.” I had to return that money to him privately, explaining that his conduct was such that the Lord would not allow me to accept his money.

5. The Offering of Young Animals 22:26-28

22:26-28 - *“And the LORD spake unto Moses, saying, When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. And whether it be cow or ewe, ye shall not kill it and her young both in one day.”* These laws of compassion were given by a tender, loving God. He feels not only the sighs and afflictions of His people, but even of the animals. He commanded that the animals should be rested on the seventh day. He spoke to Jonah of sparing the cattle from judgment (Jon. 4:11). He also enabled the donkey of Balaam to speak in order to alleviate her ill treatment by the prophet (Num. 22:27-30).

He commanded that a goat was not to be seethed or boiled in its mother’s milk (Ex. 23:19). We should remember that our conduct towards animals must be above reproach, for it is written in Proverbs 12:10, “A righteous man regardeth the life of his beast.”

6. Sacrifices of Thanksgiving

22:29-33

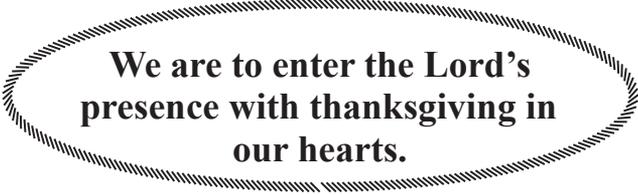
22:29-30 - *“And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.”* This was simply an offering by which an Israelite was permitted to express his thankfulness for some blessing that the Lord had given him. The offering could not, however, remain overnight, since by then it could well be putrid and unclean.

We are to enter the Lord’s presence with thanksgiving in our hearts, as seen in Psalm 100:4: “Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.” Psalm 107:22 says, “And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.” The Psalmist said in Psalm 116:17, “I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.”

22:31-33 - *“Therefore shall ye keep my commandments, and do them: I am the LORD. Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you, That brought you out of the land of Egypt, to be your God: I am the LORD.”*

These closing verses are an exhortation to keep the commandments of a holy God. He brought them out of Egypt

(this world) so that they might serve Him in holiness all the days of their lives. We must walk in holiness so that we do not dishonour the Lord's holy name.



**We are to enter the Lord's
presence with thanksgiving in
our hearts.**

PART EIGHT

The Feasts of the Lord

23:1-44

The seven Feasts of the Lord described in Leviticus 23 are:

1. The Feast of Passover (23:4-5)
2. The Feast of Unleavened Bread (23:6-8)
3. The Sheaf of the Firstfruits (23:9-14)
4. The Feast of Pentecost (23:15-21)
5. The Feast of Blowing of Trumpets (23:23-25)
6. The Day of Atonement (23:26-32)
7. The Feast of Tabernacles (23:33-44)

These seven feasts are called the Feasts of the Lord (Lev. 23:2), but in addition to these seven feasts, there are two other feasts that the Jews celebrate. The first is the Feast of Purim (Esth. 9:20-32), in commemoration of the great deliverance that the Jews experienced from their enemy, Haman.

It was named after *Pur*, meaning “a lot” and it was ordained to be kept on the fourteenth and fifteenth day of the twelfth month, Adar.

The second feast is the Feast of Dedication, when the Maccabees rededicated the Temple after it had been cleansed from the abomination of desolation offered by Antiochus Epiphanes IV. Jesus attended the Feast of Dedication in

John 10:22-23: “And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch.”

The Sabbath Day

23:1-3

23:1-3 - *“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.”* The Israelites were commanded to work for six days, and then from sundown on the sixth day, to the following sundown on the seventh day they were commanded to rest. As Exodus 16:25 emphasizes, the Sabbath is for the Lord. Therefore, it was a day reserved for the Lord whereby they were to spend the time in worshipping the Lord and reading His precious Word.

The Israelites could not kindle a fire on the Sabbath (Ex. 35:3) or bear burdens (Jer. 17:27). The Sabbath was a holy day reserved for the Lord, but also it was to provide rest for man and beast, as Jesus stated in Mark 2:27: “The Sabbath was made for man, and not man for the Sabbath.”

Exodus 23:12 tells us, “Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may

be refreshed.” We are created to work on a seven-day cycle, as those who led the French Revolution discovered when they tried to make the population adhere to a ten-day week. They became quickly fatigued and the order was given to revert to the seven-day week.

Judgment also came upon the Israelites when they did not keep the Sabbath during the final days of the kingdom of Judah (Jer. 17:21-27). Historically, the Sabbath has its origins in the creation, recorded in Genesis 1:31; 2:1-3: “And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”

This thought of resting is so important in creation that the land has to have its rest every seventh year, as seen in Exodus 23:10-11: “And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.”

The Apostle Paul provides us with the spiritual interpretation of the Sabbath day in Hebrews. He likens the Promised Land

to the rest of God in Hebrews 3:7-19. He specifically applies the Sabbath to the spiritual rest. We read in Hebrews 4:9-10: “There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.”

This is a beautiful experience in God whereby the Lord deals with things in our hearts that are displeasing unto Him. Then when He enables us to give them up, there is a beautiful work of grace that He performs in our hearts whereby we know that peace of God that passes all understanding (Phil. 4:7). After this experience we can commit all things to Him and allow Him to work. Such is the spiritual meaning and experience of the Sabbath for the Christian.

**God brings us into
His rest when we
surrender to Him
and allow Him
to work
through us.**

Outwardly, the Sabbath observation is replaced by the observance of Sunday as the Lord's day wherein we do rest from our labours and devote the day to worship and church attendance. Let us conclude our thoughts on the Sabbath in this section by quoting these two verses which emphasize the blessing of keeping the Sabbath: “Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the

sabbath from polluting it, and taketh hold of my covenant” (Isa. 56:2,6).

Let us not be those who pollute the Sabbath by doing any work, but rather devote that day to the Lord, as described in Isaiah 58:13: “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.” May we live a holy life on His holy day, and not only on the first day of the week, but throughout the other six days, for that is the true meaning of entering into His rest.

1. The Feast of Passover

23:4-5

23:4-5 - *“These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord’s passover.”* The Lord instituted the Passover just prior to the tenth and final plague, the slaying of the firstborn.

Egypt represents the land of death. The Passover represents salvation by the blood of the lamb because the blood on the door posts of the Hebrew homes preserved their lives. The antidote for death is the shedding of the blood of the lamb.

In the narrative of the Passover, I want to consider chiefly the spiritual applications of the Passover for believers. The

Passover contains many spiritual lessons and symbols. However, we need to understand that Biblical symbols and types give us a shadow or basic outline of the truth that they represent, but they are not necessarily the exact image of what they represent.

Paul said in Hebrews 10:1, “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” Biblical types and symbols are shadows of the truths they represent. A shadow gives us the basic outline or profile of the real image.

The Passover was celebrated in the first month, as seen in Exodus 12:2: “This month shall be unto you the beginning of months: it shall be the first month of the year to you.” This speaks to us of the fact that we spiritually celebrate the Passover at the beginning of our Christian walk when we are born-again. As we have already noted, the Passover represents salvation by the blood of the Lamb. Our Christian experience begins at salvation, or Passover.

Biblical symbols and types give us a shadow or basic outline of the truth they represent, but they are not necessarily the exact image of what they represent.

The Lord said in Exodus 12:3, “Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.” The children of Israel were commanded to take a lamb for every house on the tenth day of the first month.

The number “ten” represents the law or the Ten Commandments. The fact that the lamb is taken on the tenth day means that it was to fulfil the law. Jesus said in Matthew 5:17, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” The Lord Jesus Christ is our Passover Lamb and He fulfilled the law.

The Passover lamb had to be without blemish, as seen in Exodus 12:5, “Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.” Jesus Christ, our Passover Lamb, was without blemish or sin. He was the perfect sinless sacrifice for the sins of this world. First Peter 1:19 says, “But with the precious blood of Christ, as of a lamb without blemish and without spot.”

The sinless Lamb of God took our sins upon Himself. Paul said in 2 Corinthians 5:21, “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” Hebrews 4:15 shows us that Christ was tempted in every point just like we are, but He never sinned in any way: “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

Hebrews 9:28 says, “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

Another aspect of the Passover lamb was that it could not have any broken bones, as seen in Exodus 12:46: “In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.” A broken leg is symbolic of disobedience. In olden times, shepherds would break the legs of disobedient and wandering sheep so that they would not wander away any more.

This was also prophetic of the Lord Jesus. Psalm 34:20 says, “He keepeth all his bones: not one of them is broken.” We read in John 19:33-36 that none of Jesus’ bones were broken: “But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.” The Lord fulfilled every aspect of the Passover lamb (1 Cor. 5:7, Rev. 5:6).

We read in Exodus 12:6: “And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.” The lamb was to be taken on the tenth day and slain on the fourteenth day in the evening. During those four days, the lamb was inspected to ensure that it had no blemishes. Christ

our Passover Lamb was inspected by four people: Annas, Caiaphas, Herod, and Pilate. They could find no legitimate fault with Him. In much the same way, we will be inspected by four groups: the world, the Church, Satan, and the Lord.

Who slew the Passover lamb? The whole congregation of Israel. Exodus 12:6 says, “And the whole assembly of the congregation of Israel shall kill it in the evening.” It was the Jews who crucified the Lord Jesus Christ. Pilate said to the Jews in Matthew 27:22, “What shall I do then with Jesus which is called Christ?” What was the Jews’ response? “They all say unto him, Let him be crucified.” Pilate did not want to accept the responsibility for sending an innocent man to the cross. The Jews said to him in Matthew 27:25, “His blood be on us, and on our children.”

The Israelites had to take the blood of the lamb and put it on the sides and tops of the door frames of their homes, as seen in Exodus 12:7: “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.” Remember, the blood of Christ does not benefit us unless we apply it to our lives.

We read in Exodus 12:8-10: “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.”

The Israelites were instructed to roast the flesh of the lamb with fire and eat it with unleavened bread and bitter herbs. The flesh of the lamb had to be roasted with fire to ensure that all of the nutrients of the lamb were conserved. We can only partake of Christ as we are willing to pass through the fiery trials, which are the price of receiving and keeping the truth that is in Christ.

The flesh of the lamb and unleavened bread both represent the Word of God. Jesus is the Word made flesh (Jn. 1:14) and the Bread of Life (Jn. 6:35). Jesus said in John 6:53, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” In the communion service, we symbolically partake of the Lord’s body and blood by partaking of the communion elements. John 1:14 says, “And the Word was made flesh, and dwelt among us.” The flesh of the Passover Lamb, Christ, represents His Word. We must feed upon God’s Word.

We read in Exodus 12:11 the manner in which the Israelites were to eat the Passover meal: “And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD’S passover.” They were to eat the Passover:

1. With their loins girded
2. With their shoes on their feet
3. With their staff in their hand

The Lord gave the Israelites these three instructions on how to eat the Passover because they were about to embark on a journey, the exodus out of Egypt. They had to be ready to

leave Egypt right after they ate the Passover lamb. They had to have their long flowing garments tucked in or girded around their loins, their shoes had to be on their feet, and their staff had to be in their hand. The spiritual lesson here is that as soon as we accept Christ as our Savior, we begin a spiritual journey. We have to prepare ourselves to leave this world, represented in this case by Egypt.

The Lord said in Exodus 12:13, “And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.” In order to be preserved and protected from death, the Israelites had to apply the blood of the lamb to their homes. It is the same with believers. In order to be preserved from death and hell, we must apply the blood of Christ to our lives by accepting Christ as our Saviour. The blood of Christ is our protection and it cleanses us of our sins (Heb. 9:22).

The Israelites also had to dip hyssop into the basin of blood that was applied to the door frames of their homes. We read in Exodus 12:22, “And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel [the top of the door post] and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.” Hyssop was a small bushy plant with numerous small flowers in bunches.

David prayed to the Lord in Psalm 51:7, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter

than snow.” In the Bible, hyssop is associated with purging or cleansing. Therefore, we could state that the fact that blood-dipped hyssop represents the spiritual truth that the blood of Christ cleanses us.

The power of the blood of Christ, the Lamb of God, can be seen in Exodus 12:23, “For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.” As we have said before, the blood of Christ protects us from judgment and the power of Satan. It is clear from Scripture that Satan is controlled by God. He can only do what God permits him to do.

We are protected by God only as we stay covered with the blood of Christ. How do we continually cover ourselves with His blood? First John 1:7 gives us the key: “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

The blood of Christ continually cleanses us from all sin and covers us as we walk in the light—in obedience to the Lord.

Spiritual Lessons from the Passover

1. The Passover was celebrated in the first month. We experience the Passover at the beginning of our Christian walk when we are born-again.

2. The Passover lamb was chosen on the tenth day, which represents the law. Jesus Christ, our Passover Lamb, fulfilled the law.
3. The Passover lamb had to be without blemish. Jesus Christ, our Passover Lamb, was without blemish.
4. The Passover lamb could not have any broken bones, which are symbolic of disobedience. Jesus Christ, our Passover Lamb, had none of His bones broken on the cross symbolizing that He was the obedient Lamb of God.
5. The Passover lamb was inspected for four days. Jesus Christ, our Passover Lamb, was inspected by four people and we will be inspected by four people or groups of people as well.
6. The whole congregation of Israel killed the Passover lamb on the fourteenth day. The whole congregation of Israel crucified Jesus Christ.
7. The Israelites had to apply the blood of the lamb to their homes in order to be protected. We must apply the blood of Christ to our lives in order to be preserved from judgment.
8. The flesh of the lamb had to be roasted with fire and eaten by the Israelites. We must pass through fiery trials in order to partake of the Lord.

9. The Israelites had to eat the flesh of the lamb and unleavened bread, both of which represent the Word of God. Therefore, we must feed upon the Word of God.

10. The Israelites had to eat the Passover with their loins girded, their shoes on their feet, and their staff in their hand because they were about to embark on a journey out of Egypt. As soon as we get saved, we must be prepared to leave the world and begin our spiritual journey.

11. The Israelites had to remove all leaven from their homes for the seven days of the Feast of Unleavened Bread. As believers, we must begin removing all sin from our lives as soon as we get saved.

12. The Israelites had to dip hyssop, which represents purging and cleansing, into the blood of the Lamb. The blood of Christ cleanses us from all sin.

2. The Feast of Unleavened Bread

23:6-8

23:6-8 - *“And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But*

ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.”

The Feast of Unleavened Bread immediately followed the Passover. It was celebrated on the fifteenth day of the first month, until the twenty-first day of that same month. The duration of this feast was seven days, during which the Israelites were obliged to eat unleavened bread, and were not permitted to have leaven even in their houses.

We read in Exodus 12:15, “Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.” The Feast of Unleavened Bread was instituted at the same time as the Passover (Ex. 12:17, Lev. 23:6).

The Israelites were instructed to keep the Feast of Passover (Ex. 12:14) and the Feast of Unleavened Bread (Ex. 12:17) forever as a memorial for all generations. The Israelites were to eat unleavened bread for seven days (Deut. 16:3-8). The number seven represents “completion.” Leaven is a symbol of sin (1 Cor. 5:6-8), hypocrisy (Lk. 12:1), and false doctrine (Mt. 16:12).

The spiritual lesson here is that after we get saved, we should eat the pure, unadulterated Word of God for the rest of our lives. The prophet Jeremiah fed upon the Word of God, as seen in Jeremiah 15:16: “Thy words were found, and I did

eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.”

Paul exhorts us to remove the leaven in our lives and keep the Feast of Unleavened Bread, which is the bread of sincerity and truth. “Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Cor. 5:8).

From the very first day, the Israelites had to remove all leaven from their homes. As believers, we should begin removing all of the leaven from our lives as soon as we get saved. The Lord has His part in our purification and sanctification, but we also “work out our own salvation with fear and trembling” (Phil. 2:12). We have to take the necessary steps to remove all areas of sin from our lives and homes.

This can include purifying our homes and lives from ungodly magazines, pictures, books, artifacts, and TV programs. David said, “I will set no wicked thing before mine eyes” (Ps. 101:3).

After we get saved, we should eat the pure, unadulterated Word of God for the rest of our lives.

Be very careful especially with books, because many books, even religious books, have evil spirits. Some artifacts from foreign countries have evil spirits. Numbers 33:52 commands us to destroy all pictures that are not wholesome.

An evil spirit can gain an entrance into our lives through our eyes if we look at evil and ungodly pictures. It is crucial that we begin dealing with sin in our lives as soon as we get saved and put everything in order in our homes. We should also not allow unmarried couples living in sin to stay in our homes.

In Exodus 12:15, the Lord said that whoever ate leaven during the seven day feast would be cut off. Sin is very dangerous and can lead to our ultimate destruction if we do not deal with it. Jesus echoed this same theme in John 8:34-35: “Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever.”

After we have experienced the blessedness of Christ as our Passover Lamb, we are to then feed upon the pure, unadulterated Word of God throughout the rest of our lives, since seven days signifies completion in this context.

To facilitate a life of feeding upon the Word, daily Bible study with the aid of a good Pentecostal commentary is highly recommended. Before commencing your study each day, may we commend the prayer of the Psalmist, “Open thou mine eyes, that I may behold wondrous things out of thy law” (Ps. 119:18). This will develop a hunger and thirst for His Word, resulting in our ability to exclaim with that man of God, “O how I love thy law! it is my meditation all the day” (Ps. 119:97). The result of such a disposition is that we will be “like a tree planted by the rivers of water, that

bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Ps. 1:3). God wants us to be like a well-watered garden, filled with the fruit of the Spirit. The Lord wants to come into the garden of our hearts and enjoy the fruit of the Spirit in our lives, as the Shulamite declared in Song of Solomon 4:16, “Let my beloved come into his garden, and eat his pleasant fruits.”

The Bridegroom said in Song of Solomon 5:1, “I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.”

3. The Sheaf of the Firstfruits

23:9-14

23:9-14 - *“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither*

bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.”

The Feast of Firstfruits was ordained at Mount Sinai along with the other feasts, but it could only be celebrated when they had come into the land of their inheritance (Lev. 23:10). When the harvest was gathered, a sheaf of the firstfruits was to be brought to the priest who would wave it before the Lord. If the firstfruit of their harvest was accepted by God, then it signified that the rest of the harvest would be accepted as well.

A young lamb, speaking of Christ, was also to be offered along with the meal offering at this time. This represented the complete love that Christ had for His Father, and the meal offering signified His perfect love for mankind.

This offering represents the resurrection of our Lord Jesus Christ, as Paul states in 1 Corinthians 15:20-21,23: “But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.” Therefore, in one sense, the Feast of Firstfruits represents resurrection life.

In waving the sheaf of the firstfruits of their harvest, the priest signified that they were grateful for the harvest. In a spiritual

sense, it is a figure that the Father will receive a harvest of souls because He accepted the firstfruits of His dear Son.

Because of the firstfruits of Christ's death and resurrection, we are accepted in the Beloved. Paul said in Ephesians 1:6, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

The spiritual significance of this feast in the life of the believer is water baptism, whereby we are buried with Christ and raised in newness of life to walk with Him. Water baptism also represents resurrection life. Paul develops this theme in Romans 6:3-5: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Colossians 2:12 reaffirms that water baptism represents resurrection life: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Water baptism identifies us with Christ's death, burial, and resurrection. After we are baptized in water, we should begin to walk in newness of life.

There is great power in the ordinance of water baptism. Through water baptism, the Lord breaks many chains and

bondages in our lives and also breaks our ties to religious denominations and beliefs that are not Biblical.

It is very important for every believer to be water baptized because it is an act of righteousness, even as Jesus told John the Baptist in Matthew 3:15: “Suffer it to be so now: for thus it becometh us to fulfil all righteousness.”

4. The Feast of Pentecost

23:15-21

23:15-21 - *“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, that*

it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.”

The Feast of Pentecost represents the baptism of the Holy Spirit, as seen in Acts 2:1-4 when the disciples were baptized in the Holy Spirit with the initial evidence of speaking in other tongues on the day of Pentecost: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

The children of Israel were commanded to count fifty days after the sheaf of the wave offering had been offered. They were then to offer a new meal offering unto the Lord. When we examine the meal offerings, we will find that there is a distinct difference between this meal offering and the one that was to be offered in accordance with the instructions listed in Leviticus 2.

The latter was an offering of a voluntary nature; this, however, was a command. Furthermore, we read in Leviticus 2:11, “No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.”

The instructions for the meal offering in the Feast of Pentecost are given in Leviticus 23:17: “Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.”

The major difference between the meal offerings was that while no leaven was to be offered in Leviticus 2, the two wave loaves were to be baked with leaven for the Feast of Pentecost. This can be explained by the purpose of the two offerings. The meal offering of Leviticus 2 represents the Second Commandment, “Thou shalt love thy neighbour as thyself.” This must be the pure love of God without hypocrisy.

However, the meal offering of the Feast of Pentecost is to reveal the hearts of those who celebrate this feast. Since Pentecost spiritually represents the outpouring of the Holy Spirit with the initial sign of speaking in other tongues, its meal offering has to reveal that the Spirit is poured out upon all flesh (Joel 2:28), and not simply upon those who are sanctified.

The Pentecost meal offering baked with leaven indicates that the experience of the baptism in the Holy Spirit is not to be associated with holiness. This is dealt with in the feasts of the seventh month, and in particular the Day of Atonement. We do not become holy the moment we are baptized in the Holy Spirit and begin to speak in other tongues. It takes a deep work of the Spirit of God in our lives to purify us of sin and make us holy.

We notice that two wave loaves are to be offered, speaking of the fact that on the day of Pentecost through the outpouring of the Holy Spirit, both Jews and Gentiles had access by one Spirit unto the Father (Eph. 2:18). These two loaves, of two tenth deals each, speak of the double portion of the Spirit that is poured out upon His Church. We are the Church of the Firstborn, which has the double portion (Heb. 12:23).

Seven lambs were to be offered up without blemish, symbolizing that this blessing was purchased by the completed sacrifice of the Lord upon Calvary. It was the promise of the Father in Isaiah 44:3: “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.” Jesus commanded His disciples to wait for the fulfilment of this promise in Jerusalem, that they might receive power from on high (Acts 1:4,8).

The young bullock speaks of Christ’s wholehearted, voluntary offering of Himself so that we might obtain this blessing. The two rams speak of consecration that is needful on the part of the recipient of the blessing, since the blessing is given to those who obey (Acts 5:32).

The drink offerings were an hin of wine, which speaks of the joy of Jesus in performing this sacrifice and fulfilling the will of His Heavenly Father. Further offerings ordained are a kid of the goats for the sin offering to atone for our sin, fulfilled by the Lord. Two more lambs for the peace offerings

were offered, which represent Christ bringing both Jew and Gentile into the presence of the Father.

The peace offering is an offering of unity between God and the brethren. This is called a holy convocation, signifying the awesome importance that the Father places upon the experience of the baptism of the Holy Spirit.

This feast was to be proclaimed forever, throughout all generations to confirm the words of Peter concerning the spiritual fulfilment of this feast, as we read in Acts 2:38-39: “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

It is very important for believers to experience the Pentecostal blessing. As seen in Acts 2:3, the first recorded outpouring of the Holy Spirit on the day of Pentecost resulted in cloven tongues like fire coming upon the hundred and twenty assembled in the upper room. “And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.”

The disciples were baptized with the Holy Ghost and with fire. This is exactly what John prophesied that the Lord would do: “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy

Ghost, and with fire” (Mt. 3:11). The baptism of the Holy Spirit is associated not only with the infilling of the Spirit, but also with fire.

I remember my encounter with God when I was baptized in the Holy Ghost in the mountains of England. I had been asking the Lord to baptize me in the Holy Spirit for some time, and I still had not received. Then one time during a holiday period, I went to a seaside resort in England to meet with the Lord. After I had been there for a few days, the Lord told me to take a bus to Dartmoor. So I took my little pocket Bible, and journeyed by bus to the beautiful hills of Dartmoor.

When the bus arrived there, I waited at the bus stop to see where everyone else was going. Then I headed in the opposite direction so that I could be all alone with the Lord. When I found a nice little spot that was secluded and quiet, I began pleading with the Lord again to baptize me in the Holy Ghost. While I was praying, I distinctly heard a voice say to me, “John, John.”

I did not know what to do, so I turned in the pages of my Bible to the gospel of John. My fingers stopped at John 20:22, where it states that the Lord Jesus breathed on His disciples and said, “Receive ye the Holy Ghost.” At that moment, something started rolling inside of me, and I began to speak in other tongues. After I was baptized in the Holy Ghost, I could not touch my body for several days because I was extremely hot. It actually felt as if I was literally on fire.

Thus, the baptism of the Holy Spirit includes spiritual fire, which is a symbol of the Holy Spirit.

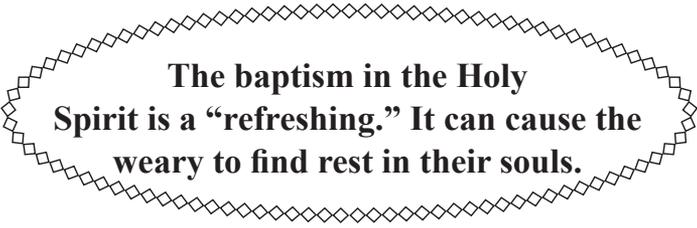
The baptism of the Holy Spirit was promised in the Old Testament. For any doctrine to be true, it must be able to be proven from the Old Testament as well as the New Testament. Ample proof that the baptism of the Holy Spirit is a gift from the Lord is seen in Isaiah 28:11-12, where the prophet says: “For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.” Through the prophet Isaiah, the Lord clearly promises the baptism of the Holy Ghost with the initial evidence of speaking in other tongues. The Apostle Paul quotes this verse in 1 Corinthians 14:21 to confirm the authenticity of speaking in tongues. Yet, the prophet Isaiah also warned that many would not hear the message, but would reject it.

The baptism in the Holy Spirit is a “refreshing.” It can cause the weary to find rest in their souls. It enables believers to express in another language the conflicts that are in their hearts and minds, and find release from them. Yet, many believers are taught to refuse the very remedy God has provided for their soul.

In Acts 1:4, just before His ascension to heaven, the Lord Jesus Christ gave His disciples specific instructions to wait in Jerusalem for “the promise of the Father.” What was this promise of the Father? Well, it goes back to Isaiah 44:3, where God the Father made this promise to His Son Jesus:

“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.”

The Father promised the Son that He would pour out His Spirit upon His seed. His seed are all those who believe and call themselves by His name. The Apostle Peter also referred to this “promise” of the Holy Spirit by God the Father in his sermon on the day of Pentecost in Acts 2:33. “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”



The baptism in the Holy Spirit is a “refreshing.” It can cause the weary to find rest in their souls.

Peter went on to say in Acts 2:39, “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” This is also a very wonderful blessing for parents, for they have the privilege of passing on this experience to their children. The promise is unto our children as well as unto us. Praise the Lord for this special promise.

There is a third passage in the Old Testament in Joel 2:28 which also speaks of the experience of the baptism of the Holy Spirit: “And it shall come to pass afterward, that I will

pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.”

Peter quoted this verse in Acts 2:16-17 on the day of Pentecost, saying that the baptism of the Holy Spirit and the signs that accompany it are the fulfilment of the prophecy of Joel: “But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” Thus, we have adequate confirmation that the baptism of the Holy Ghost was promised in the Old Testament, and that this promise was first realized on the day of Pentecost in Acts chapter 2.

The Lord Himself declared after His resurrection in Mark 16:17 that there are certain experiences that should follow a person’s conversion: “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.” After we are born-again, we should be filled with the Holy Spirit, and then continue to speak in other tongues on a regular basis. This is something the Lord has provided for every believer. Therefore, to reject it is to cut ourselves short of everything that God has ordained and purposed for our lives!

When was the baptism of the Holy Spirit first realized? The realization of the promise came during the Feast of Pentecost

while the disciples were gathered in the upper room. Acts 2:1-4 records this outpouring of the Holy Spirit: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Because the disciples were filled with the Holy Spirit on the day of Pentecost, speaking in tongues has been termed the “Pentecostal experience.” Since the beginning of the twentieth century there has been a renewal of speaking in other tongues called the “Pentecostal movement.”

Speaking in other tongues is a tremendous sign. It is the out rushing of the Spirit of God through the believer. All the manifestations of the Spirit (such as prophecy, healing, and miracles) were demonstrated in the Old Testament in one form or another, except speaking in other tongues.

The Lord reserved this phenomena for the outpouring of the Spirit of God on the day of Pentecost to serve as an unmistakable sign that confirms that a person has received the baptism of the Holy Spirit. What happened on the day of Pentecost had never happened before; God was doing a new thing.

There are basically three aspects of the manifestation of tongues: (1) speaking in other tongues as the initial evidence

of the baptism of the Holy Spirit; (2) speaking in tongues in our prayer life and worship; and (3) the gift of tongues for the edification of the Church.

When we speak in tongues, we are: (1) speaking unto God and speaking the mysteries of God (1 Cor. 14:2); (2) declaring the wonderful works of God (Acts 2:11); (3) magnifying the Lord (Acts 10:46); and (4) edifying our spirits and strengthening our inner man (1 Cor. 14:4, Rom. 8:26-27).

Speaking in tongues is a gift of the Holy Spirit, but there is also the human element involved. We have to do the speaking with our vocal chords. This is our part. However, the words are given by the Spirit. Acts 2:4 says, "They began to speak with other tongues, as the Spirit gave them utterance."

The Holy Spirit wants to come into us and flow out through us. It is a good idea to start by praising the Lord and worshipping Him in our native language. Then by faith we yield our vocal chords unto the Lord and begin speaking in a new language. We do not have to think about what we say, or formulate the words in our minds because it is a language that we cannot understand. The Holy Spirit bypasses our minds and intellect and speaks through us. We should not try to make up the words or copy someone else's tongues. It is as we speak by faith, that the Holy Spirit will give us the words.

The baptism of the Holy Spirit is for every believer in every generation. It is for the Church of Christ today. We must not compromise on this issue. People cannot scripturally say

that speaking in other tongues is not for today. Peter said in Acts 2:38-39: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise [referring to the baptism of the Holy Spirit] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Peter clearly stated that speaking in other tongues was for his generation and for their children, and that it was also for all those “afar off.” Then he states that the baptism of the Holy Spirit is for “as many as the Lord shall call.” This means that the baptism of the Holy Spirit is for every believer in every generation. Christ declared in Mark 16:17, “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.” Therefore, you should be assured that this experience is for you as well!

The Compassionate Command

23:22

23:22 - *“And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.”*

In between the instructions concerning the Feast of Pentecost and the Feast of Trumpets is the Lord’s compassionate plea to remember the poor and strangers by not completely

gathering all the harvest. Gleanings were left for the less fortunate to harvest so they would have food to eat.

This compassion was also present in the Early Church. We see a touching and beautiful example of this in Galatians 2:9-10: “And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me [Paul] they gave to me [Paul] and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do.”

God wants us to have a bountiful eye to see the needs of the poor. Proverbs 22:9 says, “He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.” James 2:15-17 says: “If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” Faith without works is dead. Thus our Pentecostal experience must also help us to reach out to the poor with the compassion of Jesus.

5. The Feast of Trumpets

23:23-25

23:23-25 - *“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial*

of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.”

We now come to the seventh month in the Jewish calendar, corresponding to September and October in our calendar. Israel was commanded to have a memorial of blowing of trumpets. This day was to be celebrated as a Sabbath, a holy day. It was celebrated on the first day of the seventh month.

In Numbers 10, the Lord gives us specific instructions concerning the making of these trumpets. They were to be made of silver, speaking of redemption. They were to be made from one piece, speaking of unity of testimony. When they were blown together, it was a witness of God's further purpose for His people. It is important to note that only the sons of Aaron were to blow the trumpets because this was a sacred ordinance.

The trumpets were blown in Israel for three main reasons:

1. To call together an assembly when God had fresh instructions for His people (Num. 10:1).
2. When the Lord wanted them to journey on to a new place (Num. 10:1).
3. When they were in danger of war (Num. 10:9).

Spiritually, the Feast of Trumpets represents a fresh call for us to move on with God. Paul said in Hebrews 6:1, “Let us

go on unto perfection.” As Paul said in Philippians 3:14, “I press toward the mark for the prize of the high calling of God in Christ Jesus.” We must never plateau in our Christian walk, but continue to move on with God and press toward the mark!

The blowing of trumpets was a “memorial,” which could be translated, “remember me.” It can represent asking God to be gracious and not forget His people. In effect, it was asking that He would most graciously not leave them where they were spiritually, but rather take them on to complete their spiritual journey.

We, too, should cry out to the Lord not to forget us, so that by His grace we can go on to greater heights with Him. The whole congregation earnestly sought the Lord at this time. An example of this is the blowing of the trumpet in Zion, whereby we call our people to prayer and fasting to see His hand move afresh in our midst and give us a heaven sent revival (Joel 2:1-17). Praise the Lord! When we cry to the Lord for revival, He takes us into times of deeper cleansing, as the Day of Atonement illustrates.

6. The Day of Atonement

23:26-32

23:26-32 - *“And the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire*

unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.”

This feast is described in detail in Leviticus 16. We shall now examine the instructions which were given to the High Priest on the tenth day of the seventh month. Aaron the High Priest first had to appear with a young bullock for a sin offering.

In Hebrews 5:3, the Apostle Paul emphasizes that unlike Christ, the High Priest had to first bring offerings for his own sin, because he himself was encompassed with infirmity or the weakness of the flesh. Then the High Priest had to offer a ram for the burnt offering. This represents a wholehearted consecration for God.

The High Priest then had to clothe himself with the holy garments. These have been discussed in Leviticus 8. Next he was to take from the congregation two kids for a sin offering, and one ram for a burnt offering. After having offered a bullock for his own sin offering, to make atonement for his own household, then he was accepted to present the offering

for the people. How important it is for pastors and leaders to be acceptable in the sight of God so that their prayers on behalf of their congregations are accepted.

Aaron had to present the two goats before the Lord at the door of the Tabernacle of the congregation. He then cast lots for the two goats, one lot for the Lord and the other lot for the scapegoat. The Lord's lot was killed and offered for a sin offering, while the scapegoat was presented live before the Lord and then led into the wilderness where he was freed.

After giving these instructions in Leviticus 16, the Lord repeats them in this way: Aaron in his holy garments shall kill the bullock of the sin offering, which is for himself, and make an atonement for himself and his house. Then he was to take a censer full of burning coals, which were upon the altar in the Holy Place before the veil. His hands were to be full of sweet incense, beaten small.

This incense is referred to in Exodus 30:34: "And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight." This incense represents prayer (Rev. 5:8; 8:3-4). The spiritual interpretation of the ingredients of the incense has already been considered earlier in this book.

These ingredients were of equal weight, signifying that our prayers must be balanced. All these ingredients must be manifested in our prayers. The ingredients must be beaten

small, showing that the one who prays thus must have a broken and a contrite spirit, as David declared in Psalm 51:17: “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

Then the incense was put upon the fire and the cloud covered the Mercy Seat. This cloud represented, in the highest sense, the prayers of our Lord Jesus on behalf of His people, as seen in Hebrews 7:25: “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

Having entered within the veil, Aaron took of the blood of the bullock, first sprinkling it upon the Mercy Seat as an atonement, and then sprinkling it seven times eastward upon the Mercy Seat. East is the direction of the rising of the Lord, the Sun of Righteousness. Also, it is the door by which He will enter the Millennial Temple. Thus, sprinkling the blood before the Mercy Seat seven times shows the perfection of the sacrifice of Christ for the sins of His people.

This part of the ceremony was to ensure that Aaron was personally accepted in Christ to approach unto God. Then Aaron appeared before God on behalf of the people, sprinkling the blood of the goat of the sin offering upon the Mercy Seat for the sins of the congregation. This made atonement for the uncleanness of God’s people.

This may be understood from Hebrews 9:20-23: “This is the blood of the testament which God hath enjoined unto you.

Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.”

Thus the blood of the bullock and the goat had to be sprinkled upon the patterns of heavenly things to signify that even heavenly realities had been defiled by man’s transgressions. The bullock, the greater sacrifice, had to be offered for the ruler or the High Priest, since the transgression of a ruler literally affects multitudes. This can be seen when a pastor errs or falls into sin.

The Live Goat

When Aaron finished making atonement for his sins and the sins of the congregation, he was to place his hands upon the head of a live goat and confess over it all the iniquities of the children of Israel. In effect, he put Israel’s sins upon the head of the goat, transferring the sins of the congregation to the goat.

These goats were dedicated for the sin offering, as seen in Leviticus 16:5: “And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.” The live goat carried Israel’s sins outside the camp, cleansing the children of Israel from their sins.

We read in Leviticus 16:29-30: “And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.”

Spiritually, this corresponds to the promise in Ezekiel 36:25-26 that the Lord will cleanse us from all our sins: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.”

The veil in the Temple was rent from top to bottom when Christ was crucified, as recorded in Mark 15:38: “And the veil of the temple was rent in twain from the top to the bottom.” The veil between the Holy Place and the Holy of Holies represents the flesh of Christ, as seen in Hebrews 10:20: “By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.”

In much the same way, in order for us to go within the veil into the Holy of Holies, our carnal nature and flesh must be crucified with Christ, as Paul declared in Galatians 2:20: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

The Lord graciously made this a reality to me many years ago. He dealt with many things in my life, and then asked me to give my most precious treasure to Him, my wife. Afterwards He visited me in my church study one morning and gave me a vision of Christ upon the cross. In the vision, I was hanging upon that cross in Christ.

Then I had another vision in which I saw the veil rent from top to bottom by the sacrifice of Christ upon the cross. After these visions, from my innermost being came the words of Galatians 2:20: "I am crucified with Christ." It is after we experience being crucified with Christ that we come into the promise of Jeremiah 31:33, that God will put His law in our inward parts and write it upon our hearts.

Paul wrote in Hebrews 8:10: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

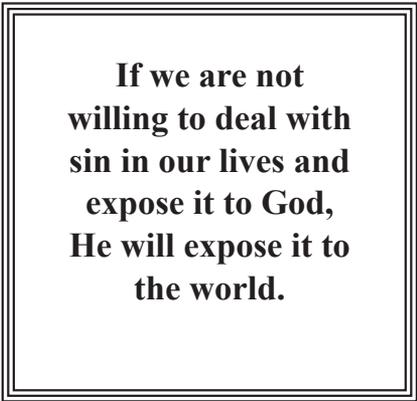
Returning now to the ceremonial law of the Day of Atonement, we note that it was celebrated on the tenth day, which can signify trials and also the Ten Commandments. This again reveals that the Lord's desire is to write His laws upon the fleshly tables of our hearts.

The Israelites afflicted their souls on the Day of Atonement. Spiritually, it is a time when we should seek the Lord earnestly in our own lives for a deeper cleansing so that we may meet

God within the veil. This feast deals with our sin nature and enables us to go within the veil into the Holy of Holies.

Remember, all of these feasts have a fulfilment in the Church. I believe the Church of Jesus Christ is spiritually in the time of the Day of Atonement. God has been dealing with sin in His Church for many years now. God is preparing His Church for the seventh feast, the Feast of Tabernacles, which is a time of revival and the glory of God.

Israel is a barometer of what God is doing in His Church. As Scripture tells us, first the natural, then the spiritual (1 Cor. 15:46). Events in Israel often parallel what God is doing in spiritual Israel, the Church (Gal. 6:16). My wife and I were on the Mount of Olives just prior to the Yom Kippur War in 1973. Yom Kippur is the Hebrew name for the Day of Atonement. The Lord visited us in a very sovereign way, telling us that the war was about to begin and that Israel would retreat. He told us that the Church was spiritually entering into the time of the Day of Atonement.



**If we are not
willing to deal with
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the world.**

He also showed us many Scriptural events that have not been fulfilled yet, including the division of the land of Israel and the bloodshed around Jerusalem in the last days. The Lord

spoke to us that the young people who marched in 1973 during the twenty-fifth anniversary of the State of Israel would experience the Great Tribulation.

The Lord spoke to us: “I am going to reveal sin in high places. Then I will expose sin in My Church.” The Watergate scandal of the time brought down President Nixon. The next year, 1974, about thirty heads of state around the world were brought down, including President Pompidou of France and Chancellor Villie Brandt of Germany.

Since that time, many high-profile ministers have been brought down through scandals and exposed sin. The Church is in a time of deep cleansing. If we are not willing to deal with sin in our lives and expose it to God, He will expose it to the world. Jesus said in Luke 12:2, “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.”

Therefore, it is a time to expose our hearts to the Lord and allow Him to purify us of all sin because He is preparing His Church to enter into worldwide revival during the spiritual celebration of the Feast of Tabernacles.

7. The Feast of Tabernacles

23:33-44

23:33-44 - *“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for*

seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the feasts of the LORD.”

The seventh and final feast of Israel was the Feast of Tabernacles (Lev. 23:34-44). It was a seven-day feast that

began on the fifteenth day of the seventh month, five days after the Day of Atonement. Booths were constructed on the first day of the feast and the Israelites lived in these booths for seven days. It was a time of celebration when the children of Israel gathered their harvests and thanked God for the ingathering.

The Feast of Tabernacle is the last of the three feasts, along with Passover and Pentecost, during which every Hebrew male was required to present himself before the Lord, as recorded in Deuteronomy 16:16: “Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks [or Pentecost], and in the feast of tabernacles: and they shall not appear before the LORD empty.”

These three feasts can represent three dispensations:

1. The Feast of Passover can typify the Age of the Law, from Moses to Christ.
2. The Feast of Pentecost can typify the Church Age, which began on the day of Pentecost (Acts 2).
3. The Feast of Tabernacles can typify the Millennium (Zech. 14).

Dispensationally, the Feast of Tabernacles represents the coming Millennial Age, which will be the final and greatest age as Christ rules over the nations of the world for 1,000 years. Zechariah 14 confirms this. Zechariah 14 begins by

describing the final siege of Jerusalem by the Arab armies in verses 1 and 2.

Verses 3 through 15 describe the Second Coming of Christ. We then read about the Millennium in verse 16, “And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles.”

This tells us that every year during the Millennium, the nations of the world will each send a delegation to Jerusalem to worship King Jesus. This will happen at the yearly celebration of the Feast of Tabernacles. Zechariah 14:17-19 also goes on to tell us that if any of the nations do not send a delegation to keep the Feast of Tabernacles, that nation will be punished by receiving no rain for that year. Thus, it is clear that the Millennial Kingdom reign of Christ will be centred upon the Feast of Tabernacles.

The Feast of Tabernacles will also have a spiritual fulfilment in the Church before the Second Coming of Christ. Just as the nation of Israel is being prepared naturally by God to take their place in the coming Millennium, so the Lord is also spiritually preparing the Church. This final outpouring of the Spirit upon the Church in the last days is prophetically revealed to us by the Feast of Tabernacles.

The Feast of Tabernacles was a holy convocation. It was hallowed for seven days by making an offering by

fire. The Israelites were to offer a burnt offering (Lev. 1), typifying the keeping of the First Commandment, stated in Matthew 22:37-38: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.”

Then they were to offer a meal offering which illustrates the Second Commandment, stated by Jesus in Matthew 22:39-40: “Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

The Feast of Tabernacles was to be celebrated on the fifteenth day of the seventh month when the children of Israel had gathered in the fruit of the land. “Fifteen” represents *separation* (Gen. 7:20), and “seven” represents *perfection*. This speaks of being perfectly separated from the world, the flesh, and the devil, to be joined unto the Lord whom we love and adore.

The Feast of Booths was another title for the Feast of Tabernacles because the children of Israel dwelt in booths during the feast. We read in Leviticus 23:40, “And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.”

Goodly trees speak of the intrinsic goodness of the Lord. Palm trees represent the righteousness of God, as seen in Psalm 92:12: “The righteous shall flourish like the palm

tree: he shall grow like a cedar in Lebanon.” Thick trees symbolize the strength of God. Willow trees gracefully bend toward the water and are sometimes called weeping willows. For this reason, weeping willows can portray dependence upon the Lord, weeping in prayer and drinking deeply from His Word and from the blessed Holy Spirit.

We are told in Nehemiah 8:14-16 that the people came out of their houses and dwelt together: “And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.”

In the last day revival, the people of God will flow together for the glory of the Lord. Denominational differences will be set aside in order to enter into unity and worship the Lord together.

The Feast of Tabernacles was celebrated at the dedication of the Temple of Solomon (1 Ki. 8:2), in the Restoration Period (Neh. 8), and it will be the principle Feast of the Millennial Reign of Christ upon earth. It will also have a fulfilment in the

last day Church. The Church, the Israel of God (Gal. 6:16), will spiritually experience the Feast of Tabernacles.

There are seven main aspects
of the Feast of Tabernacles:

1. Feast of Revival and Restoration
2. Feast of Ingathering
3. Feast of Joy
4. Feast of Glory
5. Feast of Unity
6. Feast of Rest
7. Feast of Christ's Appearing

1. The Feast of Revival and Restoration

The name “tabernacles” comes from the Hebrew word “sukkah,” which means “a booth or tent.” This name was given to the feast because God commanded in Leviticus 23:42 that the Israelites were to dwell in tabernacles or tents for seven days as they celebrated the feast: “Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths.”

The root word of “sukkah” is “suk” which means “to cover with oil; to anoint.” Therefore, the spiritual meaning of the Feast of Tabernacles is that the Church in the last days will dwell under the anointed covering of the Holy Spirit.

We read in Isaiah 25:7 that from Zion the Lord will destroy “the covering cast over all people, and the veil that is spread

over all nations.” This signifies the breaking of the power of the Satanic principalities that govern the nations. The Church has seen glimpses of this in previous revivals. During the Welsh revival, the anointing did not just fall on the church services, but on entire communities. In the early part of this century, the Lord gave a revival in Sweden where the conviction of the Spirit of God fell upon the entire nation. These glimpses are what we will see in greater measure in the coming revival.

Many people have had visions of the coming revival in which whole communities, cities and nations will be blanketed by the Spirit of the Lord. People will be falling down in the streets, crying out to God and asking for forgiveness. Not only will the Church dwell under the anointed covering of the Holy Spirit, but whole nations will be covered by the Spirit of God in these last days.

The Feast of Tabernacles will also be a time of the restoration of the backslider. During the days of Ezra, the Feast of Tabernacles was celebrated in the gate of Ephraim, as seen in Nehemiah 8:16: “So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.”

Ephraim was the backsliding tribe of Israel. However, God is going to restore many backsliders in the last day revival. The Feast of Tabernacles is a time of release and freedom, as seen in Deuteronomy 31:10: “And Moses commanded them,

saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles.”

2. The Feast of Ingathering

The Feast of Tabernacles is also called “the Feast of Ingathering” in Exodus 23:16. There it is mentioned as being “at the end of the year.” The explanation of this is found in the two calendars that the Israelites followed. One was for their religious year, and the other was for their civil or agricultural year. According to their religious calendar, this feast was in the seventh month; but according to their civil or agricultural year, it was at the end of the year. It was the time when the fullness of the year’s harvest was all gathered in.

Just as this feast took place at the end of the year for Israel, the spiritual fulfilment of this will take place at the end of the age for the Church. There will be a mighty ingathering of souls at the end of this age, as prophesied in such scriptures as Matthew 13:39,47, Isaiah 60:1-7, and James 5:7-8.

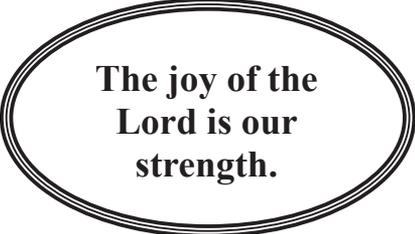
We are not looking sadly for a complete falling away of the saints, where only a few will be left in the earth. No! There will be great revival at the end of the age that will gather in the fullness of the abundant harvest of the Church.

3. The Feast of Joy

One of the most notable and frequently mentioned aspects of the Feast of Tabernacles is joy. The Israelites were told in

Leviticus 23:40 that they were to “rejoice before the Lord their God for seven days” during this feast, which speaks of entering into the fullness of joy which is found in God’s presence (Ps. 16:11).

During the time of Ezra and Nehemiah when the temple was restored, which is prophetic of our days, the people of God were exhorted not to weep or be sorry (Neh. 8:9-10). It was during the setting of the Feast of Tabernacles that the timeless words “for the joy of the Lord is your strength” were given. There was great gladness among the people at this time (Neh. 8:18).



**The joy of the
Lord is our
strength.**

Deuteronomy 16:13-14 says, “Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.”

There is always great joy when there is a good harvest. The Feast of Tabernacles also took place just after the harvest of the oil and the new wine, which both speak of the joy of the Lord. The Lord wants to give those who mourn in Zion the oil of gladness. He wants to fill us with the new wine of His Spirit. The pure joy of Jesus will be seen throughout

the Church, and will give us the strength to fulfil God's will in these last days.

4. The Feast of Glory

Another aspect of the Feast of Tabernacles is that it is prophetic of the glory of the Lord that will cover the Church at the end of the age. We read of this in Haggai chapter two. Verse one reads, "In the seventh month, on the twenty-first day of the month, the word of the Lord came to Haggai the prophet." This was on the last and greatest day of the Feast of Tabernacles. The message given for this day was, "The glory of this latter temple will be greater than the former," as we read in verse 9.

The glory of the Church in the last days will be greater than the glory upon the Early Church. The Early Church had the blessing of Pentecost, which is the baptism of the Holy Spirit; but the Church in the last days will also experience the blessings of the Feast of Tabernacles.

The Lord is coming back for a glorious Church, as Paul said in Ephesians 5:27: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." It is going to take a great last day revival to bring to the Church to glory, purity, and maturity.

Second Chronicles 5:3 tells us that the Temple of Solomon was dedicated at the time of the Feast of Tabernacles. We then

read in verses 13 and 14 that as the temple was dedicated, the glory of the Lord filled the temple. The priests could not even continue to minister because of the glory that was revealed.

We also read in Isaiah 4:5, “Then the Lord will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering.” Just as the glory of God filled Solomon’s Temple on the Feast of Tabernacles, the glory of God will be seen in these last days upon the churches that are dwelling in spiritual Zion.

I have been taken in the Spirit to see what God is going to do in the coming revival in China, in Africa, and in many other countries. I have seen the glory of God revealed in the Church. I have seen God supernaturally protecting His people with His glory, just as He protected the Israelites before they crossed the Red Sea. When will the glory of the Lord arise upon His people? In Isaiah 60:2, the prophet declared that it would happen when darkness covers the earth: “For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.”

Christians are like stars (Dan. 12:3), and we know that the stars are seen at night. The darker the night, the brighter the stars appear to glow. So while deep darkness is coming to the world, we can rejoice that the glory of God will cover His Church.

5. The Feast of Unity

During this feast, all of Israel was to gather to Jerusalem and dwell in booths. They all had one common purpose in mind, to celebrate this feast together. This was a time to forget about differences and rejoice in the Lord as one unified nation and body of devout believers for all of His goodness to them.

A notable occurrence of this feast being celebrated with great unity took place during the Restoration Era. In Nehemiah 8:1 we read that all Israel “gathered themselves together as one man.” There was such widespread unity among the Jews at this time that they were as one man. Nehemiah chapter 8 goes on to tell us how they celebrated this feast as Ezra the scribe expounded the Word of God to them. They dwelt together in harmony in booths (Neh. 8:16).

When this feast was held during the time of Solomon, it was also marked by tremendous unity. We read in 2 Chronicles 5:13, “It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord . . . that then the house was filled with a cloud, even the house of the Lord.” As it was unity in the days of Solomon that brought God’s glory, so it will be unity in our days that will bring the glory of the Lord to His Church.

The Feast of Tabernacles will be the primary feast during the Millennium (Zech. 14). It is during this time that Ezekiel’s

prophecy of Israel and Judah becoming as one stick in the Lord's hand will be fulfilled (Ezek. 37:16-28). The Lord promised in Ezekiel 37:22, "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

There must be a spiritual fulfilment of this for the Church, and it will take place during the Feast of Tabernacles. In the last day revival, people will overlook denominational differences and flow together for the glory of the Lord to fulfil His purposes. Isaiah 42:8 promises that the people of God who dwell in spiritual Zion will see eye to eye and worship the Lord together.

6. The Feast of Rest

Rest is essentially associated with the Feast of Tabernacles. The number "seven" can also represent rest, even as the Lord rested from all His works on the seventh day (Gen. 2:2). This feast is the seventh feast of the year, celebrated in the seventh month of the year for seven days. It speaks of coming into complete spiritual rest.

Another unique feature of this feast is that the first day of the feast and the eighth day, the day after this feast ended, were both Sabbath days—days of rest when they were not to do any physical labour whatsoever (Lev. 23:35-36). The Jews entered into rest during this feast after their labours in the

harvest fields were completed and they were able to see the fruit of their labours.

Noah's ark rested in the seventh month during the time of the Feast of Tabernacles (Gen. 8:4). This was a significant prophetic sign depicting the rest that the saints of God will enter into during the last day Feast of Tabernacles. In addition to this, the Ark of the Covenant came into its final resting place during this feast in the time of Solomon.

The Apostle Paul said in Hebrews 4:9, "There remaineth therefore a rest to the people of God." Paul lived during the time when God poured out His Spirit upon the Church on the day of Pentecost. Even though this was a great move of God, there is still something more that God has in store for His Church. The Body of Christ will come to rest and cease from its own labours during the last day revival when the Feast of Tabernacles will be spiritually celebrated.

7. The Feast of Christ's Appearing

The Feast of Tabernacles is also a time when the Lord Jesus will reveal Himself to His people in new ways. When Jesus was glorified on the Mount of Transfiguration, it was a type of what will occur in the Church during the fulfillment of the Feast of Tabernacles. Peter wanted to build tabernacles so that they could stay there and enjoy the glory of Christ along with Moses and Elijah. In Revelation 11, we see that in the last days these two witnesses, Moses and Elijah,

will be revealed again. But more importantly, we await the revelation of the glorified Christ among His saints!

Before our Lord physically returns from heaven in His Second Coming, He will reveal Himself in and through His Church in much greater ways. In John 7:2, we read about a time when the Jews' Feast of Tabernacles was at hand. We read in John 7:10, "He went up to the feast, not openly, but as it were in secret." John 7:14 says, "Now about the midst of the feast Jesus went up into the temple, and taught."

Finally, we read in John 7:37, "On the last day, that great day of the feast, Jesus stood and cried out..." Christ progressively revealed Himself in a greater and greater way throughout the days of the Feast of Tabernacles as a sign of what He will do in the Church during these last days.

I have had a little foretaste of what this is going to be like. A number of years ago, I was sitting on a platform with several other ministers at a convention. We were listening to another minister who was then preaching. Suddenly the Lord appeared, and He walked up onto the platform. Then He walked right into me as I was sitting there. When I then looked down, I did not see my own hands, but only His nail scarred hands. I did not see my clothes, but only His white garments.

Most importantly, as I watched the speaker, I was watching him through the Lord's eyes and hearing him with His ears. I even felt in my heart what the Lord was feeling about

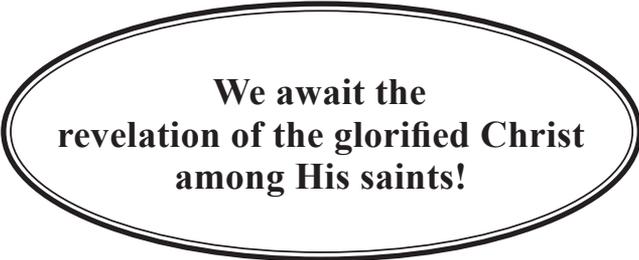
this minister. That only lasted for about two minutes, but I understood in a new way what it means to have Christ in you. Let us believe that we can experience what the Word of God says, “that you may be filled with all the fulness of God” (Eph. 3:19). In these last days Christ and His fullness will be seen and demonstrated in and through His people. Praise the Lord!

A Summary of the Feasts

1. The Feast of Passover represents salvation by the blood of Christ, our Passover Lamb (1 Cor. 5:7).
2. The Feast of Unleavened Bread represents purifying our lives and homes from leaven (sin, hypocrisy, and false doctrine) and feeding upon the unadulterated Word of God all the days of our lives (1 Cor. 5:8, Jer. 15:16).
3. The Feast of Firstfruits represents resurrection life (1 Cor. 15:20-21,23) and water baptism (Rom. 6:3-6, Col. 2:12).
4. The Feast of Pentecost represents the baptism of the Holy Spirit with the initial evidence of speaking in other tongues (Acts 2:1-4).
5. The Feast of Trumpets represents a fresh call to move on with God (Num. 10:1, Heb. 6:1-3, Phil. 3:14).

6. The Day of Atonement represents deep inner cleansing from sin and being crucified with Christ (Lev. 23:26-32, Rom. 6:6, Gal. 2:20).

7. The Feast of Tabernacles represents revival and restoration, ingathering, joy, glory, unity, rest, and Christ's appearing. It is the last feast that we experience as believers and it is the last feast the Church will spiritually celebrate before the Second Coming of Christ.



**We await the
revelation of the glorified Christ
among His saints!**

PART NINE

Various Commands

24:1-23

1. The Oil for the Lamps

24:1-4

24:1-4 - *“And the LORD spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the LORD continually.”*

The seven lamps that were upon a candle bearer represent the seven Spirits of the Lord, which are listed in Isaiah 11:2, “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.”

The seven Spirits of the Lord are:

1. The Spirit of the Lord
2. The Spirit of Wisdom
3. The Spirit of Understanding
4. The Spirit of Counsel
5. The Spirit of Might

6. The Spirit of Knowledge
7. The Spirit of the Fear of the Lord

The pure olive oil that kept them alight is a type of the blessed Holy Spirit.

2. The Shewbread

24:5-9

24:5-9 - "And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute."

The shewbread was placed upon its own special table on the north side of the Holy Place, opposite the lampstand. It represents Christ as the Bread of Life (Jn. 6). The loaves were made of fine flour, which symbolize the Word of God broken down into a readily edible form. It represents truth that is easily assimilated.

The fact that they were baked shows that in order to receive this truth, we have to pass through the fire of God. The Holy

Place represents those who are chosen in the furnace of affliction (Isa. 48:10).

The twelve cakes represent the twelve tribes of Israel, one for each tribe. Two tenth deals represents the double portion blessing enjoyed by those who enter into the Holy Place. The Holy Place speaks of the Church or Bride, also called the Church of the Firstborn (Heb. 12:23). The firstborn receives the double portion.

The two rows of six cakes represent the fact that the tribes were divided into two, assembling themselves on two mountains: Mount Gerizim and Mount Ebal. We read in Deuteronomy 27:12-13 (NIV): “When you have crossed the Jordan, these tribes shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph and Benjamin. And these tribes shall stand on Mount Ebal to pronounce curses: Reuben, Gad, Asher, Zebulun, Dan and Naphtali.” These two mountains illustrate the two aspects of the Law: blessing for the obedient and cursing for the disobedient.

Frankincense, a symbol of the faith of God, was placed upon the rows of bread. This represents the fact that partaking of bread in the Holy Place is only possible through faith. We cannot become broken bread without faith.

The bread was taken from the children of Israel and laid there on the Sabbath, the Lord’s day, as a symbol that all this was the Lord’s doing and wonderful in our eyes. The bread of the previous Sabbath was eaten by Aaron the High

Priest and his sons. This is a type of our eating the bread of life and becoming the message. Ezekiel was commanded to eat the scroll so that it might become a part of him (Ezek. 3:3).

3. The Sin of Blasphemy

24:10-16

24:10-16 - *“And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; And the Israelitish woman’s son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the LORD might be showed them. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.”*

Certain important truths emerge from this passage. Mixed marriages between believers and unbelievers are not blessed, especially because they tend to produce children who do not

walk in the ways of the Lord. One of the main purposes of marriage is to produce godly offspring (Mal. 2:15).

When a situation arises (either in the church or in our own lives) for which we do not know the answer, we must follow the example here and wait until God speaks. That is the only way to make the right decision. If only Joshua had done so with the Gibeonites, Abraham with Hagar, Barnabas with John Mark, and so on, their lives would have been very different. Wait on God until He clearly speaks to you!

Yet another important truth concerns cursing or speaking evil of the things of God. I have known Christians who have spoken evil, even mockingly of those things with which they had been associated, such as this Egyptian-Danite. The result has often been swift judgment in the Lord's removing them from the church or the fellowship to which they had belonged.

4. Diverse Judgments

24:17-23

24:17-21 - *“And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.”*

The death sentence was commanded for any murderer. If a person has taken another man's life, he should forfeit his own. To attempt to question these judgments is to surely challenge the rectitude, righteousness, and wisdom of the righteous Judge of the whole earth. Will not the God of all the earth do right? He most certainly will!

This law is universal and for all mankind. Lest we think that it does not apply to the Church Age, the Apostle Paul writes in Romans 13:4, "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

**When a situation
arises for which we
do not know the
answer, we must
wait until
God speaks.**

24:22-23 - *"Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God. And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses."*

Reverting to the case of the one who cursed God, the sentence is now carried out by the congregation in obedience to the command of God.

PART TEN

The Year of Jubilee

25:1-55

1. The Sabbath

25:1-7

25:1-7 - "And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat."

The whole of creation, as we understand the account of creation, is governed by cycles of seven. In England, crops were placed on this seven-year cycle, with the land divided into seven strips which were rotated so that each strip lay fallow during its turn for its year of absolute rest.

It was a time of great fruitfulness because the farmers adhered to these godly principles. Obedience to God's precepts brings blessing to the degree that a particular law is obeyed. In obeying all of His laws we have totality of blessing in every area of our lives and beings.

2. The Celebration of the Year of Jubilee *25:8-10*

25:8-10 - "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

There are many spiritual truths that can be gleaned from these passages. The number "fifty" clearly symbolizes liberty. Another truth is that the Lord is a God of compassion, and He is very concerned that hardship does not last forever. There is light at the end of the tunnel for the debtor and all those who are oppressed. Darkness comes, but in the morning there is gladness. With our God there is hope.

The Year of Jubilee commenced with the sounding of the trumpet on the Day of Atonement, thus indicating that it was

a holy festival. This was a time of deliverance from bondages of sin in every form.

We should seek by the grace of God to understand the meaning for our own lives. Obviously we must first experience the Day of Atonement, which typifies dealing with sin in our own lives. It is a type of the crucified life, the Romans 6:6 experience, when we know that our old man was upon the cross in Christ.

This is when we can truly say by the Spirit with the Apostle Paul, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20).

However, the Year of Jubilee experience also speaks of family members and lost possessions being restored to us. How wonderful when the prodigal sons return home, or when mothers and fathers are reunited after years of separation. I also believe that properties that have been taken from us unlawfully, whether from us personally, from the congregation, or from the fellowship, will, in God’s good time, be returned and that those who possess them now are but serving as caretakers for us until our appointed time of Jubilee.

The theme of sevens continues from seven days, seven years, and now a multiple of seven times seven years in the goodness of our God to give liberty to the land and its inhabitants.

3. Jubilee for the Land

25:11-17

25:11-17 - "A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God."

The care with which the details of the purchases of land are prescribed shows the loving concern of the Lord for the poor of His people. His recurring theme is that we should not oppress one another. If we are in a position of authority, we must deal justly with those for whom we are responsible. As the Lord said, He wants mercy, not sacrifices (Mt. 12:7). May we be tenderhearted toward one another in the realm of our business relations, seeking to help each other to the best of our ability.

4. A Reminder to Keep God's Statutes **25:18-22**

25:18-22 - *“Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.”*

Here we have the explanation of how God takes care of His people who honor the Sabbath. As we have already mentioned, the whole of the creation revolves around the seven-day schedule with a mandatory rest day on the seventh day.

The Lord then promises that those who keep the Sabbath of the seventh year will be mightily blessed in the sixth year. They will have enough until the new crops of the eighth year are ready to be eaten. In the ninth year, they will eat that which was sown in the eighth year.

Let us reflect upon this law whose only purpose apart from testing His people's obedience was to give them a year of comparative rest. This necessity has been appreciated by the academic world, which seeks to give professors a sabbatical every seventh year from their teaching duties so that they may be refreshed by a year spent in study.

5. The Redemption of the Land

25:23-28

25:23 - *“The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.”* This theme is repeated in many ways throughout Scripture. Earth is not our home; we are called to live in the vistas of heaven. The Psalmist says in Psalm 119:54, “Thy statutes have been my songs in the house of my pilgrimage.”

We read concerning our spiritual father in Hebrews 11:8-10, 14-16, “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”

Jesus taught in John 6:27, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” The truth contained in this verse is that God our Heavenly Father knows our needs. We should seek

to learn the Word of God. As King David said in Psalm 51:6, “Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.”

Moses stated that life here on earth is very short in Psalm 90:9-10: “For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.”

25:24-28 - *“And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.”*

Here we see the loving, tender concern of the God of love for His people. He was concerned that they did not lose their inheritance, which is forever. Therefore, even though a man is poor, adequate compensation is made here for the return of the land to him and his children in the Year of Jubilee. We must realize that the land belonged to God and that He had

given it to the children of Israel according to their tribes and families forever.

We read in 1 Kings 21:1-3 concerning Naboth's refusal to sell his God-given inheritance: "And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee."

Joel 3:1-2 records the anger God will feel when the land of Israel is divided in the last days: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." The emphasis is upon "my land," which today is being parted by the Palestinians. God will move in that land before the Second Coming of the Lord.

6. The Redemption of Houses in the Cities **25:29-31**

25:29-31 - *"And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold;*

within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.”

The original owner was given a whole year to redeem the house, but after that year of grace it was the new owner's in perpetuate, for him and his children forever. This was partly to ensure that there would not be confusion in the cities during the year of Jubilee because of the changing population. This, however, did not apply to the village houses, which were treated like the fields.

7. The Domains of the Levites

25:32-34

25:32-34 - *“Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.”*

These were the servants of God, and as such, different and better laws were enacted for them so that they could be less

occupied with the things of this world. In a certain sense, they could wait upon the Lord without many of the distractions with which their brethren were encumbered. There were many advantages in being a Levite that the others did not enjoy. Some of them are listed in the following verses. They could return to their houses whenever they chose.

<p style="text-align: center;">8. Usury 25:35-38</p>
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25:35-38 - *“And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.”*

One of the curses of the days in which we live is the interest that we have to pay for money that we borrow. Many people are brought to poverty by the exorbitant sums of money that they are forced to pay in the credit card system. God abhors this. We are forbidden to loan to another believer with interest. To a heathen, we are permitted to exact honest interest, as was Israel. Paul said in Romans 13:8: “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.” The best thing is not to get into debt in the first place.

9. The Buying of Hebrews as Servants

25:39-43

25:39-43 - “And if thy brother that dwelleth by thee be waxen poor; and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a sojourner; he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God.”

Throughout their existence, the Lord fostered the belief that the children of God are brothers and sisters, because they all belonged to the family of God. Thus we should always treat each other with respect and consideration, knowing that we will live together forever in the Kingdom of God prepared for us by our loving Heavenly Father.

10. The Heathen Bondservants

25:44-46

25:44-46 - “Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall

be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.”

Here the Lord makes a clear-cut distinction between the saved and unsaved, permitting the Israelites to have the heathen as their bondservants. In a sense, that is exactly what the heathen are. They are in servitude to the devil, but God has bought the Israelites, and now the Christians, as His own servants by the precious blood of Christ.

Christians cannot be in bondage to one another, for we are redeemed by the blood of Christ. Furthermore, we must be kind to one another at all times, even to those who are under us. We should seek to treat them even as we would like Christ to treat us.

**11. The Redemption of a Brother
in Bondage to a Heathen**
25:47-55

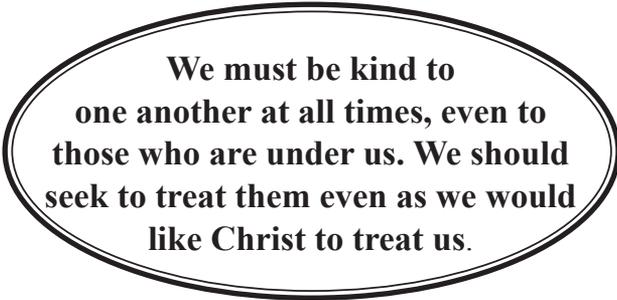
25:47-55 - “And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or

if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him. If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall count with him, and according unto his years shall he give him again the price of his redemption. And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight. And if he be not redeemed in these years, then he shall go out in the year of jubilee, both he, and his children with him. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.”

The thought here has been consistent in this passage. The Lord wanted His people, whom He has purchased and redeemed out of the land of Egypt, to live as His servants and not be in servitude to others.

The Lord had said expressly that He had heard the groaning of those whom the Egyptians had kept in bondage, and God had made this promise to them: “Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments” (Ex. 6:6).

This theme is repeated on numerous occasions by the Lord, as in Exodus 20:2: “I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” The Lord reiterates in Leviticus 26:13, “I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.”



**We must be kind to
one another at all times, even to
those who are under us. We should
seek to treat them even as we would
like Christ to treat us.**

PART ELEVEN

Obedience, Disobedience and Restoration

26:1-46

1. The Blessings of Obedience

26:1-13

26:1 - *“Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.”*

This is the second commandment: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments” (Ex. 20:4-6).

Because of Israel’s propensity to make alliances with the surrounding heathen nations after possessing the land of their inheritance, they fell very quickly into idolatry. Therefore, the Lord tells them again and again that they will be blessed if they keep His commandments. Regretfully, the Israelites ignored His warnings to their sorrow.

Idols for us can be those things that we treasure in our own hearts, especially our own desires and our own will. One of the tragic sayings of the Apostle Paul was, “For all seek their own [interests], not the things which are Jesus Christ’s” (Phil. 2:21). We should be like Timothy, of whom Paul wrote in Philippians 2:20, “For I have no man likeminded, who will naturally care for your state.” Let us who are “risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” (Col. 3:1-2).

26:2 - *“Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.”*

The fourth commandment is recorded in Exodus 20:8-11: “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

As we have said in previous chapters, there are many reasons that the Lord consistently commands His people to keep the Sabbath. For us there is also the spiritual significance, as Paul explains in Hebrews 4:9-10: “There remaineth therefore a rest to the people of God. For he that is entered into his rest,

he also hath ceased from his own works, as God did from his.” We must enter into the spiritual Sabbath—the rest of God whereby we cease from our own works.

The Blessings Upon the Fruit of the Land

26:3-4 - *“If ye walk in my statutes, and keep my commandments, and do them, Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.”* God promises to bless us, if we keep His commandments. Obedience is the condition to all of the promises of God.

Rain in the land of Israel was seasonal, with spring, fall, and winter rains when ploughing, sowing, and harvesting took place. Since people were very dependent upon these rains for their livelihood, it was a sign of God’s blessings when they came on time.

In the spiritual sense, the outpouring of rain can symbolize the outpouring of God’s Spirit. In Joel 2:28-29, the Lord promises to pour out His Spirit upon all flesh: “And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

We also read in Joel 2:23: “Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the

former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.” This was a promise that the Lord gave during the time of the Charismatic Revival. The former rain moderately is the same manifestation of the Spirit as in Acts 2:4.

God’s further promise to us is a renewal of the Pentecost outpouring, followed by the latter rain outpouring of the Spirit of God, which will be greater than the outpouring on the day of Pentecost. In the natural, the latter rain was greater than the former rain and it was the latter rain that brought the crops to maturity. Great things are in store for those in the Last Day Church.

26:5 - *“And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.”*

This promise of abundance was repeated by the prophet in Amos 9:13: “Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.”

This was partly realized during the Restoration Period, but will be fulfilled in the Millennial Reign of Christ upon earth. Yet, it is also a promise for the Church in the latter days when His Spirit will be poured out as the glorious latter rain.

26:6 - *“And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil*

beasts out of the land, neither shall the sword go through your land.”

The Covenant of Peace, with rest from their enemies, was fulfilled in the reign of David when God gave him rest round about from all his enemies. We read in 2 Samuel 7:1, “And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies.”

26:7-8 - *“And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.”*

This again was realized at times of revival during the reigns of Jehoshaphat, Hezekiah, Josiah, and David.

26:9-10 - *“For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new.”* This is similar to God’s promise to Abraham and His covenant with him that in blessing He would bless him, and in multiplying He would multiply him (Gen. 22:17). God wants to multiply each one of us, make us fruitful, and establish His covenant with us. Jesus said in John 15:8, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

26:11-12 - *“And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.”*

This verse is quoted by the Apostle Paul in 2 Corinthians 6:16: “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”

God’s desire has always been to dwell in the midst of His people, as seen in Exodus 25:8: “And let them make me a sanctuary; that I may dwell among them.” We were created to be God’s dwelling place, whereby Christ, the hope of glory, dwells in our hearts (Col. 1:27).

26:13 - *“I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.”*

This section of promised blessings to the obedient closes with a very significant verse. The Lord again clearly states that He delivered the Israelites from the bondage of Egypt, signifying this world.

God wants us to walk uprightly, free from every bondage and weight of sin that hinders us from walking uprightly. The Lord proclaims in Isaiah 58:6, “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” God wants us to be free from every bondage of the flesh, the world, and the devil so that we can walk in righteousness before Him.

One time after I visited my wife in the hospital, a nurse came to her and said, “Your husband is a minister.” My wife replied, “Yes he is, but how did you know?” “Because,” the nurse responded, “all ministers walk with a straight back.” In her mind, ministers walked uprightly with a straight back. Spiritually, we must walk uprightly and in order to do so, we must be delivered from every bondage of the world and our carnal nature.

2. The Curses of Disobedience

26:14-39

26:14-15 - *“But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant.”*

It is one of the remarkable facts that in Leviticus 26 there are twice as many curses pronounced upon the disobedient as there are blessings pronounced upon the obedient. Jesus spoke more of the horrors of eternal judgments than He did on the pleasures of heaven reserved for the blessed.

26:16-17 - *“I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.”*

The Lord pronounces judgment upon those who do not cherish and obey the laws of God.

First Degree of Punishments

1. They will have burning fevers.
2. Their produce will be given to their enemies, as in the case of the time of Gideon (Jdg. 6:1-6).
3. Their enemies will rule over them, as in the times of Gideon and Ehud (Jdg. 3:12-30).
4. Their enemies will pursue them, as in the time of 1 Samuel 4:10: “And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.”

Second Degree of Punishments

26:18-20 - “*And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.*” In verse 18, the phrase “seven times” is used to imply great severity. This is demonstrated when King Nebuchadnezzar ordered the furnace to be heated seven

times hotter before Daniel's three friends were thrown into it (Dan. 3:19).

The heat of the furnace was so great that it slew the mighty men who bound Daniel's three friends. Such is the torment that God threatens for those who still continue to disobey Him after the first degree of punishments.

1. Their military power will be broken so that their army will be feeble.
2. Heaven will give no rain.
3. The earth will be so hard that it cannot be ploughed.
4. They will toil in vain because the land and the trees of the field will give no fruit.

The Third Degree of Punishment

26:21 - *“And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.”* This further severe degree of punishment is even worse than the previous ones.

1. They will be destroyed by wild beasts. This took place later in their history in Psalm 80:12-16: “Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from

heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.”

2. Israel would become few in number, which is mentioned on several occasions (Deut. 4:27; 28:62).

26:22-23 - *“I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me.”*

Here we see that one of the main purposes of punishment is that God seeks to transform the heart of the disobedient through judgment. God used the Assyrians to punish the Israelites to cause them to turn back to Him, as recorded for us in Isaiah 10:5; 9:13: “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation, the Lord cried out. For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.”

Fourth Degree of Punishment

26:24-27 - *“Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of*

my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me.”

This new degree of punishment was in the form of a shortage of bread and foreign armies coming upon their land, which was fulfilled by the following nations:

The nation of Israel did not have its own state after the destruction of Jerusalem by the Roman Empire until A.D. 1947-1948.

It was at the time of the Syrian invasion of Samaria that the Israelites experienced a terrible shortage of bread, as well as during the final siege of Jerusalem.

The Fifth Degree of Punishment

26:28 - *“Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.”* It was during the last siege of Jerusalem by the Babylonians that this occurred.

26:29-39 - *“And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your*

carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them."

All of this came to pass during the Babylonian Captivity, but it had a far greater and longer reaching fulfilment after the fall of Jerusalem to the Romans in 70 A.D. The Jews did not have their own land for nearly 1,900 years. It was not until 1947-1948 that they became again a nation. However, as Jeremiah 30:4-9 declares, they have returned to participate in Jacob's trouble in the last days.

3. The Promise of Restoration

26:40-46

26:40-41 - *“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity.”*

The conditions for Israel’s restoration were that they had to confess their iniquity and their father’s iniquity and accept their punishment. Confession and acceptance of punishment are the two primary keys for restoration.

Many years ago, I was asked to go to a church where two teenagers had fallen into grievous immorality. After seeking the Lord, the pastors, parents, and I were in agreement that God required a public confession since the whole congregation knew the sins that these young men had committed. The Lord required that they had to step down from public ministry and remain in the church for one year. If they were faithful during that time, then they could be restored afterwards.

Everyone was in full agreement with this decision, but a few months later they both left the church. Because they did not accept their punishment, which was very light for the sins they had committed, they came under severe judgment.

The result was that they completely left the path of God, committing grievous spiritual errors and immorality.

26:42-44 - *“Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.”*

Those who meet these two conditions will be restored. These verses refer to the land of Israel, which was desolate during the seventy-year Babylonian captivity.

After the captivity, the Jews were restored to their land under Zerubbabel in 536 B.C.

Confession and acceptance of punishment are the two primary keys for restoration.

26:45 - *“But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.”*

The covenant referred to here is God's covenant with Abraham. It is repeated in many forms, even in the second reading of the Law (Deut. 30:3-5).

26:46 - *“These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.”*

These laws were given while the children of Israel were still camped around Mount Sinai. Mount Sinai is a type of the Pentecostal experience, since they went there in the third month (the time of Pentecost). About forty years later, these laws were repeated in greater detail in the plains of Moab, just before Moses died and was buried by God.

PART TWELVE

Vows

27:1-34

1. The Making of Vows

27:1-13

This section on the vows can be viewed as an appendix to the book of Leviticus, which is a record of the laws God gave Moses on Mount Sinai. Vows are not a part of the Old Testament covenant between God and the nation of Israel, but rather an expression of personal piety. They were made freely by mankind to God. Vows are a manifestation of our reverence toward God.

Vows were governed by the precepts given in Deuteronomy 23:21-23: “When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.”

This is repeated in Proverbs 20:25, “It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.” The seriousness of making vows is stated even more explicitly in Ecclesiastes 5:4-6: “When thou vowest a

vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?”

The objects of vows could be persons, cattle, houses, or land, as we shall see in the following passages. All of these things could be redeemed, but the price plus one-fifth was to be given to the Sanctuary because all that was vowed became the Lord’s property (Lev. 27:13).

Vows Related to Persons

27:1-8

27:1-8 - *“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver. And*

if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.”

When a person gave himself to the Lord, he presented himself to the priest. In the case of a fit man, the priest knew exactly how much that person was to pay to the Lord. However, with a poor man the priest would place a value upon him according to his ability to work.

The whole purpose of making vows was to promise God something in the hope that the Lord would do something for that person in return. This can be seen in Psalm 66:13-14: “I will go into thy house with burnt offerings: I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble.”

Vows Related to Cattle

27:9-13

27:9-13 - *“And if it be a beast, whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy. And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the*

beast before the priest: And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be. But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation."

Cattle that were offered to the Lord were sacrificed unto Him unless the offerer desired to redeem the animal. However, unclean animals, which could not be sacrificed to the Lord, had to be redeemed at the price fixed by the priest.

2. Sanctification of a House

27:14-15

27:14-15 - *"And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his."* A house given to the Lord would be as a house given to the church, which can determine whether to sell it or keep it. However, if the person who gave the house wanted it back, he could redeem it at the price determined by the priest plus one-fifth.

3. Sanctification of a Field

27:16-25

27:16-25 - *"And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall*

be valued at fifty shekels of silver. If he sanctify his field from the year of jubilee, according to thy estimation it shall stand. But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation. And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's. And if a man sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession; Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the LORD. In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel."

Because of the different monies in use at that time, a common currency would be needed to determine the value of those things that could be redeemed. For that reason, there was the currency of the sanctuary, which was the standard used to determine monies given for the redemption of things. The price of a field in the time of the Law was governed by the number of years before the next Year of Jubilee when that

land would have to return to the original owner. Therefore, if the Jubilee was near it would be valued at a considerably lower sum than if the time to the next Jubilee were a number of years.

4. Sanctification of Animals

27:26-27

27:26 - *“Only the firstling of the beasts, which should be the LORD’S firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD’S.”* The firstborn could not be dedicated or vowed to the Lord since the firstborn of all living creatures, including man and beast, belong to the Lord.

27:27 - *“And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.”* The firstborn of an unclean beast was in a different category, for it could not be accepted by the Lord. Therefore, it had to be sold and the money given to the sanctuary.

5. Sanctification of Things

27:28-29

27:28 - *“Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.”*

We use this verse in connection with baby dedications, explaining that when a child is offered to the Lord he becomes most holy in the sense that now he belongs to the Lord. That child becomes God's possession.

27:29 - *“None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.”* This law applies, of course, to animals, but was foolishly applied by Jephthah in Judges 11:30-35:

“And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering. So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.”

6. Tithes

27:30-34

There is no basic difference between the Old Testament and New Testament duties for believers regarding tithes. Everyone is expected to tithe to the Lord one tenth of their income. That which we give to the Lord becomes holy by virtue of the fact that it now belongs to a holy God.

Tithing is a very serious issue. Many promises are made to those who faithfully tithe, while the Lord judges those who do not tithe. It behooves us, then, to teach children from a young age to tithe. If they continue in this practice all their lives, they will enjoy the blessing of the Lord.

I have even known of unsaved individuals who have been blessed because they have given to the Lord's service. It is a law and those who obey and practice this principle enjoy the consequences in their financial affairs.

Businesses that practice tithing are blessed by God, even if the owners are unbelievers. Jesus said in Matthew 5:45, "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

27:30-31 - *"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof."*

The privilege of redeeming or taking back the tithe was permitted, but the person had to add twenty percent to the original value of the tithe. In essence, there was a penalty for taking back the tithe that rightfully belongs to the Lord. This applies to articles that are given to a church. If a person wants to take it back, he should give the estimated value of that article plus one fifth more to the church.

27:32-34 - *“And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.”*

This is a very remarkable statement and has a very significant spiritual truth for us. The Lord accepts good or bad of the flock for Himself. Consider this truth with the statement of the Apostle Paul in 1 Corinthians 1:26-29: “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.”

We realize that we are what we are only by the grace of God, as Paul stated in 1 Corinthians 15:10: “But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”

I have met many people during my life who were so much better than me in every aspect, but they missed God’s mark for their lives. However, by the grace of God, I am still on the path and continuing the race at the end of my life. It is by grace and grace alone.

God uses the ox goads and the jawbones of the ass to win His battles against the well-equipped armies of His adversaries. He uses those who are nothing to confound the wisdom of this world and display His infinite wisdom.

APPENDIX A

Christ in Leviticus

1. The Burnt Offering represents the First Commandment to love God with all of our hearts.
2. The Meal Offering represents the Second Commandment to love others as ourselves and the golden rule to do unto others as we would have them do unto us (Mt. 7:12).
3. The Peace Offering represents Jesus, the Prince of Peace, who is our Peace (Eph. 2:14).
4. The Sin Offering represents Christ becoming sin for us. He who knew no sin became sin for us (2 Cor. 5:21).
5. The Trespass Offering represents making restitution for our sins and bearing the penalty for our sins.
6. The Levitical Laws portray Christ who came to fulfill the Law (Mt. 5:17-19).
7. The Laws Pertaining to the Priesthood represent Jesus as our High Priest (Heb. 3:1).

8. The Laws of Purity represent Christ as the undefiled Lamb of God (Heb. 7:26).
9. The Day of Atonement represents Jesus as our scapegoat who bore our sins (1 Pet. 2:24).
10. The Laws Pertaining to Blood show us that Jesus shed His blood for us (Lk. 22:20).
11. The Laws Pertaining to the Sanctification of the People show us that Jesus has sanctified us (Heb. 13:12, Jn. 17:17).
12. The Laws Pertaining to the Sanctification of the Priests shows us that Jesus sanctified Himself for our sake (Jn. 17:19).
13. The Feast of Passover represents Jesus as our Passover Lamb (1 Cor. 5:7).
14. The Oil for the Lamps represents Jesus as the Baptizer in the Holy Spirit (Mt. 3:11).
15. The Shewbread represents Jesus as the Bread of Life whose body was broken for us (Jn. 6:35, Lk. 22:19).
16. The Sin of Blasphemy represents that Jesus was accused of blasphemy (Mt. 9:3).

17. The Year of Jubilee shows us that Jesus has come to set us free (Jn. 8:36).
18. The Blessings of Obedience show that Christ the Obedient One has come to give us an abundant life (Jn. 10:10).
19. The Curses upon the Disobedient show us that all judgment has been committed into Jesus' hands (Jn. 5:22).
20. The Promise of Restoration shows us that Jesus came for the rising again of many in Israel and in the Church (Lk. 2:34).

APPENDIX B

Extended Outline of Leviticus

I. Leviticus 1:1-17:16

A. *The Offerings (1:1-7:38)*

1. The Voluntary Burnt Offering (1:1-17)
 - a. The Offering of a Bullock (1:1-9)
 - b. The Offering of Sheep (1:10-13)
 - c. The Offering of Fowls (1:14-17)
2. The Meal Offering (2:1-16)
3. The Peace Offering (3:1-17)
4. The Sin Offering (4:1-5:13)
 - a. The Offerings for Sins of Ignorance (4:1-12)
 - b. Sin of the Whole Congregation (4:13-21)
 - c. Sin of a Ruler (4:22-26)
 - d. Sin of a Common Person (4:27-35)
 - e. Sins of Omission and Folly (5:1-13)
5. The Trespass Offering (5:14-6:7)
 - a. Ignorant Trespass in Holy Things (5:14-19)
 - b. Sins of Lying, Deceitfulness & Theft (6:1-7)
6. The Laws Concerning the Offerings (6:8-7:38)
 - a. The Offerings for Aaron & His Sons (6:8-30)
 - b. The Law of the Trespass Offering (7:1-10)
 - c. The Sacrifice of the Peace Offerings and the Flour Offerings (7:11-21)
 - d. The Eating of Fat and the Blood of Animals (7:22-27)
 - e. Laws Pertaining to Peace Offerings (7:28-30)
 - f. The Portions of the Sacrifices Allotted to Aaron, His Sons, and the Priests (7:31-38)

B. The Priesthood (8:1-10:20)

1. The Consecration of Aaron and His Sons (8:1-36)
 - a. The Garments of the High Priest (8:1-9)
 - b. The Consecration of the High Priests (8:10-13)
 - c. The Sin Offering (8:14-17)
 - d. The Burnt Offering (8:18-21)
 - e. The Offering of Consecration (8:22-36)
2. The Ministry of the Priesthood (9:1-24)
 - a. Instructions (9:1-3)
 - b. The Peace Offerings (9:4-16)
 - c. The Meal Offering (9:17-24)
3. The Sin of Nadab and Abihu (10:1-11)
 - a. The Judgment for Offering Strange Fire (10:1-7)
 - b. Laws Concerning Clean & Unclean (10:8-11)
4. The Sin of Eleazar and Ithamar (10:12-20)
 - a. The Distribution and Eating of the Offerings (10:12-15)
 - b. The Goat of the Sin Offering (10:16-20)

C. Purity (11:1-15:33)

1. Food (11:1-47)
 - a. The Difference Between the Clean and the Unclean Animals (11:1-8)
 - b. The Fish of the Sea (11:9-12)
 - c. The Fowls of the Air (11:13-22)
 - d. Other Flying Things (11:23-28)
 - e. The Creeping Things (11:29-31)
 - f. Laws Concerning Dead Animals (11:32-40)
 - g. The Unclean Creeping Things (11:41-47)
2. Childbirth (12:1-8)

3. Leprosy (13:1-14:57)
 - a. The Leprous Scab (13:1-8)
 - b. Raw Flesh Leprosy (13:9-17)
 - c. The Leprous, Spreading Boil (13:18-23)
 - d. The Burning Leprosy (13:24-28)
 - e. The Leprous Scall or Itch (13:29-37)
 - f. The Leprosy of the White Reddish Sore in the Head (13:38-46)
 - g. Leprosy and Garments (13:47-59)
 - h. The Cleansing of Lepers (14:1-57)
4. Discharges (15:1-33)
 - a. A Running Issue (15:1-15)
 - b. The Seed of Copulation (15:16-18)
 - c. The Woman with an Issue of Blood (15:19-33)

D. The Day of Atonement (16:1-34)

E. The Blood (17:1-16)

1. The Sacrifices brought to the Tabernacle (17:1-9)
2. The Life of the Blood (17:10-16)

II. Sanctification (18:1-22:33)

A. Sanctification of the People (18:1-20:27)

1. Laws of Sexual Sins (18:1-30)
 - a. Family Relationships (18:6-18)
 - b. Unclean Women (18:19)
 - c. Adultery (18:20)
 - d. Heathen Fire Baptisms Condemned (18:21)
 - e. Homosexuality and Bestiality Condemned (18:22-30)
2. Social Laws Governing Relationships (19:1-37)
 - a. The Law of Family Relationships (19:3)

- b. Idolatry (19:4)
- c. The Sacrifice of the Peace Offerings (19:5-8)
- d. The Care of the Poor (19:9-10)
- e. The Eighth & Ninth Commandments (19:11)
- f. The Third Commandment (19:12)
- g. Diverse Laws Culminating in the Second Great Commandment (19:13-18)
- h. Purity of the Species (19:19)
- i. Sexual Purity (19:20-22)
- j. The Laws of Agriculture (19:23-25)
- k. The Occult (19:26-28)
- l. Prostitution Forbidden (19:29)
- m. The Keeping of the Fourth Commandment (19:30)
- n. Laws Against Spiritualists (19:31)
- o. Respect for the Elderly (19:32)
- p. Kindness to Strangers (19:33-34)
- q. Righteous Measures (19:35-37)
- 3. The Worship of Molech (20:1-8)
- 4. Various Laws & Commandments (20:9-27)
 - a. Respect for Father and Mother Enjoined (20:9)
 - b. Judgment Upon Adultery (20:10-12)
 - c. Sexual Intercourse with Strange Flesh Condemned (20:13-16)
 - d. Further Laws Concerning Sexual Purity (20:17-22)
 - e. The Key to Abiding in One's Inheritance (20:23-27)

B. Sanctification of the Priests (21:1-22:33)

- 1. The Defilement of the Priests (21:1-15)

2. The Twelve Blemishes (21:16-24)
3. Reverence For Sanctified Things (22:1-16)
 - a. An Unclean Priest Could not Touch that which was Sanctified (22:1-9)
 - b. Holy Meat Reserved for the Priests (22:10-16)
4. Acceptable Sacrifices (22:17-25)
5. The Offering of Young Animals (22:26-28)
6. Sacrifices of Thanksgiving (22:29-33)

III. The Feasts & Various Commandments (23:1-24:23)

A. The Feasts of the Lord (23:1-44)

1. The Sabbath Day (23:1-3)
2. The Lord's Passover (23:4-5)
3. The Feast of Unleavened Bread (23:6-8)
4. The Sheaf of the Firstfruits (23:9-14)
5. The Feast of Pentecost (23:15-21)
6. The Memorial of Blowing of Trumpets (23:23-25)
7. The Day of Atonement (23:26-32)
8. The Feast of Tabernacles (23:33-44)

B. Various Commands (24:1-23)

1. The Oil for the Lamps (24:1-4)
2. The Shewbread (24:5-9)
3. The Sin of Blasphemy (24:10-16)
4. Diverse Judgments (24:17-23)

IV. The Year of Jubilee (25:1-55)

A. The Sabbath (25:1-7)

B. The Celebration of the Year of Jubilee (25:8-10)

C. Jubilee for the Land (25:11-17)

D. A Reminder to Keep God's Statutes (25:18-22)

- E. The Redemption of the Land (25:23-28)*
- F. The Redemption of Houses in the Cities (25:29-31)*
- G. The Domains of the Levites (25:32-34)*
- H. Usury (25:35-38)*
- I. The Buying of Hebrews as Servants (25:39-43)*
- J. The Heathen Bondservants (25:44-46)*
- K. The Redemption of a Brother in Bondage to a Heathen (25:47-55)*

V. Obedience, Disobedience & Restoration (26:1-46)

- A. The Blessings of Obedience (26:1-13)*
- B. The Curses of Disobedience (26:14-39)*
- C. The Promise of Restoration (26:40-46)*

VI. Vows (27:1-34)

- A. The Making of Vows (27:1-13)*
 - 1. Vows Related to Persons (27:1-8)
 - 2. Vows Related to Cattle (27:9-13)
- B. Sanctification of a House (27:14-15)*
- C. Sanctification of a Field (27:16-25)*
- D. Sanctification of Animals (27:26-27)*
- E. Sanctification of Things (27:28-29)*
- F. Tithes (27:30-34)*

APPENDIX C

Types and Symbols in Leviticus

1. Incense represents prayer (Ps. 141:2, Rev. 5:8; 8:3-4).
2. Fine flour represents the Word of God (Jn. 6:35).
3. Frankincense represents faith (compare Song 4:12-14 and Gal. 5:22-23).
4. Leaven is a type of sin, hypocrisy, and false doctrine (Mt. 16:6,12, Lk. 12:1).
5. Hair represents separation (Num. 6:2-5).
6. Fat is associated with strength.
7. The anointing oil represents the anointing of the Holy Spirit (Acts 10:38, Jas. 5:14).
8. The veil between the Holy Place and the Holy of Holies represents the flesh of Christ (Heb. 10:20) and our human nature that must be crucified with Christ (Gal. 2:20).
9. Honey can represent human sweetness, which becomes bitter when heated, and in a positive sense, the anointing and illumination of the Holy Spirit (1 Sam. 29:14).

10. Salt represents preservation, sincerity, faithfulness, and truth (Col. 4:6).
11. Hands represent service (Eph. 4:28).
12. Palm trees represent righteousness and uprightness (Ps. 92:12).
13. The seven lamps of the candlestick represent the seven Spirits of the Lord (Isa. 11:2).
14. Olive oil represents peace (Gen. 8:11).
15. The goat symbolizes rebellion (Mt. 25:32-33,46).
16. Myrrh represents meekness (Song 4:12-14, Gal. 5:22-23).
17. Cinnamon represents goodness (Song 4:12-14, Gal. 5:22-23).
18. Calamus represents gentleness (Song 4:12-14, Gal. 5:22-23).
19. The shoulder represents government (Isa. 9:6).
20. Water represents the Word of God (Eph. 5:26).
21. Blue represents the Word of God (Num. 15:38-39), and by association, the prophetic ministry.

22. Purple represents royalty and the ministry of the King (Jdg. 8:26, Mk.15:17-18).
23. Scarlet represents the sacrifice of Christ and the ministry of the Priest.
24. Gold represents the divine nature of God (1 Pet. 1:7, Job 23:10, Mal. 3:3).
25. Linen is a symbol of righteousness (Rev. 19:8).
26. The girdle represents faithfulness (Isa. 11:5).
27. A tender calf represents love for the Lord and friendship with Him (Gen. 18:7).
28. Fire represents God (Heb. 12:29) and the Holy Spirit (Acts 2:3; Mt. 3:11).
29. Wool garments denote our own works, which cause perspiration and sweat (Ezek. 44:17-18).
30. Stacte represents meekness.
31. Onycha represents laying down one's life in prayer (Esth. 4:16).
32. Galbanum represents tears and strong crying in prayer (Heb. 5:7).

APPENDIX D

The Twelve Tribes And Their Stones

Stones <i>Ex. 28:17-21</i>	Spiritual Meaning	Tribes by Birth <i>Gen. 29:31-30:14</i>	Spiritual Meaning	Significance
Sardius (Red)	<i>Passion</i>	Reuben	<i>A Man</i>	<i>Fleshly passion</i>
Topaz	<i>Seeker</i>	Simeon	<i>Hearing</i>	<i>Hearing and seeking His inheritance</i>
Carbuncle	<i>Shining as a star</i>	Levi	<i>Joined</i>	<i>Joined to the Lord, turning many to righteousness, shining as a star</i>
Emerald	<i>The throne</i>	Judah	<i>Praise</i>	<i>Throne of praise</i>
Sapphire	<i>Dividing</i>	Dan	<i>Judged</i>	<i>Judged and separated from the nation</i>
Diamond	<i>Adamant</i>	Naphtali	<i>Wrestling</i>	<i>Importunity and perseverance</i>
Ligure (Blue)	<i>Law</i>	Gad	<i>Overcomer</i>	<i>Lawgiver</i>
Agate	<i>Strength (Isa. 54:12)</i>	Asher	<i>Blessed</i>	<i>Strength through joy</i>
Amethyst	<i>Sober</i>	Issachar	<i>Hired</i>	<i>Sober servant</i>
Beryl	<i>Subdue</i>	Zebulun	<i>A good dowry</i>	<i>Rejoicing in victory, subduing the land</i>
Onyx	<i>Government</i>	Joseph	<i>Added</i>	<i>Double portion</i>
Jasper	<i>Transparent</i>	Benjamin	<i>Son of my right hand</i>	<i>Beloved</i>

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